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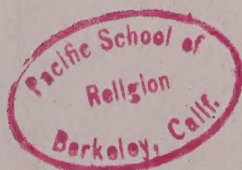
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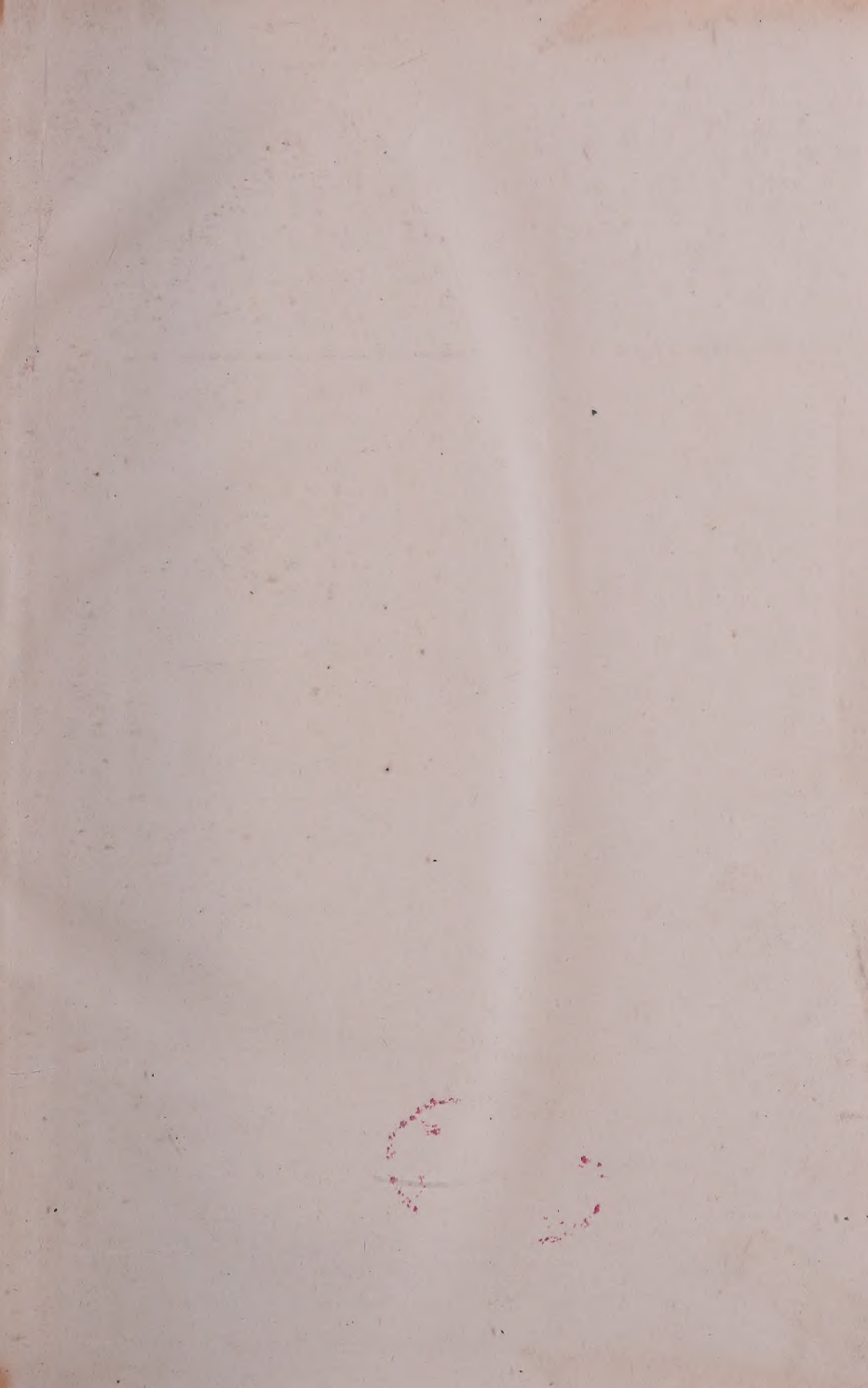
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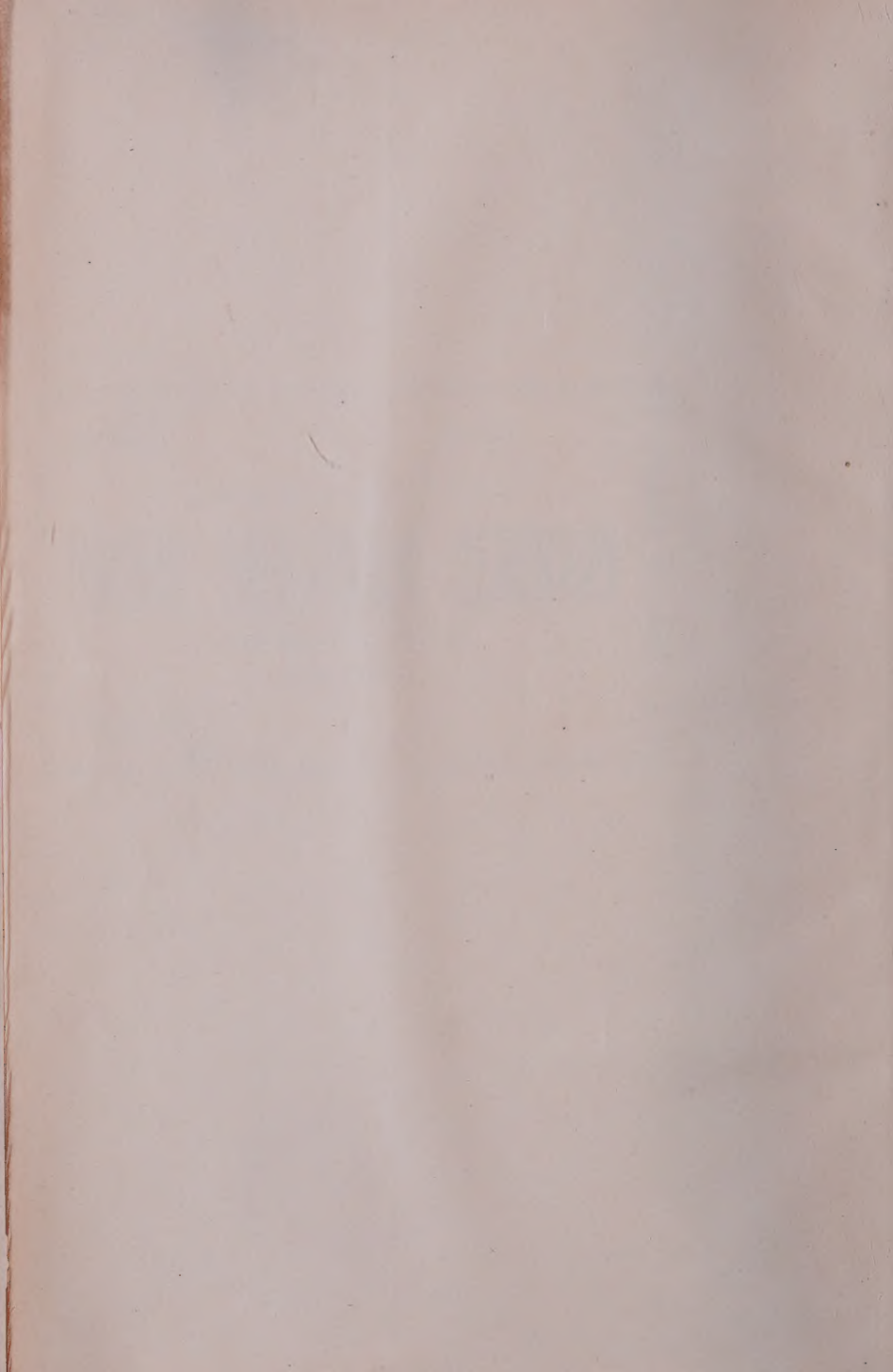
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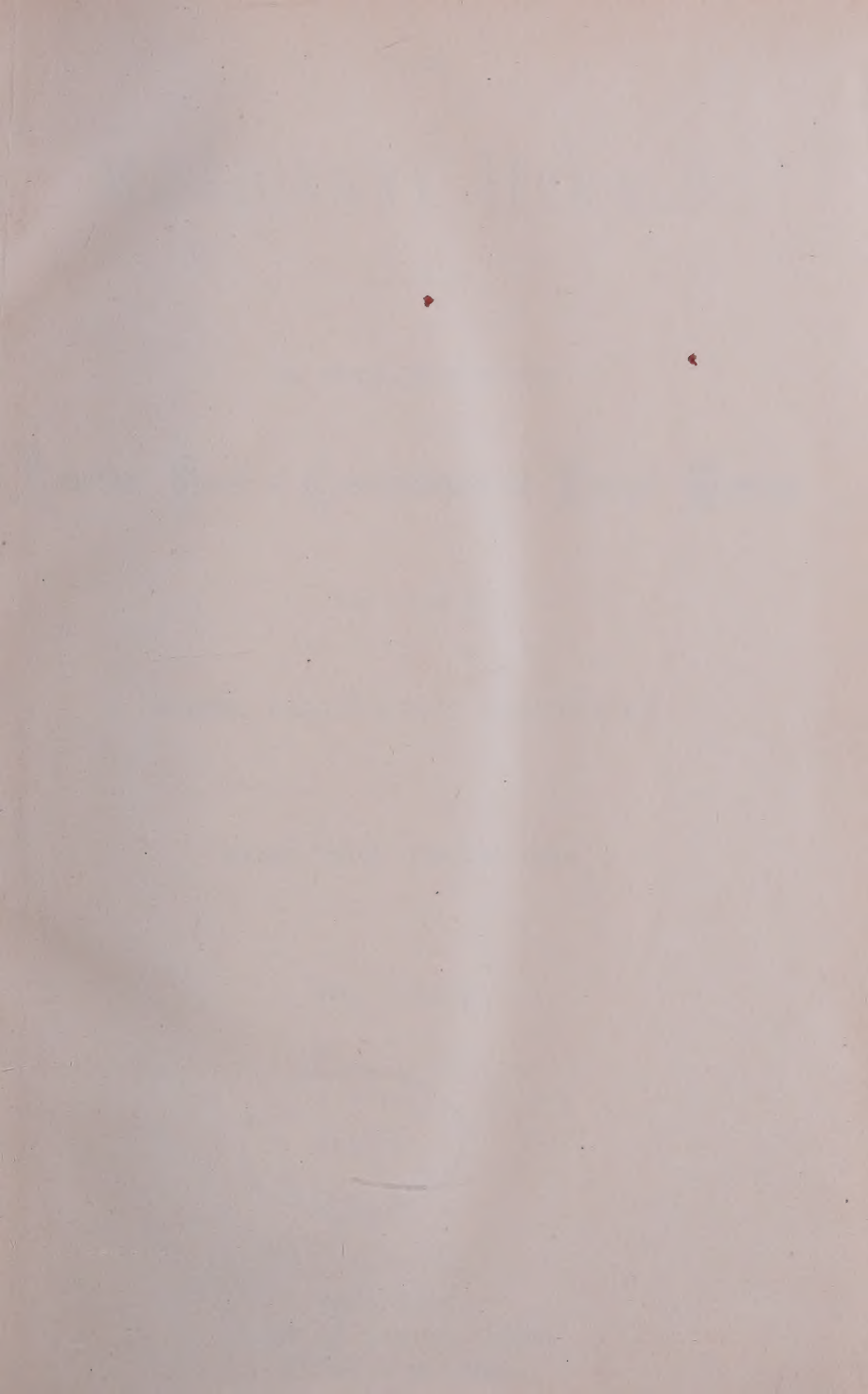


















THE  
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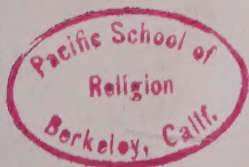
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WITH A VIEW OF

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FOR THE YEAR 1891.

VOL. LXXXVII.



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THE  
MISSIONARY HERALD.

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THE donations for November were about \$3,000 less than during the corresponding month in 1889, and the legacies about \$12,000 less. For the first three months of the financial year the decline of donations is about \$1,200 and of legacies about \$9,000. Put by the side of this statement the fact that the appropriations already made by the Prudential Committee are upon the basis of an expected *advance* in donations of twenty-five per cent. and it will be seen that the deficiency from this source for the first quarter of the year is about \$20,000. The call therefore for an advance of not less than fifty per cent. is immediate and urgent.

THE ingenuity employed by those who seek gain, even at the expense of the physical and moral destruction of their fellowmen, is sometimes wonderful. We have before us, as we write, an illustration of this in a cotton handkerchief, of fine texture and brilliant colors, prepared by the Scotch exporters as an advertisement for the rum and other liquors which these dealers wish to entice the Africans to buy. These handkerchiefs are admirably calculated to please the fancy of the rude natives. In the centre of the handkerchief bottles are represented, each bearing a label of "Fine old Jamaica rum," etc. W. H. Rice, Esq., of Chicago, who sends us this handkerchief, says that it was forwarded to him from Scotland as a specimen of the articles which are *given away* to the natives of Africa by these Scotch dealers in ardent spirits. Could anything be more diabolical? When will Christian nations unite to prevent such outrages against the native races in Africa and India and the Southern Seas?

A SINGULAR illustration of the way in which missionaries are often charged with the responsibility for untoward events which occur where they may be located appears in a dispatch received from Nagasaki, Japan, and published in the daily press, stating that the United States steamer *Alliance* on visiting Ponape found that the war between the natives and the Spaniards had been instigated by the American missionaries, who on that account were forced to retire from Ponape to Kusaie. The story is so absurd as to be comical. The only Americans at the point of conflict on Ponape were two women, who at the time of the difficulty between the Spaniards and the natives sought to their utmost to preserve peace, but failed. And when the revolt occurred these two



women, aided by a native teacher, risked their lives to save from destruction two Spanish priests and some soldiers. And they succeeded in their efforts, only to be accused by the Spaniards of having incited the natives to their deeds of violence.

THE American Board Almanac for 1891 greets the friends and supporters of missions in a new and attractive dress. It should be in every Christian home for ready reference, and will be found both interesting and instructive by old and young. It is full of valuable missionary information, with statistics of various societies and a brief notice of the several missionary fields, and is adorned with nineteen pictorial illustrations. Its list of the missionaries of the American Board with their postoffice addresses, with names and location and pronunciation of the missionary stations and out-stations, makes it invaluable for frequent reference. A friend has written of it: "Members of Societies of Christian Endeavor and all Sunday-school teachers and scholars will find it a gem. It cannot be overpraised, and should be generally circulated, in connection with the *Missionary Herald* and *Light and Life*, in all the households of the land." By mail, 10 cents per copy; 12 copies, \$1.00; \$6.00 per hundred; or, delivered at office, \$5.00 per hundred. Send orders from everywhere without delay to C. E. Swett, 1 Somerset Street, Boston.

WE learn from Turkey that the American College for Girls at Constantinople, formerly called the "Home," has opened with a large number of students both from the city and from distant parts of the empire. Every inch of the buildings is occupied, and the outlook for the year is most hopeful. Central Turkey College, at Aintab, commenced its fall term with eighty-six students. The Girls' School at Adabazar has opened this year with larger numbers than ever before, twenty-nine of the sixty-one pupils being boarders. Miss Sheldon reports that there is but one empty seat in the schoolroom and that the dormitories are overcrowded. It is reported that Mr. Wisard and Mr. McDowell, who were plundered by the Mountain Nestorians, have been allowed damages by the Turkish government to the amount of 500 liras. But, characteristically, *payment* is delayed.

A FRIEND from Maine writes suggesting that the little boys and girls of the United States be called on to contribute a dime each for the cause of missions in Africa. He thinks that this would be an appropriate Christian response to the sad story now circulating in the papers in relation to the death of an innocent little girl in connection with the rear column of the Stanley Expedition. If the 600,000 members of our Congregational Sunday-schools should act upon this suggestion, the total contribution to the American Board would be \$60,000.

WE learn from Japan that the article by Dr. DeForest in the October number of the *Missionary Herald*, on the political situation in Japan and its relation to mission work, has been translated and published in the *Jiji Shimpō*, one of the leading vernacular papers of the capital. One of the Japanese officials spoke of the article as calculated to aid in increasing good feeling between Japan and the United States.

It is a hopeful sign that such profound interest has been awakened not only in England but throughout the world by the publication of General Booth's volume "In Darkest England." How could a vivid statement of the awful facts connected with the poverty and degradation and sin prevailing in England, or indeed in any part of the world, fail to startle men who have clear heads or warm hearts? But the trouble has been, and is, that men read of human sorrows and sin, and while appalled at the time by the picture, yet little by little they settle back into apathy, partly because they cannot bear to think of the dreadful reality and partly because the evils are so gigantic that they see no practicable way for contending against them. It is to be hoped that something will come from General Booth's proposal for the relief of the woes he depicts. But does not the suggestion arise, If Christian England is so dark, what of other nations and peoples not Christian? What of India and China and Africa? If Christian men and women the world over would look upon the prevailing misery and sin, and instead of suffering their sympathy to end in sighs, would in their hearts believe that there is something to be done about it, and would in God's strength undertake to do what they are able, this groaning world might be redeemed. There are divine instruments and a divine power of which the children of God may avail themselves. Darkest England and darkest Africa, and every other dark portion of this broad world, may, in the strength of Him who has all power in heaven and in earth, be cleansed from their sins and saved from their woes. May God increase the number of believers in the gospel as an efficient and sufficient power for the world's redemption!

LETTERS received from Benguela, West Africa, dated October 25, report that Dr. and Mrs. Clowe and Miss Clarke had started for Bailundu, with Mr. Stover, who had come to the coast to meet them. No letters, however, had been received at Benguela from the interior for two months, owing doubtless to the disturbed condition of the country on account of the sending in of Portuguese troops to build a fort in Bihé. There were rumors of fighting between the Portuguese expedition and the Bihéans, and though there is nothing certain in regard to the matter, the story is not improbable. There is no special anxiety felt in regard to the personal safety of our missionaries at Kamondongo, yet there is some reason to fear that their work will be seriously interrupted. For these our brethren in the interior of Africa, as well as for those who are in Ponape, concerning whom a report will be found on another page, the prayers of our friends should be continually offered.

WE have no further news from China, since our last issue, concerning the districts which are suffering from the floods. It is known that the Chinese government is exerting itself vigorously for the relief of the sufferers, "over whose heads," as some one has said, "the bottom of the sky dropped out last summer." But our missionary brethren will have their sympathies and their purses taxed in connection with cases of need that come under their own eyes. In answer to the appeal we issued last month, a little over five hundred dollars have been received and forwarded at once to China. Further aid will be most welcome.

ON his recent return to Japan, Dr. DeForest finds that the popular feeling in reference to foreigners has increased rather than diminished during his brief absence, and it is impossible to foresee what will be the outcome. At the same time, he speaks of some most able and faithful Japanese who are giving their whole strength to Christian work. A brief report is given of a sermon which Dr. DeForest had just heard from a teacher in the Sendai school, whose week-days are filled with schoolroom duties, but who has a Bible class on Sunday morning, and follows this with sermons which are rich in thought and delivered with deep feeling. This particular sermon was upon the topic, "What changes for the better Christianity has brought into the world." The seven points which were made were the following—all brought into most practical relations to Japan: "(1) Christianity fought idolatry and harlotry—two things which, history shows, go pretty close together. (2) It brought into the world for the first time the two mighty truths of the fatherhood of God and the brotherhood of man. (3) It taught the right separation of Church and State. (4) It emphasized the spirituality of worship as against any and all mere forms. (5) It puts untold dignity on man by the clear and convincing truths concerning the future life. (6) It treats men not in the lump, but gives every human being a place in direct relation to God. (7) It is the only system that makes *love* central, the end and motive of all action."

A YEAR or two ago we called attention to a missionary library which it seemed to us could be warmly recommended to Sunday-schools. It was "The Missionary Biographical Series," first issued in England, and republished in the United States by F. H. Revell, New York and Chicago. The series originally consisted of eight volumes, but has now increased to twelve, and consists of: (1) William Carey, the Shoemaker who became a Missionary; (2) Robert Moffat, the Missionary Hero of Kuruman; (3) Bishop Patteson, the Martyr of Melanesia; (4) James Chalmers, Missionary and Explorer of Raratonga and New Guinea; (5) Robert Morrison, the Pioneer of Chinese Missions; (6) Griffith John, the Founder of the Hankow Missions, Central China; (7) Samuel Crowther, the Slave Boy who became Bishop; (8) Thomas J. Comber, Missionary Pioneer to the Congo; (9) David Livingstone; (10) James Calvert; or, from Dark to Dawn in Fiji; (11) John Williams, the Martyr of Erromanga; and (12) Henry Martyn. The books are attractively bound and well illustrated. They bring to view twelve prominent names in missionary history, and tell of missionary work in many lands. We take pleasure in again commending this series as one of the best and cheapest sets of volumes for a Sunday-school missionary library. The price of the twelve volumes is \$9.00, on which the usual discount will be made to Sunday-schools. In the belief that these volumes will be most helpful to the missionary cause, we have made arrangements so that they can be secured at the office of the *Missionary Herald*, C. E. Swett, 1 Somerset Street, Boston.

ENGLAND, Germany, Italy, and Portugal have signed an agreement for the reciprocal protection of missionaries of these four nationalities who settle in Africa, in regions accorded to their respective States by the recent treaties. For liberty to exercise their ministry the missionaries must have a passport from the government to which they belong.



DISTRICT SECRETARY DANIELS, of New York, has prepared a list of books for a "Foreign Missionary Library for Pastors and Churches," which may be obtained of him at 121 Bible House, New York. The list gives the names of forty-five valuable books, reasonable in price and easily to be obtained. The pastor who makes good use of such books as these will find his mind full of matter calculated both to interest and arouse the best religious thought and feeling among his people.

ANOTHER book has just come from the press, worthy to be placed on the same shelf with the *Life of Hannington* or the *Autobiography of Paton Mackay of Uganda*, whom Stanley calls "the best missionary since Livingstone," was indeed a man of extraordinary abilities as well as devotion, and his life and letters, edited by his sister, constitute a most attractive volume just republished in this country by A. C. Armstrong & Son, of New York. The pioneer missionary of the Church Missionary Society in Uganda, and toiling there for fourteen years, Mackay never left Africa till he left it for heaven. He prosecuted his most difficult work with a skill and consecration which are most remarkable. Except as to the earlier portion of his life, the story is told chiefly in Mackay's letters. No romance could be more interesting than this narrative of his daily life at the court of King Mtesa. On one day he writes, "Forge, anvil, lathe, and grindstone are now in order"; and alongside of this entry he writes, "May God give me grace to search my heart! Give me a burning zeal, O God, for winning souls! Am I not here the link between dying men and the dying Christ?" We have marked scores of notable passages in this volume which are well worthy of reproduction anywhere. The pastor who does not find here material for one of his most stirring discourses, as well as matter for repeated illustration of Christian truths, must be dull indeed.

It is pleasant to notice in Mackay's life such repeated testimony from this honest and outspoken man as to the good results of Mr. Stanley's intercourse with Africans. Mackay speaks of him as "most patient with the natives; he never allows any one of his followers to oppress or even insult a native." It will be remembered that it was Stanley's visit to Uganda and his intercourse with King Mtesa and the call which he issued to Christians in England that led Mackay to Africa. The two men never met, so far as appears, till Mr. Stanley reached Usambiro on his return from his last expedition. But in 1878, after Mackay had spent two years in building roads and cutting his way from the coast to Uganda, he wrote home: "Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man." Later, after Mackay had been a couple of years in Uganda, he affirmed that, as an indisputable fact, with Stanley's visit to Uganda in 1875, "there commenced the dawn of a new era on the annals of the court of Uganda. The people themselves date from Stanley's day the commencement of leniency and law in place of the previous reign of bloodshed and terror. 'Since Stanley came,' they say, 'the king no more slaughters innocent people as he did before.'" This is pleasant testimony from a most trustworthy source.

THERE have been some recent criticisms upon the statement often made that the American Board was the *first* foreign missionary society organized within the United States. *The Moravian* calls attention to the fact that the Society of the United Brethren for "Propagating the Gospel among the Heathen" was organized in 1787, or twenty-three years before the American Board was formed. Not only is this true, but there were also a number of other societies in New England and New York as well as in Pennsylvania, organized prior to 1810 for work "among the heathen;" yet so far as is known the object had in view by these societies was labor in behalf of the "heathen" Indians in the United States, or territories. The "Society for the Propagation of the Gospel among the Heathen" formed by the United Brethren in 1787, and incorporated by the State of Pennsylvania in 1790, had reference exclusively, if we may judge by its charter, to these American Indians. The preamble to the act of incorporation states expressly what the Moravians had done for the Indians in this country, and that they "are resolved to pursue and support this commendable work, and for this purpose have formed a society for propagating the gospel among the heathen." And this preamble also states explicitly who these heathen are, and that the ground for giving this charter is the fact that "the propagation of the Gospel among the Indians of America is of great importance to the citizens of this and other of the United States, and may, by the blessing of God, be conducive to the peace and security of the inhabitants and settlers of our frontiers, and by living examples of the missionaries and the converts, the savages may be induced to turn their minds to the Christian religion, industry, and social life with the citizens of the United States." So far as appears, therefore, the end had in view by this organization is not what is now known as *foreign* missions, and we should be glad to be corrected if we are mistaken in thinking that the American Board was the first organization in the United States which had distinctively in mind the work of carrying the gospel to the heathen beyond the seas as well as to Indians.

UNLESS by the second day of January the Dutch government adds its signature to that of the other sixteen Powers represented at the Brussels Anti-Slavery Conference, the general act passed by that Conference will fail of acceptance, and the whole scheme, which seemed so hopeful for the suppression both of the slave and the rum traffic, will come to naught. Strenuous efforts are being made to induce Holland to enter into the arrangement. It will be remembered that the Conference agreed that the Congo Free State should be allowed to levy a moderate import tax of ten per cent. in order to secure means for the putting down of the slave-trade. The Dutch government, which has some profitable trading-houses on the Congo, fears that this tax will obstruct the sale of firearms, ammunition, and ardent spirits. The appeals which are being made to the Dutch government not to stand out against the judgment of the civilized world have not, up to the present time, been successful. Six months were allowed by the Conference for signatures, and that period will expire January 2. The time is short. We are glad to see a report in *The London Times*, that a minority, which may shortly become a majority, in the Dutch Chambers, is endeavoring to prevent the disgrace which, in the event of its continued refusal, must come upon Holland.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1889-90.

MISSIONS.	When Begun.	Stations.	Out-stations.	Ordained.	AMERICAN LABORERS.			NATIVE LABORERS.			PREACHING.				CHURCHES.			EDUCATION.						Native Contributions for all purposes.										
					Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Places for stated Preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.		Students.	COLLEGE, HIGH, AND BOARDING SCHOOLS.			Common Schools.	Pupils.	Total under Instruction. <sup>4</sup>			
																										For Boys.	Pupils.	For Girls.				Pupils.		
East Central Africa.	1883	3	1	2	..	..	..	1	5	..	..	..	..	..	5	2	85	22	200	16	1,155	86	1	12	1	60	2	115	31	1,425	1,653	\$1,151		
West Central Africa.	1880	4	17	11	..	..	10	10	17	1	15	30	82	134	105	81	4,111	1,480	4,855	9	729	82	1	16	1	65	2	80	14	395	613	20,337		
European Turkey.	1858	4	108	24	..	..	23	27	72	32	48	183	18	281	183	120	10,869	7,571	11,485	34	3,118	275	1	12	7	387	7	473	141	4,953	6,119	7,150		
Central Turkey.	1847	5	149	18	..	..	6	13	26	17	19	115	6	157	357	135	11,482	6,082	16,152	41	2,807	217	2	11	14	523	6	194	156	4,977	5,544	11,454		
Eastern Turkey.	1847	5	127	13	..	..	10	15	53	28	45	178	46	295	351	155	11,482	6,082	16,152	33	3,085	793	2	11	11	523	6	194	156	4,977	5,544	11,454		
Marash.	1834	17	259	13	..	..	13	8	33	18	21	182	56	277	310	130	4,314	4,758	12,705	33	2,115	192	1	14	8	582	4	328	110	2,050	2,992	6,192		
Madura.	1834	7	259	13	..	..	13	8	33	18	21	182	56	277	310	130	4,314	4,758	12,705	33	2,115	192	1	14	8	582	4	328	110	2,050	2,992	6,192		
Ceylon.	1816	7	25	4	..	..	4	2	10	13	30	247	38	338	338	37	2,290	3,160	3,116	15	1,477	80	..	..	..	3	350	2	123	133	8,416	8,880	4,878	
Hong Kong.	1883	3	2	3	..	..	1	..	3	..	..	6	..	..	12	12	80	..	415	2	26	6	..	..	..	..	..	..	..	..	..	..	..	
Foochow.	1847	3	24	18	..	..	22	12	57	3	25	14	10	52	100	37	901	..	1,074	16	484	88	1	6	1	44	2	44	3	51	334	440	1,081	
North China.	1847	3	28	16	..	..	22	12	57	3	25	14	10	52	100	37	901	..	2,210	7	1,042	127	1	11	4	4	42	3	53	18	107	351	267	
Shansi.	1882	2	1	6	..	..	0	..	1	..	..	..	..	..	14	4	100	..	44	1	10	2	..	..	..	..	19	..	..	..	..	..	72	
Japan.	1889	9	73	26	..	..	26	32	88	26	77	43	23	169	257	190	8,630	6,920	28,000	61	9,146	1,615	2	116	7	1,355	12	1,162	..	..	..	2,995	50,841	50,841
North Japan.	1883	9	73	26	..	..	26	32	88	26	77	43	23	169	257	190	8,630	6,920	28,000	61	9,146	1,615	2	116	7	1,355	12	1,162	..	..	..	2,995	50,841	50,841
Micronesia.	1882	3	49	5	..	..	4	10	19	17	12	57	7	86	105	85	..	10,000	..	51	4,475	496	..	4	1	101	4	81	..	..	..	1,785	1,785	
Western Mexico.	1872	2	8	5	..	..	4	2	11	4	..	..	..	11	22	13	391	415	300	8	235	74	..	..	..	12	..	..	..	..	..	776	776	
Northern Mexico.	1882	4	5	..	..	..	4	1	5	5	1	18	9	33	36	18	770	536	2,055	18	349	55	..	..	..	1	13	6	168	..	..	843	843	
Spain.	1872	1	31	17	..	..	1	..	3	3	9	..	..	17	19	33	1,950	..	1,719	3	364	92	1	4	1	60	1	35	..	..	..	1,04	1,04	
Austria.	1872	1	31	17	..	..	1	..	3	3	9	..	..	17	19	33	1,950	..	1,719	3	364	92	1	4	1	60	1	35	..	..	..	1,04	1,04	
Hawaiian Islands.	1872	2	..	2	..	..	2	..	4	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Totals.	96	962	1831	10	7	181	152	533	192	490	1,353	382	2,417	2,930	1,402	65,236	47,523	126,676	387	36,256	4,554	14	247	66	4,600	56	3,180	889	33,114	47,319	\$17,494	\$17,494		

<sup>1</sup> Of whom twelve are also physicians.  
<sup>2</sup> Of whom seven are physicians.  
<sup>3</sup> Including Hawaiian missionaries.

<sup>4</sup> Including some not reported in schools.  
<sup>5</sup> The common schools of Jaffna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.

## THE DESTRUCTION OF OUA, PONAPE.

THE fears expressed in our last number that the mission premises at Oua might be destroyed by the Spaniards have unfortunately been realized. This we learn by brief letters which have reached us by way of Manila. It will be remembered that in May last the Spaniards, whose station is at Kenan, on the north side of Ponape, sent some soldiers under a lieutenant to Oua, followed subsequently by two priests, and that this party insisted upon building on land belonging to our mission and within six feet of the mission church. The natives regarded this as an outrage, but Miss Palmer and her assistant, Mrs. Cole, who were the only Americans at Oua, after having failed to persuade the Spaniards to accept another site, yielded to the necessities of the case and sought to persuade the natives to offer no resistance. In this endeavor they thought they had succeeded, and matters moved on quietly for a time; but on June 25, greatly to the distress of the two missionary ladies, an uprising occurred and the lieutenant and several of his men were killed. The native teacher, Henry Nanepai, who with the ladies had sought in every way to prevent an outbreak, when unable to do so, rescued the two priests and some of the soldiers, and protected them in the mission house for two days and nights, till they could make their escape. We now learn from a letter from Captain Garland, of the *Morning Star*, and also a brief letter from Mrs. Rand, dated September 27, at a point off Ponape, that on the thirteenth of September the Spaniards began hostilities just below the mission station at Oua, and on the twentieth shelled Oua, and then landed and burned every house belonging to the mission. These buildings consisted of three dwelling-houses, a large girls' schoolhouse, and church. It seems that the *Morning Star* arrived at Ponape about August 23 (we have not the exact date), and subsequently took Miss Fletcher and part of the Girls' School to Kusaie, and returned again to Ponape, Mr. Rand the meanwhile remaining on the other side of the island at Kiti. At the time of writing it was not known what would be done. Mrs. Rand and Miss Foss were on board the *Star*, awaiting developments. The Spaniards seemed determined to exterminate the whole Metalinim tribe, which inhabits the district on the eastern side of Ponape, including Oua. It was Captain Garland's plan, if there were no change in affairs, to return to Kusaie and make the usual trip with the *Star* through the Gilbert and Marshall groups. Miss Kinney and the supplies for Ruk were forwarded from Ponape by a small schooner.

This is a sad disaster which we are obliged to chronicle. To human appearance it threatens the total destruction of the good work begun on Ponape in 1852, prosecuted with so much toil and self-sacrifice, and attended with so much success. The Spanish government will be held justly responsible for the destruction of the property of our mission, and we believe it will meet the claim for the pecuniary loss sustained, but it cannot restore the Christian enterprises which were so prosperous on Ponape. We still entertain a hope that the other tribes upon the island may not be involved in the conflict, and that the Spaniards will learn by experience that it is not safe to irritate these people, though they hold them in subjection. It was an evil day for Spain, as well as the Caroline Islands, when she determined to assume authority over this group.



## THREE URGENT CALLS.

I. OUR first call is for an average advance of twenty-five per cent. beyond the regular contributions of last year, from churches, auxiliaries, Sunday-schools, Societies of Christian Endeavor, and individual donors. This, we trust, will be earnestly pressed by pastors, officers of churches, superintendents of Sunday-schools, and all friends of missions, and will meet a cordial response, aiming to make this, if possible, a permanent increase of regular offerings. Only by such an advance can the appropriations already made by the Committee for 1891 be secured. This therefore should be our first purpose, having claims prior to everything else.

II. Our second call is for contributions or pledges, payable during the present financial year, additional to the twenty-five per cent. advance of regular contributions, to meet urgent requests already received from the missions, amounting in the aggregate to \$100,000, waiting special additional gifts in order to be granted. Whatever special sums are thus contributed or pledged will be immediately and gladly appropriated by the Committee. This sum we might divide into 200 shares of \$500 each. Who will take one or more of these shares? Or who will contribute a smaller sum for the same purpose?

III. A third call is for special additional contributions to assist in sending out new missionaries, some of whom are under appointment, and others ready to be appointed and designated by the Committee whenever the additional funds needed for their support are provided. Who will assist in contributing an additional \$50,000 toward this important department of aggressive work abroad?

Each of these three calls is urgent. The three united should constitute a resistless appeal to pastors, to churches, to individual donors, summoning immediately to greatly enlarged gifts, all to be bestowed in the name of Him under whose commission we are moving on to the conquest of a redeemed world.

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RETRENCHMENT; ESPECIALLY AS RELATED TO JAPAN.

BY SECRETARY N. G. CLARK, D.D.

IN February last, according to the usage of the American Board of late years, notice was given to the different missions of the amount which the Prudential Committee felt justified in pledging each of them toward their current expenses for the year 1891. In view of the addition of over forty new missionaries during the year 1889 to the working force in the field, and of the lack of any corresponding increase in the receipts in the Board, it was deemed necessary to reduce by sixteen per cent. the amount pledged to the older missions, though, in communicating the pledges made, the Secretaries were authorized to express the hope that by the close of the year, when the appropriations were actually made, such a painful reduction might not be required. The addition of twenty more new missionaries to the force has added to the gravity of the situation, while the rise in the price of silver has further added to the cost of

carrying on the work already in hand. Salaries must be met; the missionaries must have the necessary means of subsistence, whatever reductions are made in the native agencies employed or in educational enterprises in progress.

The general work was never more promising, and an *advance* of sixteen per cent., and even twenty per cent., is required to sustain the work begun, to improve opportunities on every hand, and to give adequate scope to the enlarged missionary force in the field. Not infrequently have thoughtful observers among the missionaries pleaded for more means rather than for more men; but the hope has been cherished that the interest expressed by offers of personal service was but one sign of a larger missionary interest in the Christian community, and one that might be relied upon to furnish not only the support of all suitable men and women, but adequate means for the enlargement of all the various agencies employed.

Since the meeting of the American Board at Minneapolis there is reason to anticipate such a result at an early day, when with one heart and mind the constituency of the Board will take up the work divine Providence is laying upon them. But some time must elapse before this result is reached. In the meanwhile necessity is laid upon the Prudential Committee of making severe retrenchment at all points. There are no funds in hand, or in sight at present, that will warrant any other course, except a heavy indebtedness be incurred, and this would be regarded by many friends of missions as hardly less disastrous than the retrenchment required to avoid it. Instead of the advance of sixteen per cent. really required by the growth of the work, a reduction to this amount is ordered throughout all the older missions. The newer missions are spared by recourse to larger drafts from the Otis legacy originally pledged to them.

But this is not all. The missions that have made, and are now making, the greatest progress suffer the most. A mission that is making an advance from year to year of from five to eight per cent. in the growth of its work, inclusive of new places opened, new churches and educational institutions established, can endure a cutting down, severe as it is, with less loss than a mission like Japan, with its growth of from twenty to twenty-five per cent. per annum, where the reduction of appropriations for the coming year is, not sixteen per cent. on what was allowed last year, but forty per cent. on the amount judged necessary by the mission at its late annual meeting, to maintain and develop in a healthful manner the work committed to them.

What adds to the embarrassment in Japan is the fact that the appropriations there, after meeting the necessary salaries, are devoted almost wholly to two objects—the support of preachers and evangelists, in connection with the different stations and with the Home Missionary Society, which extends its operations throughout the empire; and for the running expenses of the Doshisha College and Theological Seminary and for the incidental expenses of Girls' Schools. The Woman's Board will meet all expenditure for women's work; hence the reduction of the forty per cent. on the general work falls directly on our purely evangelistic work and the institutions specially intended for the training of a native ministry. The entire amount for the general work asked by the mission for 1891 was \$30,725. The reduction required is \$12,275; — \$3,300

on the \$7,675 asked by the seven stations for direct evangelistic work in charge of the resident missionaries; \$2,300 on the \$4,300 asked for evangelistic work in the care of the Japanese Home Missionary Society; \$1,500 on the \$3,000 asked for the running expenses of the Doshisha College, the students as rule paying their own expenses for board and tuition; \$1,000 on the \$3,450 asked for the incidental expenses of the Theological Seminary and for the board of eighty students; and the remainder on sums asked for various miscellaneous items.

This statement is here given that the friends of Japan may realize the imminent danger to the progress of the work in that mission unless instant relief is obtained. We cannot believe that the friends of missions generally and of the great work which has been carried on thus far with such eminent success will suffer it to be blighted, scores of young preachers dismissed from the service, and means withheld to meet the necessary traveling expenses of the large body of theological students who have been in the habit of spending their vacations in active evangelistic work, to say nothing of the means for their support while prosecuting their studies. It seems but due to the mission, due to the friends of Japan interested in its welfare, that this frank statement should be made—one of the most painful which it has been my duty to make during my connection with the American Board. Yet what is said here is applicable, in varying degrees, to other fields; as in India, China, and the Turkish Empire, of which more special notice must be taken at another time.

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## THE CHRISTIAN ENDEAVOR SOCIETY AND MISSIONS.

BY REV. FRANCIS E. CLARK, D.D., PRESIDENT OF THE UNITED SOCIETY OF  
CHRISTIAN ENDEAVOR.

ONE of the most happy developments of the Christian Endeavor movement is the increasing interest shown by the young people in missions. It is natural that this result should follow, for the whole genius of the society lies in the idea of loyalty "to Christ and the Church," and no band of young disciples can be loyal to their Lord without hearing and heeding his last command.

From the beginning there have been missionary committees in most societies and frequent missionary meetings; giving to missions has always been encouraged, and missionary topics have always been discussed at the conventions, but of late a new impetus has been given to interest in these matters in many ways.

Among other methods the missionary prize contest proposed by Mr. S. L. Mershon bids fair to help the cause. Mr. Mershon is a young Presbyterian, but his plans for awakening interest in missions embrace the young people of all denominations. The textbooks to be used in preparing for the prize examination and in writing the prize essays are to be those recommended by the missionary board of the denomination to which the society belongs. The prizes are two places in "The Christian Endeavor Missionary Roll of Honor," which are obtained by each society which gives at least five dollars to the home and foreign

board of its denomination. One place in this roll of honor is to be given to the one who passes the best examination; the other, to the one who writes the best essay, and in addition the best essay from each denomination will receive an honorary prize, life membership in the denominational board. Fuller particulars concerning this contest can be obtained of Mr. S. L. Mershon, Evanston, Ill.

An event which it is believed will greatly stimulate interest in missionary matters is the International Christian Endeavor Day, to be observed on February 2. This day marks the tenth anniversary of the beginning of the movement. The great feature of this anniversary, in addition to prayer for societies throughout the world, will be a gift to missions by the young people of every society observing the day, as a thank-offering to God. It is hoped and believed that this Christian Endeavor Day will result not only in a large increase of interest in missionary themes, but also in substantial gifts for all the Boards. The United Society of Christian Endeavor asks nothing for itself, but advises that all the gifts of that day be devoted to missions.

## ARE THERE ZULUS UNDER THE "MOUNTAINS OF THE MOON"?

BY REV. GEORGE A. WILDER, OF THE ZULU MISSION, NATAL.

"THE most interesting people next to the Pigmies, in all Central Africa, are the Wahuma," living on the highlands near the Mountains of the Moon; so says Stanley. His description of these people must have arrested the attention of all readers of "Darkest Africa." The most casual student of African ethnology and philology will be struck with the apparent kinship between these tribes and the Zulus of Southeastern Africa. Those conversant with the Zulus are little less than astonished to find a people so many thousands of miles from Zululand, separated by vast mountain ranges, mighty lakes, wellnigh interminable forests, great rivers, and hostile tribes, yet so closely resembling the Zulus in language, manners, and customs.

In a recent interview, enjoyed by Secretary Smith and the writer, with Mr. H. M. Stanley, which with his wonted courtesy to missionaries he most kindly granted, we were not surprised to learn that the wife of one of Mr. Stanley's Zanzibar men, a Zulu woman from Natal, was able to converse with these Humas. The recognition between them seems to have been mutual. The Humas said, "This woman is one of our people; where did she come from?" To them the Zulu woman replied, "From Zululand, the country of Tshaka" (Chaka). "Tshaka," said they, "we have heard of. He went south from these regions long ago and was a great general." Of course they did not refer to the identical "Napoleon of South Africa," who was born south of the Limpopo and never went north. Tshaka's fame, evidently, had swept back along the track of his ancestors, obscuring their names: unless some one of his ancestors bore that name.

We can more readily understand how the Zulu woman with Mr. Stanley's expedition could communicate with these people on finding among the eighty



Huma words given in the vocabularies printed in "Darkest Africa" no less than forty Zulu words.

Not only are their languages much the same, but the Zulus and Humas resemble each other closely in manners and customs. Both are pastoral people. The boys spend their time in herding cattle as in Zululand. The cattle are branded alike in both countries. The method of milking is the same; the rules regarding the use of milkpails the same; the method of churning the same; the custom of marriage contract by means of cattle the same; the idea that the cattle paid for the wife are a guaranty for her kind treatment by her husband the same; and the authority of the woman in the kraal evidently much the same. Like the Zulus the men spend much time consuming beer (*malwa*; Zulu, *tshwala*); investigating cases arising out of marriage contract; hunting game, and plundering neighboring tribes. Mr. Stanley's description of the imposing war dance of the Humas applies equally well to the Zulu war dance. Another striking resemblance between these tribes is seen in the similarity in the style of wearing the skins *pending* from shoulder and waist and *not* passing them between the legs. As we note these points of agreement, one wishes Mr. Stanley had written at greater length of these people.

We may probably, even with the meagre information at hand, safely infer this much: that at least the ancestors of the Humas and the Zulus came from the same place. But whence came these ancestors? Mr. Stanley states that the Huma tribes trace their origin to Gallaland. It has been stated by several travelers that the royal families of Ganda, Nyoro, Nkori, and neighboring tribes are all of the Huma branch of the Gallas. Physiognomy and tradition unite in placing these Huma tribes in close relationship to the Gallas, who speak languages which are Hamitic, possessing grammatical gender. But linguistically the Huma and Zulu tongues fall unmistakably into the family of Bantu languages, a group without grammatical gender. To reconcile this apparent discrepancy is a problem for the ethnologist and linguist.

Perhaps it will be found that these people are the result of taking by the Semitic and Hamitic tribes, of wives and concubines from among the Bantu tribes. The offspring, clinging to the tongue and religion of their Bantu mothers, found little place for themselves among their half-brothers, and so went forth in companies to the south and west, branded as "Infidels" (Kaffirs) by their Moslem friends. Brave and domineering, they fought their way with shield and spear, some of them to the Cape of Good Hope and back again. And to-day from the Limpopo to beyond Nyoro they are still the terror of the aborigines. However far apart philologists place the Gallas and Zulu tribes, it is interesting to note that both call themselves *men*, as distinguished from brutes (in Galla *orma*, in Zulu *Bantu*).

Whatever may be their origin, does not the discovery of the apparently close relationship of the Huma and Zulu tribes impose upon the American Board and the Zulu Mission churches a serious responsibility?

Mr. Stanley, in the interview referred to above, described the country and climate of the Grasslands about the "Cloud King" as healthy and fit for Europeans, but in his opinion for the present the expense involved and danger to life

are so great as practically to close the country to missionary labor. But ought expense or danger to stand in the way of the Church of God? However, Mr. Stanley tells us that the territory west of Victoria Nyanza will before long come into the "Sphere of Influence" of the British East Africa Company.

From the early records of the American Zulu Mission, we find that that mission, with greater zeal than knowledge, it is true, proposed to start a mission under the "Mountains of the Moon." Why not now carry out this proposal? Is this not a door providentially opened to the Board and the Zulu churches? Or is this another opportunity to be allowed to drift until again we hear the sad refrain "too late"?

## A DIVINE SUPPLEMENT TO THE MISSIONARY WORK.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

THE advance thus far toward the salvation of our race has been in connection with missionary labor, and if success is to be greater hereafter that labor will be more abundant, for we cannot look for success apart from the work to be made successful. The law of progress in the future will be according to that word of one most active in the past. "I planted, Apollos watered; but God gave the increase" (1 Cor. 3: 6). Still that does not hinder that over and above the immediate fruits of labor God should add a blessing in the form of indirect results. Indeed we should expect this from that intense desire for the salvation of men which the Bible calls the travail of the soul of Christ, and which is to be fully satisfied (Isa. 53: 11).

Even in the remote past we catch glimpses of this fulness of the grace of God, for the spies who entered Jericho did not preach to Rahab, but she said to them: "I know that the Lord hath given you the land, and that your terror is fallen upon us. . . . For we have heard how the Lord dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond Jordan. . . . And as soon as we had heard it, our hearts did melt, . . . because of you. . . . Now therefore, swear unto me by the Lord, since I have dealt kindly with you, that ye also will deal kindly with my father's house, . . . and will deliver our lives from death" (Josh. 2: 9-14).

This shows the great power which the mere report of the dealings of God with his people had on other nations in that day, and now, when many run to and fro, and knowledge is increased, may we not expect that the glorious gospel of the blessed God will have far freer course than the doom inflicted on Canaanites? True, obedience to the last command of Christ must go before the reward of that obedience. It is also true that that obedience is very imperfect, but if that does not prevent the immediate increase, why should it stand in the way of other indirect results?

Does Scripture, however, authorize us to expect them? Does it not rather teach that the heathen are dead through their trespasses and sins? Certainly; but it also teaches that "God is no respecter of persons, but in every nation he that

fearth God and worketh righteousness is accepted of him," and if Ruth the Moabitess was accepted when she came uninvited to trust in the true God, much more they who have heard of the invitation "Let him that is athirst come, and whosoever will, let him take the water of life freely." Scripture certainly leads us to expect such results, for though some passages speak less explicitly, others cannot be mistaken. "O thou that hearest prayer, unto thee shall all flesh come" (Ps. 65 : 2) is among the less explicit, for if no other Scripture spoke of nations coming spontaneously to God, this might simply mean that they would come, however induced to do so. But if other passages speak of nations coming moved only by the report of his grace to others, then this may also refer to such a coming.

And here let us remember that whether a nation comes in obedience to the preaching of the missionary, or moved only by the reports it hears of the fruits of the gospel in other lands, in either case it is all of grace. The hand of God is as truly in the coming of a nation to the truth, led there by what it hears of the effects of the gospel elsewhere, as it is in the faith that is wrought through the preaching of the Word. The power of the Holy Spirit is as manifest in the one case as in the other, for Christ saith to all alike, "Ye have not chosen me, but I have chosen you," and only "that which is born of the Spirit is Spirit."

There is a Scripture declaration that challenges attention not only by its own statements but by the fact that it is found in both Isaiah (2 : 2, 3) and Micah (4 : 1, 2) : "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it, and many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." As some may not have studied this Scripture, a few extracts from commentators will show that we are not setting up a new interpretation. Professor J. A. Alexander says : "Many nations shall go (put themselves in motion), and shall say (to one another), 'Go ye (come), and we will ascend,' etc. The Speaker's Commentary says : "All the nations shall flow unto it) streaming upward ; drawn by the mighty attraction of the house of the Lord." (Ps. 43 : 3 ; comp. Isa. 60 : 3-5.) Dr. Cowles says : "The Hebrew verb suggests the idea of a river of nations flowing up these mountain-sides to the temple of God on their summit. Depravity has kept the soul gravitating earthward. It will be a glorious change when the mighty attractions of the love of God and the upward drawings of the divine Spirit shall reverse this, and whole nations shall flow upward toward the temple of God, to learn his will and joyfully obey it. Not many individuals, but many nations shall do this. The conception is not so much that they shall be exhorted by missionaries, but that moved by some heavenly impulse they spontaneously exhort each other to seek the God of Jacob. They have heard of the great God who dwells in Israel and a common inspiration leads them to press to this source of all law and righteousness."

This must be preceded by such a successful preaching of the gospel in some parts of heathendom as to create a general impression of the readiness of God to welcome all. It was prefigured by the coming of the wise men to Bethlehem,

asking, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2 : 1, 2). And it may have been this prediction of Isaiah that led the apostle to heed that voice of the night, "Come over into Macedonia and help us" (Acts 16 : 9). The spirit of this seeking for God is seen in the readiness to walk in such paths as may be made known to them, quite unlike the usual experience of missionaries in pouring the truth into unwilling ears long before seeing any fruit of their labors. The prophet beautifully hints at this when he pictures the whole movement under the figure of water flowing upward, implying that the one is as contrary to nature as the other, and reminding us of those words of Jesus, "I, if I be lifted up from the earth, will draw all men unto me." For He alone can be the cause of such a movement as is here described.

This exceeding great and precious promise kindles enthusiasm by adding to all the direct results of missionary labor this additional success. It is indeed not a new thing for heathen nations to beg for the gospel, but till now it has been on a small scale, insignificant isles in the Pacific Ocean, or remote tribes of our own aborigines, like the Nez Percés of Oregon, who sent a deputation on foot to St. Louis for the "white man's Book." But these Scriptures authorize us to expect far greater things hereafter. Many nations are to do this, do it as the result of national deliberation, and in a spirit of loyal obedience to God.

Foreign missionary work has already received a much larger blessing than its deficiencies deserve. So that even now the different societies are assigning to each one its place in the final onset. But here is a new element to enter into our calculations. Victory may be nearer than it seems. When it shall be written that such and such a society introduced the gospel into this land and to that people, it shall also be written that the Holy Spirit directly inclined whole nations to come to Christ, who not only said to his disciples, "Ye are my witnesses," but also, "He [the Holy Spirit] shall testify of me." For God has not forgotten to "give good measure, pressed down, shaken together, and running over" to all who seek to fill up that which is lacking of the afflictions of Christ for his body's sake, which is the Church.

More than even that. Is not this a part of his reward in which Jesus Christ will make all his faithful laborers to be joint heirs with himself?

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## Letters from the Missions.

### Micronesian Mission.

#### FROM RUK.

FOR reasons that are elsewhere given the *Morning Star* did not go from Ponape direct to Ruk, but a small schooner was chartered to send down Miss Kinney and the supplies. The vessel reached Ruk September 17, and Miss Kinney says that her first impression is that Anapauo "is

the most beautiful place that she had seen in Micronesia." Save that Mr. Snelling had not been in the best of health, the report from Ruk is favorable. Mr. Snelling made an attempt to go to the Mortlock Islands, but after beating about for a time he reached Losap, and was then compelled to return to Ruk without reaching the stations which he so much desired to examine. The reports which had reached



Ruk from the Mortlocks are of a discouraging nature. The want of efficient oversight of the native laborers by some missionary having resulted in many defections, the arrival of the *Robert W. Logan* is eagerly anticipated, and she will be immediately put to service in a visit to the stations on the Mortlocks.

On June 27 at Anapauo a school term of seventeen weeks was finished, and the results, Mr. Snelling reports, exceeded their anticipations, with better work on the part of the pupils than had ever been witnessed, and a fair progress in knowledge.

On the thirteenth of August he reports that they had been laying in food for the next nine months. Although there is perpetual summer in that region, the harvest of breadfruit must be gathered in June, July, and August. Thirty thousand of breadfruit had been laid in store, which, with the cocoanuts, would provide for about forty-five persons.

Mr. Snelling writes :—

"The work in the out-stations, while not showing much increase in numbers, is taking a firmer hold. Being sick recently with malarial fever, I have asked the native ordained pastors to conduct their communion services at the stations, also attending to the baptizing of applicants. I believe this is the first baptizing done by native ministers in these islands.

"Thus far good reports of the year's work here come in : fallen ones returning, scarcely any giving way. We cannot report a total overcoming of the recent discouraging conditions of the work, but can present a better statement than formerly, and any encouraging feature is like a fresh breeze from the north. We have hope of locating two or three teachers in this lagoon during the year. Whether this occurs or not, we plan to go on as in the past year, and labor principally in the school, and throw upon the people here the responsibility of carrying on the outside work."

At a later date, September 19, just prior to the return of the schooner, Mr. Snelling made a brief review of the work of the year at Anapauo :—

"This has been a year of pleasant labor, out of the world, yet in a world of its own, full of life and activity. But what activity and life! Each day brings new demands, thus leaving little time to meditate.

"A church of fifteen members was organized on a small island, Fana. This work has held on through many reverses, and for a year has advanced steadily both in church and school. Out of a population of about 125 or 150, forty-five attend school. The little church building is crowded on Sunday. This is the case in all the churches at Ruk, Anapauo excepted. A new work has been begun at the other end of the island by the Mortlock teacher. The teacher on Fana has also begun work on a part of this island opposite Fana. This is the district from which Mr. Logan withdrew the teacher because of the wickedness and treachery of the people. It requires steady pressure here, because of the intense opposition of those who first stood in the way, burning the church and the teacher's house, and in every way trying to destroy every vestige of what had been attempted. I am exceedingly interested in the development of this work, and have thrown the responsibility of it upon the teacher and upon those who favor the reopening, helping only by suggestions.

"Several months ago a war broke out at the other end of this island and the whole population of the island was soon involved. Measures for peace were immediately begun, but were resisted, especially by members of the church at Tunok, one of the deacons being mad for war. We made several trips, visiting both parties, but seemingly of no avail. Yet as a result of our joint endeavors for peace, the new work I have referred to was begun, both at the district formerly occupied, and at Jappuk, among a people who have until this time resisted every endeavor to reach them.

"This has given another phase to the trouble, so that while many endeavors are made to stir up the war feeling, it cannot be done. There does not seem to be enough interest in the subject to make a blaze. We praise God, for our trips were

made with much pain and weariness, through fever and some other bodily infirmities.

"The work at Kutua, so promising a year ago, after suffering a decline is again rallying with a stronger step. At Uman, Kiku, and Jappodis, the whole work is growing in strength."

A brief letter from Mrs. Logan reports that her school was in a prosperous condition, and she speaks with great joy of the coming to her assistance of Miss Kinney.

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### Western Mexico Mission.

#### PROGRESS AMID OBSTRUCTIONS.

MR. AND MRS. BISSELL, in view of the obstacles placed in their way at La Barca, and also on account of the pressing call for laborers in the Northern Mexico, have been transferred from the Western to the Northern Mexico Mission. Mr. and Mrs. Howland and Miss Haskins now constitute the whole force of the Northern mission. Writing from Guadalajara, November 17, Mr. Howland says:—

"There is a very determined effort being made by the Romanists to take away our chapel site. It is evidently very galling to them that we should have secured so central and so public a lot. As the lot fronts on a new street there is need of a rectification of one or more of the boundaries. This I have been unable to secure as yet. Recently the city council, probably realizing that they could not continue their policy of obstruction much longer, presented a formal request to the state government to 'expropriate' me. The governor's council notified me and requested me to show cause why it should not be done. With the help of one of the best lawyers here, and of other influential friends, I drew up a reply stating that it was not a prerogative of the governor to 'expropriate'; that even if it were, this is, in no way, a question of 'public utility,' but simply of prejudice; and that if any such action should be taken, I should make full use of national and international law to

defend my rights. I have heard no more from them. I have little fear that they will really get it away though I anticipate a long and vexing fight.

"Our ordained preacher, Miguel Magdaleno, took Mr. Bissell's place in La Barca, and has been a good deal encouraged, several seeming to experience a real conversion. At last accounts the new believers were being persecuted, not violently but persistently and severely. I hope to visit him this week. The church in Tlajamulco grieved greatly over Magdaleno's removal and at first refused to be reconciled at all to receiving his successor. A better spirit seems to be prevailing at present, however, and I hope the church will soon get back into working order. The congregation in San Sebastian has continued quite successfully on the whole, supplied entirely by the church here.

"In Lapotlanejo we have suspended work for the present, as all the believers but one have been obliged to leave the place, and the local authorities would give us no real protection, so that no new ones dared come forward.

"Owing to a change in local authorities in Cuquio, there has been considerable persecution that has threatened to become serious. I made an informal complaint to the authorities here and received promises that there should be no further trouble. We shall see whether these promises are *bona fide* or not.

"Something more than two months ago most of the believers in Citala, of whom I have written, were driven out from the hacienda because they would not send their children to the parochial school. They stayed a month with some relatives in a neighboring village, when they were warned away. They stopped successively at two different haciendas, but were driven out as soon as it was known that they were Protestants. At last accounts they were at a small village, where the Methodists have a congregation. They were unmolested, but at the same time unable to find work, so they will probably have to move on again.

"November 18.—I was interrupted yesterday by an incident that serves as a good illustration of what almost continually happens to our work. There have been members in San Sebastian for five or six years, and there has been no disturbance and practically no persecution, although services have been held openly for several months, with an attendance of from ten to fifteen. But last Sunday a crowd awaited the young man who went from here to hold the services, insisting that he drink with them. Fortunately he was accompanied by one of the believers who belonged in the village. The believer answered for the other, saying that they knew very well that he would not drink, and that if they wanted to trouble any one, to take him, and let the other go on his way. He then got away and accompanied the other well out of the village. On his return he was met by a crowd with swords and knives who at once attacked him. After parrying several murderous blows that nearly severed his heavy walking-stick, he struck his chief aggressor, felling him to the ground. This demoralized the others and they allowed him to go his way. Early the next morning he came here. To-day he returns to his home, but we shall, very naturally, be somewhat anxious about the matter until we hear further. I have come to expect violence everywhere, sooner or later.

"Since Corona's assassination the government has been largely in the hands of the clerical party, which in a country like this means a great deal. There are to be elections (?) this month, and it seems probable that the next governor—to enter next March—will be more liberal."

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### Mission to Austria.

#### EASTERN BOHEMIAN MISSION.

UNDER date of November 12, Mr. Clark reports a recent visit which he had made in East Bohemia:—

"It was very gratifying to find the work

at all points in East Bohemia in an encouraging state. In that portion of the field we have three very faithful helpers. Each man has his own special work and out-stations, and Mr. Kostomlatsky, who in age, experience, and education is in advance of the others, is the pastor of this threefold church. The mountain *division* where he lives has 60 members and 4 out-stations. Skalitz division, under Mr. Melichar, has 40 members and 6 out-stations.

"The new division of 1890, Königgrätz, under Mr. Kotouc, has now 7 members and 4 out-stations. Of this latest work, a few facts will indicate its growth and importance. There are in Königgrätz 4 meetings each week, with average attendance of 20. Two out-stations visited every week have respectively 12 and 9 attendants; while the more distant outposts visited once or twice a month have respectively 30 and 20 listeners.

"Mr. Kotouc, a converted Romanist, and trained in our training class, is a man of marked *spiritual* strength, and he is a good speaker. Opposition from the enemy is less in the Eastern than in the Southern field. The prospect of solid work with abiding results in East Bohemia is very cheering. I found it a special delight to preach to our friends in that section—so eager to hear the truth; anxious to find *Him* who is '*The Truth*,' or to make progress in and with *Him* who is '*the way, the truth, and the life*.'

"At the opening of the new year, if not before, some ten former Romanists will be received to our church that I have just visited. The first Sunday of this month we received nine new members (all from Roman Catholic churches) to our Prague Church. Several will join our Weinberg Church in December. Next Sunday I send Mr. Adlof to Pilsen, where there is encouragement. On December 7 and 8 I visit Pisek, Budweis, and Tabor, where several are waiting to be received. It is a delight to preach in our new chapel at Tabor. Some kind of opposition is not far away. To-morrow I am summoned before the chief authority of Smichov."

## European Turkey Mission.

THE SAMOKOV COLLEGIATE AND  
THEOLOGICAL INSTITUTE.

DR. HOUSE has, at his own request, been released from the oversight of the Institute that he may give himself to evangelistic work, and Dr. Haskell has been chosen in his place. On leaving his work in connection with the Institute Dr. House says of it:—

“The school year has commenced with more than usual promise. The number of scholars enrolled has been seventy-three. Three or four, however, have already left or are about leaving, so that the present number is about seventy. The new class seems, in some respects, more hopeful than that of last year, but it is now too early to say much in reference to this.

“I desire to say a word about the finances of the school. During the last school year I reported to the government the expenses of the school for salaries of teachers and everything as \$5,702.33, of which \$3,216.11 were paid for salaries of teachers (including missionaries) and \$2,086.22 for all other expenses. The pupils paid of the above \$2,001.40. From this it will be seen that the pupils themselves paid to within \$85 for their board and all of what are called running expenses: wood, light, etc. According to the above the Board practically pays for the teaching in the Institution and the pupils for the other expenses.

“When I came to Samokov, in 1874, the pupils, as I remember, were about fifteen, and they did not contribute, I think, a hundred dollars toward its support. The grants of the Board to the school were even larger in those days than at present, as I remember them. In those days it was a very rare thing to find anybody ready to pay anything to come to our school; now *no one* comes to the school without paying something, and quite a large number pay the full price that is asked. This shows, at least, a vastly greater appreciation of the school now than then. The increase in the number

of pupils and the willingness to pay for its advantages are certainly signs of a great change in opinion as to the value of our schools. We could wish that more were preparing for the ministry of the Word, but there is no doubt that many are discouraged from looking toward the ministry from a want of means in our Protestant communities to support preachers, and from the *diminishing* amount of means for such an end which comes from the Board. If in the present state of affairs there were a large number of our pupils going out with a desire to enter the ministry, there would be no means for their support, and we should be in a most embarrassing position. As we look at our field now there are many places open for work but no means to send preachers to those places.

“The figures mentioned above suggest another question to me: what a blessing if our school could be endowed by some devout followers of Christ so that there would be an income for teachers of \$5,000 a year, the pupils paying the remaining expenses!”

## SPECIAL NEEDS.

Dr. Kingsbury, of Samokov, writes of his strong desire to have a hospital in which he may labor for the poor people. It seems that the government does not allow him, as a medical practitioner, to sell or even to give away any medicine. This prohibition would not exist had they the hospital he desires. Many of the people are so poor that they cannot buy the medicines which the physician prescribes. There seems to be much heartlessness among the people in reference to the care of the poor. Dr. Kingsbury gives the following instance:—

“A woman very near me is probably dead for want of good nursing. The people did nothing but wring their hands and cry aloud. A man is scarcely escaping death from erysipelas because his people will not feed him. They give him something when I am there, and then let him go. A little girl died for the same reason. I told her father to get some



milk and feed her. The next day I went and she had had absolutely nothing for twenty-four hours but water. I asked him, 'Why don't you get some milk for her?' and he replied, with an oriental shrug of his shoulders, 'I don't know; I knew of no one who had any.'"

Dr. Kingsbury also dwells upon the need of aid for native helpers who are prepared for evangelistic work but cannot be employed since funds are lacking. He predicts that the work will decline unless means are provided for aiding native communities in the support of their own preachers.

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### *Western Turkey Mission.*

#### AN IDEAL TOUR.

DR. FARNSWORTH, writing from Cesarea, October 30, speaks of two enjoyable tours he had recently made, one of them to Moonjoosoon and Roomdigin. At the former place he found a school of forty pupils and the work in a healthy state. Of the other tour which was to Aziziye, Gemerek, and other places, Dr. Farnsworth writes:—

"It was, I think, as near an ideal tour as any one that I ever made. I had for my fellow-laborer Karmi Dalkmanian, a native of our field, who has been supplying a church in the Marsovan field, since his graduation, three years ago, but whom the Lord has now returned to us. In this journey of eleven days, five of which were spent in traveling, he preached seven times, and always in an appropriate and effective manner. Perhaps nothing affords me more intense pleasure, as I see that with me life is getting into the 'sere and yellow leaf,' than the sight of such young men as this, — of whom I am glad to say that we have a goodly number, — men of clear heads and warm hearts, men who have before them, as we believe, a noble future. What better proof could we have of God's purposes of mercy for this land?

"At Aziziye three persons were admitted to the church, making the number already received the present year 102.

This is more than we ever reported in any one year, and I hope there may be yet others before the year closes. The preacher here is doing good work both as preacher and teacher. At both Boorhan and Dendil there was a preaching service, and at the latter place a baptism. At each of these places the school, for good reasons, had not opened, but was to do so the next Monday. At Boorhan the work suffers for a little money to finish their chapel. This has been asked in our estimates sent to you by the last annual meeting. The building is covered in, but has neither door nor windows, and the labors of the preacher are not nearly as hopeful as they would be had they a decent and commodious place in which to worship.

"At Gemerek we found two flourishing schools, one for boys and the other for girls, and nearly seventy pupils in each. Our meetings began on Friday evening with a preparatory lecture; there were present some two hundred or more. At a preaching service Saturday night still more were present. Early Sunday morning there was a meeting of the Y. M. C. A., of which one of the brethren took charge. His theme was 'Christ the Good Shepherd.' It was very instructive to see, in this large town, once noted for robbery and violence, at the sunrise hour on Sunday morning a large company of young men assembled to think about and to pray to the Good Shepherd. All the meetings on this day, four in number, were well attended, and the expressions of gratitude for the visit both by the preacher and by very many of the brethren were many and earnest.

"We see no reason why there should not be a good and efficient church in Gemerek except the lack of an appropriate place in which to worship. No doubt occasions will often arise fitted to make one 'remember the hole of the pit from whence' they 'were digged.' We have no right to expect the children of men of ignorance and of violence to be like those of enlightened and pious parents. Character is a thing of slow

growth, but there has been great progress in Gemerek.

"There are now there more than forty persons who are members of the church in Cesarea. They have a good and efficient preacher, a young man well fitted to be their pastor. Now for five years the people have been responsible for one half his salary. I am sorry to say that, in that time, considerable debt has accumulated, but I have been assured this need not have been had their collectors been as efficient as the one that they now have. They have made manly efforts for a new place of worship. The site secured is admirable. Their plan of building a substantial stone building meets with our cordial approval. At best the building must be quite inferior to the Armenian church within a few rods of it. As you desire the best good of the Master's work in this place and in the many villages of which it is a centre, do not fail to see the amount of aid forwarded for this building made up to the sum so often and so earnestly asked by the people and by the station conference, and so heartily approved by the mission."

#### A NEEDY DISTRICT.

Mr. English, writing from Sivas October 3, says:—

"I have just returned from a three weeks' tour with our colporter in the north-eastern part of our field. We have here, among a population of some 150,000, one primary school, located in Enderes. One colporter visits among the villages, but the ignorance of the people is, as you would suppose, appalling. In this region there are quite a number of Greek villages, but their condition is even worse than that of their Armenian neighbors. One pleasant Greek matron, with her chubby grandchild on her knee, when asked, 'What are you doing for your soul?' answered, 'Oh, we are so poor I cannot do anything. If I only had a horse, perhaps I might.'

"In one small Armenian village a teacher has been striving during the past year to preach the truth within the Old

Church, and with good results. He recently felt obliged to give up his school and leave the village because of persecutions instigated by the village priest. But after he had gone away the villagers began to realize their loss and sent for him to return, promising protection.

"At Kara Hissar, however, the only Armenian teacher in that important city who had any appreciation of the truth or knowledge of educational methods, has been obliged to give up his work because of indifference and opposition, and the children are, for the most part, left to play in the street until old enough to learn trades. Although our one rush-light in Enderes is small, its influence is felt, for I found there several promising young men ready to enter higher institutions of learning and desirous of so doing. The needs of this region are great and there are many promising openings. If we could only put in two or three good teachers and a circuit preacher, I believe this barren waste would soon take on a different appearance."

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#### Central Turkey Mission.

##### GOVERNMENT ANTAGONISM.

MR. LEE, of Marash, reports certain trials to which they are subjected through government interference:—

"The general stringency on the part of the government throughout Turkey at present affects us somewhat at Marash. A man named Todor has been in the employ of the Bible Society for a few years past, and has traversed our region without hindrance. He has always carried with him a *teskeré*, or permit to travel. When in Marash some weeks ago he applied to have his *teskeré* viséd for Zeitoon and places beyond. His business was inquired into and he was committed to prison. Officers went to his house and seized all the books he usually carries with him; at least all of those which were not stamped with the official permit at Constantinople. These books have been sold throughout

the empire for years without this particular seal.

"Officers next proceeded to the Protestant bookstore and sealed it up, and soon after they filled seven boxes with books and transferred them to the government headquarters. The books taken consisted of textbooks and religious works, such as have been freely sold for thirty years or more. Todor was kept in confinement for two or three weeks, although constant promises were made that he would be released the next day. He was finally set free, one of our prominent Protestants going as surety for his reappearance when demanded. He is not, however, permitted to continue in his work, and his books have not been given up. What the issue will be with reference to the other books does not yet appear."

At a subsequent date (October 7) Mr. Lee writes of a commotion at Marash, though later advices lead us to believe that the matter has passed by without serious trouble. He wrote:—

"Marash has been in a state of general excitement for a few days past. The governor, together with two or three hundred soldiers, has gone to Zeitoon, and certain ill-founded reports or collision there have stirred up the public mind. The Moslems of Marash are to the Armenians two to one, and there is often fear and suspicion on both sides. The Armenians are pretty well armed, from all accounts, and the Moslems never dare move because of the existence of Zeitoon. Zeitoon is wholly Armenian, and is renowned for its terrific fighters. For a few nights we appointed guards for our houses, but they are no longer necessary."

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#### Eastern Turkey Mission.

#### QUARTER CENTENNIAL OF THE HARPOOT EVANGELICAL UNION.

DR. BARNUM writes from Harpoot, November 4:—

"One of the pleasantest meetings of the Harpoot Evangelical Union has just closed, and I hope that it will prove to

have been one of the most profitable in its history. It is exactly twenty-five years since the organization of the Union, therefore a program was arranged several weeks ago with reference to making this meeting an appropriate Quarter Centennial Anniversary. The meeting lasted eight days, including two Sundays. The first Sunday was devoted to a general review of the work of the churches, the development of education, the obstacles encountered, and the general lines of progress. On the second Sunday the annual sermon was preached in the morning; at noon the communion was held in a crowded church, and in the evening there was a sort of jubilee monthly concert.

"The aim of the meeting was thoroughly practical. It was, in a word, to consider wherein we can improve upon the methods of the past. It introduced such subjects as, our Sunday services, the Sunday-school, the prayer-meeting, the mission of the evangelical churches in this country, and our own individual responsibility. What is the gospel idea of an evangelical church? what are the conditions of membership? how can the churches improve in purity and power? what are the best methods of church-work? how can we best serve our Master as preachers, as pastors, in laboring for the salvation of individual souls, and what should be our *character* as Christians? These were some of the questions considered. Each subject was introduced by a speaker previously appointed, in an address of twenty minutes, and the address was followed by a general discussion lasting about an hour, consisting chiefly of personal experiences in methods of work. Popular services for the general public were held every evening. The pastors and preachers are unanimous in saying that this has been one of the best and most helpful meetings that they have ever attended, and they hope to profit in their future service by what they have learned and felt here. Best of all a warm, spiritual atmosphere pervaded the meetings and much time was given to prayer.

"The Union was organized in 1865,

just ten years after the arrival of Mr. Dunmore, the first missionary to Harpoot. It embraced eleven churches, with six pastors, a church-membership of 325, and an average Sabbath congregation of about 1,500. It is now composed of twenty-five churches having a membership of near 2,000. The weak points now, so far as externals are concerned, are the increasing poverty of the people and the dearth of laborers. We have previously spoken of the draft which America is making upon our young men. This meeting has had a good influence upon the college, and I learn that some of the students have decided to consecrate themselves to the work of the ministry, and I hope that parents will be more ready than they have been to dedicate their children to the Lord's service. It requires no little self-denial and no ordinary spirit of consecration to enter the ranks of an underpaid ministry among people who are growing steadily poorer.

"The Union, with the aid of other churches in Turkey, is continuing its work in Koordistan, and an attempt is to be made to enlarge the work. Professor Melcon, the President of the Union, and Mr. Barton were commissioned to visit Koordistan. They left here this morning, expecting to be absent about six weeks. They propose to visit every place that is occupied, to have a general conference with the laborers in that district, and to see what can be done toward occupying new places. A letter has been received from Aintab with a remittance for Koordistan, and saying that the Aintab brethren wish to assume the whole support of one of the laborers there as their own missionary. This is doubtless one of the tangible and gratifying fruits of the late revival in Aintab."

#### THE SPIRITUAL INFLUENCE OF THE MEETING.

Mrs. Wheeler, in reporting this same series of delightful services, says:—

"Every morning and noon session was opened with a half-hour prayer-meeting. The evening prayer or preaching services

were held alternately in the two Protestant churches in this city. Humble reliance on God, not on the money of the missionaries, seemed to possess all hearts. It was good to hear some of the discussions and some of the confessions that these discussions brought out. I believe all return to their work feeling that a greater than the American Board is behind them; that He who said 'Go' is still with the feeble, faithful preachers of his gospel and is abundantly able to grant all they need.

"On Saturday morning at a meeting for consecration the prayer was made by the pastor of our Second Church in this city. I never listened to such a prayer. It was a desire for whole consecration, coming from an earnest heart through a tearful voice. Not only all who entered into this consecration by rising were touched, but also many among our pupils who dared not rise. It was a blessed close of a blessed meeting.

"We already see fruits. Two young men in the junior class came to tell Mr. Wheeler they wished to enter the next class in the Theological Seminary. A preacher told us of a prayer-meeting on the hills near, where four from the College consecrated themselves to the ministry. In the girls' department, instead of discussions about the poor pastors and preachers, some are asking how they can be saved. Among these is a young lady in the junior class who comes from a Gregorian home. She has seemed determined to resist every religious influence, fearing she would be a Protestant. The Spirit has touched her heart and she is seeking light. Others are tearfully asking for help, and some how they may better honor Christ among their schoolmates.

"Professor Garabedian tells us that all the members of the College (male) are members of the Christian Endeavor Society. This is a new thing, for some are not Protestants and every year there have been opposers. He also reports that a quiet Christian interest pervades the College proper. We are filled with gratitude for all these signs of good in our beloved College."



VAN.

Mr. and Mrs. Allen, of Harpoot, as before reported, are to spend the winter at Van. In writing of the need of a new church edifice in that city, for which aid is asked, Mr. Allen says:—

"Van is peculiar in one respect. The majority of the inhabitants are Armenians. This naturally gives them an importance and influence which no body of Armenians in any other city possesses. This city without question is one of the strongest supporters of the Armenian Church. The twelve Armenian churches in the whole city show how strongly the Armenian Church holds its people in their old faith, with its errors and superstitions. Among the younger men there is more freedom of thought and, as I hear, much inclination to skepticism and infidelity. The women, on the other hand, are quite under the influence of their priests, who are assiduous in their efforts to hold the people and prevent their coming under the influence of evangelical teaching.

"I am glad to say that here and there we find priests who seem to be enlightened and are favorable to evangelical effort among their people. From all I hear there must have been a great change in the attitude of the people from the bitter hostility of twenty and twenty-five years ago. I recently spent some days at the celebrated Varak Vank (monastery). The vartabeds of this monastery received me with the greatest cordiality. The former head of this establishment was a man to whom all the Armenian nation look up to with great respect. He is known as Krimean Vartabed. He has labored honestly and earnestly for the good of his nation. The Turkish government is so afraid of his influence with the Armenians of this region that they prefer to give him a pension at Constantinople rather than trust him to live here."

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### *Hong Kong Mission.*

#### A CHRISTIAN'S DEATH.

MR. AND MRS. TAYLOR have arrived at Hong Kong, but we regret to say that

Mr. Hager is in such poor health that, under medical advice, he will be compelled to take a period of rest. Mr. Hager writes of the death of one of the natives who had accepted Christ while in the United States:—

"He was in Hong Kong at the time of his being taken sick, but when the physician told him that he could not get well and must prepare himself for death within a short time, his relatives here took him immediately home to his own country village. Some of the Christian friends went to visit him while here, but his friends deceived the visitors by telling them that he had already gone. Fortunately he was enabled to reach home before the great change took place; and while there he was visited by another brother, who talked with him about the glories of the coming world and found that his heart was still trusting in Jesus, having forever renounced all belief in the idols which his own father worshiped. How he passed away is not known, but, as far as we do know, he adhered to his faith. He told his wife that she must not employ any Taoist priest to bury him, nor worship the idols. He had several thousand dollars in the Hong Kong and Shanghai bank, and he wanted his wife to have it all, for his father smoked opium, and no doubt would largely spend it for the poisonous drug. The villagers cannot understand how any one would want to leave his money to his wife and not to his father, but it really makes very little difference, for the father will probably get it in the end."

Mr. Hager speaks of a band who are engaged in medical work in connection with the distribution of Bibles, and are seeking in this way to proclaim Christian truth while caring for the bodies of men.

"For more than a month our Chinese Medical Evangelistic party have been at our Quonghoi station, where medicines were daily distributed, and with this distribution the gospel was also preached and the Bibles distributed. At present they are at Hoi In, where the same work is carried on. This party needs our especial prayers, that they may not forget

their high mission of reclaiming lost souls. Their work has already been blessed, and let us hope that every one of those connected with the Medicine Bible Distribution party may also be a preacher of righteousness. It is a cause of great satisfaction to me that they can visit our several stations in this manner, especially since I am laid aside from much active country work. For more than two months they have gone from place to place, staying sometimes a longer and sometimes a shorter time in one place. Sometimes they are shown great kindness, while at other times they are treated somewhat indifferently. Still they are more gladly welcomed by the people than the simple preacher with his one message. Their visit will no doubt have several very salutary effects in strengthening the weak Christians and creating a more favorable impression of Christianity."

### North China Mission.

#### THE EFFECT OF THE FLOODS.

LETTERS from all our missionaries continue to speak of the distress existing on account of the disastrous floods. Efforts toward relieving the poor are being made in various directions. The Chinese government seems to be doing its best, but the suffering is on such an enormous scale that more help will be needed. The following extract from a letter of Miss Gertrude Wyckoff will indicate one way in which the prevailing distress may check the reception of the gospel on the part of the people.

"Three of our villages, seven miles from Pang-Chuang, in all of which interesting circles of women and children were being taught, are shut off from us by the high water which surrounds them; probably we shall not be able to revisit them for several months or a year. In one of these places are three women who gave their false gods to me, and gave evidence of an earnest desire to turn to the Lord; how easy it will be for them to yield to Satan and hear him say, 'This

misfortune is the result of your giving up your gods'! We surely need to pray for our church-members and those inquiring the way, that 'their faith fail not.' Many feel that once in the church no trouble or misfortune should come to them, and should the chastening hand be laid upon them they do not understand it, and the loving Father is, as it were, hidden from their view. If we only think of it, growth and development are slow processes, and shall we be surprised because our formerly heathen brothers and sisters are slow to understand the ways of the God above?"

### Japan Mission.

#### INTERESTED VILLAGES.

DR. GORDON writes from Kyōtō, Japan, October 25:—

"I think I have not yet written you of the visit I made a few weeks ago to the village of Osumi, which lies about fifteen miles southwest of Kyōtō. There are no Christians there, and there had been no evangelistic work done there before. The reason for the invitation is something of a mystery. It seems to have been connected with some action of the Buddhist priests which displeased the people, but I am inclined to think the news of work in some other villages four or five miles away was the real reason.

"The committee of invitation had secured a building formerly used by a private school, and met the two theological students and myself who went down. The people gathered at 1.30 P.M., filling the house and the yard as far as their eyes and our voices would extend, and for more than three hours listened to what we had to say, and were rather disappointed that the meeting did not last longer. Dr. Davis goes down to-morrow, and I hope to hear of another good meeting. The audience when we were there included the best people of that and surrounding villages.

"I recently made an interesting visit to Miazui, in Tango, ninety miles away on the west coast. Mr. Take no Uchi, who last

year did such good work in Nagahama, has been there since August, and under his wise and efficient labors the outlook is very promising. Some twenty or thirty persons, including school-teachers and small officials, seem seriously interested. In view of recent disturbances in connection with the dedication of a church in Tsuruga it was thought wise not to hold a theatre meeting; so a private house was secured, and the hearers admitted by ticket. The house was packed — nearly 200 being present — and they listened with the greatest interest and attention.

"On my way back I spent the Sunday in Fukuchiyama, where the work is very hopeful under Mr. Tomioka's acceptable labors. Twelve persons were baptized. The work throughout the field of the Tamba church is very hopeful."

#### DESTRUCTIVE CRITICISM.

Under date of November 8 Dr. Learned writes from Kyōtō: —

"I had the pleasure of spending last Sunday with the little church at the ancient city of Nara, celebrated for its colossal statue of Buddha, where one of our theological students is doing a good work.

"We have begun a series of monthly addresses for the theological students on such topics of current interest as the students select. At the first one, a few nights ago, Mr. Albrecht made a powerful address on Unitarianism. The subject which they have chosen for the next time is *The Criticism of the Gospel of John*. This suggests a reference to the extent to which the German missionaries have succeeded in bringing to the front in theological discussion here the criticism of the New Testament. They are excellent men personally, but, unfortunately, they hold the extreme advanced criticism, and they are devoting themselves with all their might to its promulgation. Whether because the views are novel, or whether because they are taught with ability, or whether because they are thought to represent the most advanced results of German science and learning, their writings are having a wide circulation, and we

hear that they are being discussed in all the churches. It needs no argument to show how fundamental are these questions and how grave is the crisis. If the Gospels and Acts are fictions, there is little left on which to build, and Christ becomes a beautiful myth. If such teaching should prevail in these churches, I don't see how it could fail to make havoc of their faith. Hitherto the authenticity of the Gospels has been rather assumed than argued, and even our students hardly had patience to listen to the statement of the views of Baur. Hence they (or some of them) feel quite at sea.

"We, of course, shall do all we can to oppose these speculations, and are planning, for one thing, to issue a series of Doshisha '*Tracts for the Times*.'"

#### ORDINATION.

"On the 24th I had the pleasure of being present at the ordination of a pastor over the church at Nagahama, on the east shore of Lake Biwa. The new pastor is a graduate of our vernacular theological department, and has won the hearty affection of his church. The examination and ordination occupied the forenoon; in the afternoon there was a meeting of the Conference of the churches on the east side of the lake; in the evening a public preaching service, and on the next day the new pastor was married. A Japanese ordination service differs little from an American, except in such minor particulars as the sitting of the congregation on the floor. The candidate was questioned on many of the points now actively discussed among the churches, such as the genuineness of the Gospels, and showed both a pleasing modesty as to the difficult questions and a firm faith in the essentials of doctrine."

#### A RESCRIPT FROM THE EMPEROR.

Dr. DeForest writes from Sendai, November 10: —

"The great event of the month is the Emperor's Rescript that has been formally sent to all the schools of the empire. It is but a few lines in length, and its object

is to enjoin upon the young their duty of loyalty to the throne and of obedience to their parents.

"This Rescript, the first ever given from the throne to the youths of Japan, has excited wide comment. It is certain, for one thing, that national morality is deteriorating under the great and rapid changes in government, education, foreign intercourse, and social customs. For several years earnest men have been publishing their lamentations over the loss of moral power. And it would seem that at last even the emperor feels called upon to take a step hitherto unknown, and to add the large weight of his authority in bracing

up those virtues that came from Confucianism.

"Others, however, interpret this Rescript to mean that the ancient morality, based on the five relations of Confucius, is enough for Japan. These relations are those of lord and retainer, parents and children, husband and wife, elder and younger, and friends. And the conclusion is freely drawn that foreign morality is not needed, and that Christianity is an interloper. It is too early yet to see how this will affect the cause of Christianity. Naturally the present cry, 'Japan for the Japanese,' would cause a hostile interpretation."

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## Notes from the Wide Field.

### AFRICA.

UGANDA. — News has been received in England of the safety of Bishop Tucker and his party, who were on the way to Uganda and who expected to arrive there by the first of November. The caravan had been fiercely attacked by the Ugogo, but a German lieutenant with his force had defended the missionary party and providentially delivered them. It is pleasant to note that the Germans and English are working in harmony in Eastern Africa. This instance of the defence of English missionaries by German troops is matched by the action of the British government in punishing the natives at Witu for the assault and murder of a party of Germans. Everything points towards concerted action on the part of these two great Powers in reference to affairs within their two "Spheres of Influence."

DINNER WITH A CHIEF IN UGANDA. — Mr. Walker, who in March was the companion of Mr. Gordon at the king's residence in Uganda, gives the following account of a dinner at the house of the Prime Minister of the king. It is a striking illustration of native manners and customs, and it shows how close are the relations between the missionaries and the government of Uganda, which Mr. Stanley calls the "Pearl of Africa": "On my birthday, March 24, I went with Mr. Gordon to see the Katikiro (the chief judge here). We saw him in his most private house, and at his invitation some of the big chiefs came in to see us. When we had been there a short time, as we saw the dinner was coming, we got up to say we were going, but the good man asked us to stay and have some dinner with them. As a step backwards in civilization must be easier than one forwards, I did not feel so shy and awkward at the thought of having to eat with my fingers, as our friends would, had they been asked to sit at the table and eat with knife and fork. First then, a basket was brought in, on which were laid leaves of the plantain (or 'banana' if you like it better) which had been held in the smoke to make them tough and supple. These leaves were spread on the floor to form each man's plate; then sponges (made of the fibre of the plantain) were handed round, and the guests wiped their hands on them. To us was brought a bottle of water, and the water was poured over our hands. All being ready, another shallow basket was brought in with two knives on it, and a huge mountain in the middle



wrapped up in plantain leaves. This mountain was lifted off on to the grass-strewn floor and set in the middle of the guests. Then it was unwrapped carefully, so that the leaves might remain under it to form a dish. It contained a huge lump of smoking-hot plantains, boiled (steamed?) in their unripe state, in which condition they very nearly resemble mashed potatoes in England. Also it contained two lumps of meat. This meat was the breast of a calf. One man cut the meat up, another with a piece of leaf over his hand dug out sods of the mashed potatoes (I call it), and put down a lump before each guest as a builder might throw down mortar. The potato-carver, being a friend of ours, secured for us enormous masses of food. The meat he cut up into quite small pieces, then put his fingers into the salt and wiped them about on the little bits of meat for us. The guest on my right hand was Nikodemo, a man well known to Mr. Ashe. He and others, to show favor to us, at times picked out especially nice-looking bits of meat or potato and gave them to us. The habit of these people is to feast only twice a day, and this partly accounts for the large amount they can put away at one time. We were soon left far behind, and had to give up in despair in the end. Grace was said before we began, and when all had finished contributions were put together for the boys who had brought the food in, and then hands were again washed and wiped. My friend, Nikodemo, gave me a piece of calico to dry my hands on: but on following up the direction it came from, I found it was the skirt of the flowing robe of the guest next to him. I therefore used my pocket-handkerchief instead. All the leaves were rolled up and put back on to the flat basket, and were carried away. Then the native beer, in cups made from a gourd, was handed round: but, as we do not drink beer, milk was brought in for us."

The following paragraphs concerning Africa have been gathered from *L'Afrique Explorée*:—

THE BAROTSE. — Further particulars have been received as to the terms of the treaty between Lewanika, the Barotse king, and the South African Company. This treaty has added value for having been signed not only by the king but by chiefs from all parts of the country. It confers upon the Company the protectorate and the concession of all mines and minerals, subject to a four per cent. tax upon their product for the king's benefit. He also receives an annual subsidy of \$10,000 and retains the right of hunting the large animals, elephants, etc., and the trade in ivory. Twenty or twenty-five tribes are scattered over the region covered by the treaty, which has an area of about 200,000 square miles. These people do not form a homogeneous nation over which the Barotse king exercises a real authority. The impossibility of entering among the Mashikumbi, which the explorers Holub and Selous attempted, shows that the concession does not offer a perspective of purely pacific exploration.

THE GERMANS IN EQUATORIAL AFRICA. — Major Wissmann, the African explorer, was to set out on his return to East Africa about the first of November, 1890. He was to take with him in parts a steamer, built at Hamburgh under his direction, for use upon Victoria Nyanza. It will be carried inland from Bagamoyo by porters over the road which Emin Pasha is now opening. Major Wissmann expects the caravan to accomplish the journey in three months. The German Colonial Society sends with him to Emin Pasha a secretary commissioned to gather from the former governor of equatorial Egypt an account of his travels and discoveries in that region. The Society will publish it at its own expense.

BASUTOLAND. — Serious troubles have broken out in Basutoland, which has become, since the last war, a colony of the English crown. The two chiefs Joel and Jonathan have declared war, and bloody combats have taken place. Four hundred

Boers from the Orange Free State have stationed themselves on the border, to prevent the Basutos from entering that republic.

SOKOTO. — The Sultan of Sokoto, who in 1884 recognized the sovereignty of the Royal Niger Company over the banks of the middle Niger and of the Binue, has now transferred to the same Company in perpetuity his powers of jurisdiction over the whole of his kingdom, a territory of 250,000 square miles.

THE LIQUOR TRAFFIC. — Reports have been received that the Christian Union of young people at Abeokuta, West Africa, has addressed to the Committee upon the liquor traffic with the natives a letter in which it sets forth, as follows, the evils resulting from the spirituous liquors of the Europeans. "The country," says the letter, "is inundated with rum and gin; the inhabitants are dying; there is no longer any order; anarchy reigns everywhere; kings and officers abuse their position; parents and children do not acknowledge their mutual duties, and, what is more deplorable, infants are brought up on these poisonous drinks." In consequence of the decisions of the Brussels Conference, the Imperial Niger Company has resolved absolutely to prohibit the importation and the trade in alcoholic liquors in the region which it is opening.

CATHOLICS FROM UGANDA. — Mgr. Livinhac, the Catholic missionary, has arrived at Zanzibar from Victoria Nyanza with a number of young Baganda, who are to be educated as physicians, like those whom the Algerian Catholic mission has already sent into the interior of Africa. Mwanga appears specially to desire black medical men.

GUNGUNYANA. — M. Berthoud, the Swiss missionary, writing to *L'Afrique* from Lorenzo Marquez, says that Gungunyana, the son of Umzila, who left his country some time since, bringing his people with him to the southward, has established himself at a place which he calls Bingwane. This place is about sixty-two miles northeast of the mouth of the Limpopo. "I have learned from various sources," says M. Berthoud, "that Gungunyana has asked for a schoolmaster from Natal, to teach him and his people English; but he does not wish he should preach Christianity."

#### INDIA.

A GREAT REVIVAL. — *World Wide Missions* for November contains a letter written by a native preacher, a convert from Islam, named Hasam Raza Khan, who is laboring within the North India Conference. His letter is dated September 17, and he says that within two months he has baptized 400 persons, all "heart Christians." He says that from hundreds of places the invitation is received, "Come, and make us Christians, and teach us and our children." He expresses a confident expectation that there are other hundreds who will be ready for baptism. The presiding elder of the Rohilkund district of the North India Conference confirms the tidings. It seems that in this region the English Church Missionary Society have been at work for twenty-five years, but there has been little apparent fruit from their labors. There is a great call for native preachers and teachers.

PERSECUTION BY RELATIVES. — Christians in this land do not apprehend what fearful trials most Hindus must pass through in forsaking their own religion and entering the Christian church. It would be comparatively easy to bear physical tortures, if these were all, but in most cases methods are employed to prevent the converts from confessing their faith which appeal strongly to their better feelings; they must literally forsake father and mother for Christ's sake. We find in *The Missionary Herald* of the English Baptist Society a touching description of the trials which he underwent, given by a young Hindu who had received Christian baptism. "I fear I cannot convey

to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think that they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed upon my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family, . . . and he pleaded, 'My dear brother, I have done much to give you an education, scanty though it is. I will do more if you retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required to prosecute your studies. Take now as large a sum of money as is required, *but grant me only this petition, preserve the life of mother*, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.' I could bear these things no longer, so, beseeching them to take food, I retired to pray. . . . When I asked my Lord whether I should do what my friends tell me, a clear 'No' came, accompanied by the tender command, 'Follow Me.' I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be 'rich towards God.' But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me, I am ready to be crushed for Him who died for us while we were sinners. Lord, I am thine for evermore." At the close of his letter he says, "I can do nothing for my mother but pray that she may be led to see the blessedness of the course I have taken. All of you constantly pray for me and my friends. I don't know how to express my feeling of gratitude. Your humble brother in Christ Jesus."

NEGLECTED SUFFERERS. — We find in the *Harvest Field* for November some painfully interesting reports of medical missionary work from Miss Reade, M.D., who is a missionary in the Arcot district. Miss Reade writes specially of the terror of the people during the recent epidemic of cholera, saying, "No word could convey an idea to English minds of the horrible filth, squalor, and wretched poverty of the poor pariahs in some quarters when the visitation came upon them, nor could any one conceive the revolting and degrading remedies they had recourse to, in some instances, in the hope of saving life. Such too are the terror and aversion inspired by cholera that even in the case of respectable caste families one would find the sufferer turned out of the house into a miserable shed adjoining." During the panic no name was heard from the Mohammedans but that of "Allah," "Allah"; not a mention of their prophet. But so soon as relief came "it was all Mohammed" again. Miss Reade reports a painful case to which she was called, where a little boy of five years of age was stricken with the cholera. As he lay in his father's arms, crying piteously for water, among the wailing throng was a little daughter ten years of age, and the physician expostulated with the parents on allowing her to be present, as she would surely take the disease; and sure enough, on the next day, the little girl was stricken down and the boy had died. The parents and kindred were wailing at the tops of their voices around the dead body, and in full sight of the girl, who was in vain crying for water. Not a soul attended to her wants, and when Dr. Reade remonstrated with the mother for treating her daughter so inhumanly, she answered, "*The boy is gone; what does it matter about a girl?*"

## CHINA.

DEATH OF MR. AHOK. — Mr. Tiong Ahok was a most prominent native convert in connection with the Methodist mission in Foochow. He has given not only time and influence, but a large amount of money, to forward Christian work among the people. His wife, who also is well known, has recently visited England and was accorded a most hearty reception among Christian people of all denominations in Great Britain. Her husband died August 11, during her absence. He died clinging to the cross of Christ. "God's grace is very great," he said; and in answer to the question "Whence comes your peace?" he replied, "It is the gift of God."

THE CHRISTIAN COLLEGE AT CANTON. — It is with sincere regret that we learn of the serious sickness of Rev. Dr. A. P. Happer, President of this College. He has been ordered to give up work and return home. Dr. Happer has shown great energy and ability in the management of this College, and his departure will be a serious loss to the missionary cause.

## Miscellany.

## BIBLIOGRAPHICAL.

*Emin Pasha and the Rebellion at the Equator. A Story of Nine Months' Experiences in the last of the Soudan Provinces.* By A. J. Mounteney-Jephson. With the revision and coöperation of H. M. Stanley. New York: Charles Scribner's Sons.

All who have followed Stanley and his officers through "Darkest Africa" and have thus become familiar with the name and deeds of Jephson will wish to read his own story of the time when he was separated from his leader and in the company of Emin Pasha. This story is well and modestly told and abundantly illustrated. Stanley himself vouches for its accuracy, prefacing the book with a most complimentary and friendly notice. There is much new and interesting information about the country and the people under Emin's rule, as well as concerning Emin himself. Mr. Jephson's judgment in regard to the Pasha is on the whole favorable. He recognizes his varied accomplishments, his eminence in science, and his kindly spirit, but he says that while physically courageous he is morally a coward.

We have been much impressed with the description given of three dervishes who came from the Mahdi calling upon Emin to accept the true faith and to submit to

the Mahdi's authority. These men are described as fine-looking fellows, with dignified bearing, dressed in white shirts reaching nearly to their knees. "Slung across their backs were thongs of leather, to which were attached numerous little round, oblong, and triangular leather cases, containing different verses from the Koran. Each man had a small volume of the Koran. They came in as prisoners, and on being asked what they came for, replied, "We have come to conduct you by the true path to heaven, and to teach you to pray as we, the true believers, the true Mussulmans, pray." These poor men were evidently sincere fanatics, and were kept in heavy chains and dragged out a miserable existence for weeks, while they absolutely refused to give any information against their comrades. Mr. Jephson says: "Their Korans—the sole comfort they had—were taken from them, and I used often in passing to see them prostrate in prayer, with a rapt expression on their faces, which showed that though their bodies were chained, lacerated, and starved, their faith in God and his Prophet enabled them to rise above their earthly sufferings." They were afterwards taken to the river bank, beaten with clubs, and their bodies thrown to the crocodiles.



*Once Hindu—Now Christian. The Early Life of Baba Padmanji. An Autobiography.* Edited by J. Murray Mitchell, A.M., LL.D. London: James Nisbet & Co. 1890.

This is a translation from the Marathi. A prefatory note and occasional footnotes by Dr. Mitchell explain its origin as well as certain terms and incidents in the body of the book. The names of missionaries of the American Board, as Drs. Allen and Fairbank, Messrs. R. A. Hume and Munger, are met with. A more instructive or more interesting narrative of a human soul, once held firmly in the grip of oriental superstition, idolatry, and caste, gradually emerging into the light, liberty, and peace of a regenerate child of God, does not often come to hand. Missionary magazines frequently give us condensed narratives of individual conversions, with attendant and consequent trials. These are sometimes enlarged into a book form; as, "Brief Memoirs of Four Christian Hindus" (1816); "Dwij: the Conversion of a Brahman" (1840); "Old Daniel: Memoir of a Converted Hindu." No one of such recitals, however, with which we are acquainted equals this in value. A personal narrative like that of Mr. Padmanji gives us an altogether more graphic exhibition of the debasing power of Hinduism, and the strength of those satanic toils by which its votaries are held in captivity, than we get from usual descriptions. He is evidently a man of superior endowments and of scholarly attainments. The appendix enumerates fifty or more of his published works, besides sundry volumes of periodicals edited by him. The reader of this autobiography will naturally ask, "Does not the story belong to the same category with that of John Newton, Thomas Scott, and many another occidental believer brought out of darkness into God's marvelous light?" It certainly must impress thoughtful minds as a noteworthy phenomenon that our religious literature should begin to be enriched by such contributions from a language of India which till recently contained little besides legends of heathenism.

*Tabular Views of Universal History.* A series of chronological tables, presenting in parallel columns a record of the more noteworthy events in the history of the world from the earliest times down to 1890. Compiled by G. P. Putnam, A.M., and continued to date by Lynds E. Jones. New York: G. P. Putnam's Sons.

Years ago the volume, "The World's Progress," by G. P. Putnam, was a standard and helpful book of reference. The work has now been revised by Mr. Jones, and will be found of much service to all students of history.

*Webster's International Dictionary of the English Language*, being the authentic edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879, and 1884; now thoroughly revised and enlarged under the supervision of Noah Porter, D.D., LL.D., of Yale University. With a voluminous appendix. Springfield, Mass.: Published by G. & C. Merriam & Co. 1891.

This is not the place, even had we room, for an adequate notice of this marvelous volume. It is enough to say here that the present edition is a great advance upon the former one, excellent as that was. Webster will still hold its place in the very front of the dictionaries.

*Gustavus Adolphus and the Struggle of Protestantism for Existence.* By C. R. L. Fletcher, late Fellow of All Souls College, Oxford. New York: G. P. Putnam's Sons.

This book is one of a series of biographical studies published under the title of the "Heroes of the Nations." Well does the great king of Sweden deserve to be numbered among heroes. As his dying words on the battlefield affirmed, he did "seal the religion and liberty of the German nation with his blood." Justice, courage, and devotion combined in him to make him a leader of men. The biographer sets forth his life and deeds in clear light before the eyes of this generation. "Simple, brave, passionate, truthful, devout; with the highest sense of his kingly dignity, and a yet higher sense of his great mission on earth, it is not unfair to say of him that he had a single eye to the work God had given him to do." He was a great and glorious champion of the Protestant faith.

*Ways and Means for the Young People's Societies of Christian Endeavor.* A book of suggestions for the prayer-meeting, the committees, and all lines of Christian work adopted by Christian Endeavor Societies. By Rev. Frank E. Clark, D.D., President of the United Society of Christian Endeavor. Boston: D. Lothrop Co. Price, \$1.25.

The Christian Endeavor movement has reached such gigantic proportions and gives such promise of still further enlargement that this volume, made up of wise suggestions from the President of the United Societies of Christian Endeavor and from several of his co-laborers, will be welcomed by a host of readers, young and old. We are glad to see that such a large section is devoted to the attitude of Christian Endeavor societies towards missions, and that Dr. Clark seeks specially to stimulate the societies in this direction. It augurs well for the future of the Christian Endeavor movement that it is so loyal to the church of Christ and to the work of extending his kingdom throughout the world.

*Current Discussions in Theology.* By the Professors of Chicago Theological Seminary. Vol. VII. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 410. Price, \$1.50.

This annual has become a standard for those who would keep abreast with what is transpiring in the theological world, and for this purpose nothing could be better.

*Sermons on the International Sunday-school Lessons for 1891.* By the Monday Club. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 412. Price, \$1.25.

This series of sermons, like its predecessors, meets a demand for thoughtful discourses upon the themes which come weekly before the Bible students in the Sunday-schools. It is a collection of excellent discourses.

*Persia: Eastern Mission.* A narrative of the founding and fortunes of the Eastern Persia Mission. With a sketch of the versions of the Bible and Christian literature in the Persian and Persian-Turkish languages. By the Rev. James Bassett, author of "Persia: Land of the Imams." Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Pp. 353. Price, \$1.25.

The Persian Mission is very dear to the readers of the *Missionary Herald*, who since the transfer of the mission to the Presbyterian Board have missed the let-

ters coming from this most interesting field. The story of this eastern mission is fully and pleasantly told by Mr. Bassett, and it is a story that will interest and cheer the friends of missions.

*The Wild Tribes of the Soudan.* Being personal experiences and adventures of three winters spent in the Soudan. By F. L. James, M.A., F.R.G.S. New York: Dodd, Mead & Company.

This volume is not missionary in its character, being an account specially of the travels of sportsmen in Nubia, westward of Massowa, on the Red Sea. The principal accounts concern the Basé country and people. The volume is an attractive one and fully illustrated. While from our point of view we marvel that men are disposed to go for adventure and sport through such regions, we have no doubt that their experiences serve, in God's providence, to open the way for the coming of his kingdom in these dark lands.

*The Prince of Peace; or, The Beautiful Life of Jesus from the Manger to the Throne.* Prepared expressly for the instruction, entertainment, and religious advancement of the intelligent and devout young people in our homes, our Sunday-schools, our Chautauqua Circles, and our Societies of Christian Endeavor, and lending to all such a helping hand in their approaches to Christ and their walk in Christ. By Isabella M. Alden (Pansy). Superbly embellished with over two hundred masterpieces of illustrative art, engravings, photogravures, and illuminated lithographs. Philadelphia: John V. Huber Co. 1890.

We give the title in full of a large volume which will serve to make the story of Jesus attractive in many homes.

*How to be a Pastor.* By Theodore L. Cuyler, D.D., late pastor of the Lafayette-avenue Church. Brooklyn, N. Y.: Baker & Taylor Co. Price, 75 cents.

Books on homiletics are many; books on the work of the pastor are comparatively few. This volume, by one who has been a successful pastor for more than forty years, will be suggestive and stimulating to all who would make full proof of their ministry.

*American Heroes on Mission Fields.* Brief missionary biographies. Edited by Rev. H. C. Haydn, D.D. New York: American Tract Society.

There are here brought together brief records of the lives of thirteen Ameri-

can missionaries, most of whom have been connected with the American Board. Each sketch is from twenty-five to thirty pages in length. They have been prepared by different writers, each of whom seems to have been specially qualified to treat the particular subject assigned to him or her, and the series is edited by Rev. Dr. H. C. Haydn. It includes sketches of the following missionaries: Mrs. C. G. Schaufler, Dr. H. S. West, David T. Stoddard, Dr. Asahel Grant, Dr. William Goodell, Titus Coan, Dr. H. G. O. Dwight, Dr. S. Wells Williams, Dr. E. C. Bridgman, Miss Julia A. Rappleye, Dr. Adoniram Judson, Dr. W. G. Schaufler, and Rev. John Eliot. These are admirable sketches, and the volume is just the one to put into the hands of busy people who wish to know something about the heroes of our mission fields, but who have not time to read the more extended biographies. We hope the volume will have a wide circulation.

#### BOOKS RECEIVED.

*Textbook of Materia Medica for Nurses.* Compiled by Lavinia L. Dock, graduate of Bellevue Training School for Nurses. New York and London: G. P. Putnam's Sons. 1890.

*The Advancing Kingdom; or, The Wonders of Foretold History.* By Rev. F. E. Tower, A.M. Hartford, Conn.: American Publishing Company. 1890.

*God and Little Children: The blessed state of all who die in childhood proved and taught as a part of the gospel of Christ.* By Henry Van Dyke, author of "The Reality of Religion," "The Story of the Psalms," etc. New York: A. D. F. Randolph & Co.

*Knives and Forks.* By Mrs. Frank Lee. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 402. Price, \$1.50.

*Matthew Arnold's Sokrab and Rustum.* Edited by Louise M. Hodgkins, of Wellesley College. Boston and New York: Leach, Shewell, & Sanborn.

*An Introduction to the Writings of John Ruskin.* By Vida D. Scudder, M.A., Wellesley College. Boston and New York: Leach, Shewell, & Sanborn.

*Christ in the New Testament.* By Thomas A. Tidball, D.D. New York: Thomas Whittaker, 2 and 3 Bible House. 1891. Price, \$1.25.

*The Bellum Catalinae of C. Sallustius Crispus.* Edited by Charles George Herbermann, PH.D., LL.D. Boston: Leach, Shewell, & Sanborn.

*Jesus of Nazareth.* Three lectures before the Y. M. C. A. of Johns Hopkins University in Levering Hall. By John Broadus, D.D., LL.D. New York: A. C. Armstrong & Son, 714 Broadway. 1890.

*Sermons.* By the late Right Rev. J. B. Lightfoot, D.D., D.C.L., Lord Bishop of Durham. New York: Thomas Whittaker, 2 and 3 Bible House. 1890. Price, \$1.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.)

"That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

Continued prayer for the mission on Ponape (see page 8); also, for the mission in Bihe; that the political disturbances in these hitherto prosperous mission fields may not seriously hinder the evangelical work in these districts.

### ARRIVALS AT STATIONS.

September 17. At Ruk, Micronesia, Miss Rose M. Kinney.

October 1. At Adana, Central Turkey, Miss Ida Mellinger.

October 2. At Bombay, India, Rev. Corliss W. Lay and wife.

October 14. At Hong Kong, Rev. John R. Taylor and wife.

October 19. At Yokohama, Rev. J. H. DeForest, D.D., Rev. and Mrs. William L. Curtis, Mr. and Mrs. Arthur T. Hill, Rev. C. M. Severance, Rev. S. S. White, Miss Caroline M. Telford, Miss Clara L. Brown, and Miss Elizabeth Torrey.

October 25. At Durban, Natal, Rev. and Mrs. Charles N. Ransom.

October 27. At Madura, Rev. and Mrs. Franklin E. Jeffery.

November 8. At Samokov, Miss Mary M. Haskell.

November 13. At Smyrna, Turkey, Mrs. Cornelia C. Bartlett and Miss C. D. Lawrence.

November 22. At Smyrna, Rev. Lyman Bartlett and Miss Nellie S. Bartlett.

## ARRIVALS IN THE UNITED STATES.

November 16. At New York, Rev. J. E. Pierce and wife, of the Western Turkey Mission, and Miss A. L. Preston, M.D., of the Eastern Turkey Mission.

December 1. At New York, Rev. and Mrs. Henry L. Bailey, of the Madura Mission; also, Mr. Herbert M. Allen, from Van, Eastern Turkey.

## DEATH.

November —. At Oregon, Wisconsin, Rev. Oliver W. Winchester, who was a missionary of the American Board in Turkey from 1857 until 1865. Since his return to the United States, Mr. Winchester has been engaged in Home Missionary work in connection with the Presbyterian church.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The urgent calls for increased gifts. (Pages 9-11.)
  2. Progress in Austria. (Page 19.)
  3. Progress amid obstructions in Mexico. (Page 18.)
  4. The Harpoot Evangelical Union. (Page 23.)
  5. An ideal tour in Turkey. (Page 21.)
  6. The destruction of Oua, on Ponape. (Pages 1 and 8.)
  7. Tidings from Ruk, Micronesia. (Page 16.)
  8. Among some villages in Japan. (Page 26.)
  9. "Sin-cleansing fountains" in India. (Page 41.)
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## Donations Received in November.

MAINE.		
Aroostook county.		
Presque Isle, Cong. ch. and so.	20 00	
Cumberland county.		
Minot Centre, Cong. ch., 29.87; J. E. Washburn, 51.30; Lizzie E. Washburn, 18.83; in all 100, to const. LIZZIE E. WASHBURN, H. M.	100 00	
Portland, 4th Cong. ch., 12; St. Lawrence Cong. ch., 10,	22 00—122 00	
Kennebec county.		
Augusta, Cong. ch. and so.	100 00	
Lincoln and Sagadahoc counties.		
Bath, Winter-st. ch. (of which 26.50 m. c.),	506 75	
Oxford county.		
Turner, Cong. ch. and so.	26 78	
Penobscot county.		
Brewer, 1st Cong. ch. and so.	12 75	
York county.		
Limington, Cong. ch. and so.	6 56	
York, 2d Cong. ch. and so.	5 00—11 56	
	799 84	
Legacies. — Augusta, Mrs. Joel Spalding, by Joel Spalding, Adm'r,	6 45	
	806 29	
NEW HAMPSHIRE.		
Hillsboro county.		
Bedford, Charles Gage,	5 00	
Brookline, Cong. ch. and so.	5 00—10 00	
Rockingham county		
Hampton, Cong. ch. and so.	8 34	
Rye, Cong. ch. and so.	30 00—38 34	
Strafford county.		
Barrington, Cong. ch. and so.	10 00	
Dover, 1st Cong. ch. and so.	148 79	
Meredith Village, A friend,	25 00	
Ossipee, Cong. ch. and so.	1 80	
Ossipee Centre, Cong. ch. and so.	3 75—189 34	
	237 68	
VERMONT.		
Addison county.		
New Haven, Cong. ch. and so., to const. Rev. C. N. THOMAS, H. M.	51 00	
Bennington county.		
Rupert, Cong. ch. and so.	21 10	
Caledonia county.		
Lower Waterford, Cong. ch. and so.	4 93	
Chittenden county.		
Charlotte, Cong. ch. and so.	23 50	
Colchester, 1st Cong. ch. and so.	10 00	
Hinesburgh, Cong. ch. and so.	12 50	
Jericho Centre, 1st Cong. ch. and so.	18 00—64 00	
Essex county.		
Lunenburg, Cong. ch. and so.	8 00	
Orange county.		
East Braintree, Cong. ch. and so.	6 00	
West Randolph, Cong. ch. and so.	27 00—33 00	
Orleans county.		
Newport, 1st Cong. ch. and so.	9 20	
Rutland county.		
Rutland, F. A. Morse,	10 00	
Washington county.		
Northfield, Cong. ch. and so.	14 93	
Worcester, Cong. ch. and so.	8 51—23 44	
Windham county.		
Brattleboro, H., 10; A friend, 5,	15 00	
Newfane, Cong. ch. and so.	16 50	
Townshend, Cong. ch. and so.	21 22—52 72	
Windsor county.		
Norwich, A young lady,	1 00	
	278 39	



## MASSACHUSETTS.

## Berkshire county.

Great Barrington, 1st Cong. ch. and

so.

122 19  
3 50—125 69

## Bristol county.

Berkley, Ladies' Cent Society,

Hebronville, Hebron church,

Norton, Cong. ch. and so.

Taunton, Winslow ch. and so.

Westport, Pacific Union Cong. ch.

## Brookfield Association.

Brookfield, Rev. C. P. Blanchard,

Strubridge, Cong. ch. and so.

Ware, East Cong. ch., of which 100

from E. H. Baker, to const. W. O.

BARRETT, H. M., and 100 from J.

A. Cummings, to const. F. D. GIL-

MORE, H. M.

462 01—623 73

## Essex county North.

Amesbury, Main-st. Cong. ch.,

20.09; Salisbury Point ch., 1.85,

## Essex county South.

Beverly, Dane-st. ch., m. c.

Manchester, Cong. ch. and so.

Salem, Tabernacle ch. and so.

## Franklin co. Aux. Society. Albert M.

Gleason, Tr.

Ashfield, Mrs. Sarah A. S. Perry, to

const. Miss A. W. PORTER, Miss

J. P. PORTER, A. W. PERRY, and

J. H. PERRY, H. M.

400 00

Bernardston, Cong. ch. and so.

Turner's Falls, 1st Cong. ch. and so.

## Hampden co. Aux. Society. Charles

Marsh, Tr.

Agawam, Cong. ch. and so.

Chicopee, 1st Cong. ch. and so.

Mitteneague, Cong. ch. and so.

Monson, Cong. ch. and so.

South Hadley Falls, Cong. ch. and

so.

14 93

Springfield, 1st ch., Marvin Chapin,

100; Hope ch., 63.72; Olivet ch.,

with other donations, to const. M.

E. DAY, H. M., 44; Indian Or-

chard ch., 24.31.

232 03

Westfield, 1st Cong. ch. and so.,

185.20; 2d Cong. ch. and so., 38.21,

Wilbraham, Cong. ch. and so.

223 41  
30 00—693 25

## Hampshire county.

Amherst, South Cong. ch.

Middlefield, Cong. ch. and so.

## Middlesex county.

Auburndale, Cong. ch. and so. (of

wh. 33.91 m. c.),

Bedford, Cong. ch. and so.

Holliston, Cong. ch. and so.

Hopkinton, 1st Cong. ch. and so.

Malden, 1st ch.

Newton Centre, A.

Stoneham, Cong. ch. and so.

Watertown, Phillips ch.

Waverly, Cong. ch. and so.

West Somerville, Day-st. Cong. ch.

Wilmington, Cong. ch. and so.

Winchester, 1st Cong. ch. and so.

61 12—1,447 37

## Middlesex Union.

Acton, Cong. ch. and so.

Ayer, 1st Cong. ch. and so.

Pepperell, Cong. ch. and so.

## Norfolk county.

Braintree, 1st Cong. ch. and so.

Holbrook, Winthrop ch.

South Walpole, G. F. W.

South Weymouth, 2d Cong. ch. and

so.

15 00  
110 00—163 15

## Plymouth county.

Middleboro, Central Cong. ch.

North Middleboro, A friend,

## Suffolk county.

Boston, Phillips ch. (So. Boston),

60.55; Maverick ch. (East Boston),

59; Eliot ch. (Roxbury), m. c.,

5.78; do., Mrs. A. C. Sargent, 10;

do., A friend, 10; Trinity ch. (Ne-

ponset), 9; Highland ch. (Rox-

bury), 7.10; Shawmut ch., A

friend, 5; Central ch. (Jamaica

Plain), bal. 100; H., 500; "An

old friend," 75,

Chelsea, 3d Cong. ch.

Worcester co. Central Asso'n. E. H.

Sanford, Tr.

Sterling, Cong. ch. and so.

Worcester, Plymouth Cong. ch.,

118.75; Extra-Cent-a-day Band of

Union ch., 19.45; A friend, 5;

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.

Grafton, Cong. ch. and so.

Collection at conference,

Quinapoxet, Charles T. White,

Legacies.—Fall River, Rev. Orin

Fowler, by M. G. B. Swift, att'y,

in full (prev. rec'd 1,681.44),

Hatfield, Mrs. Lucy L. Morton, by

W. H. Dickinson, Ex'r, to const.

Mrs. LAURA C. AUSTIN, ACHSAH

P. LYMAN, and Mrs. LUCY A.

BOWEN, H. M.

300 00—864 43

6,031 65

## RHODE ISLAND.

Providence, Rev. N. W. Williams,

20 00

## CONNECTICUT.

## Fairfield county.

Bridgeport, 1st Cong. ch. and so.

No. Greenwich, Cong. ch. and so.

## Hartford county. W. W. Jacobs, Tr.

Farmington, 1st Cong. ch., towards

support of Rev. G. P. Knapp,

Glastonbury, Cong. ch. and Sab.

sch.

Hartford, 1st Cong. ch. and so.

Kentington, Cong. ch. (of wh. 28.30

for Japan),

Newington, Cong. ch. and so.

## Litchfield co. G. M. Woodruff, Tr.

Cornwall, 2d Cong. ch. and so.

Kent, 1st Cong. ch. and so.

Litchfield, 1st Cong. ch. (of which

85.89, m. c.),

Northfield, Cong. ch. and so.

Plymouth, Cong. ch. and so.

Torrington, Cong. ch. and so.

Watertown, Cong. ch. and so., 31.52;

W. S. M., 5,

West Winsted, 2d Cong. ch. and so.

## Middlesex co. E. C. Hungerford, Tr.

Higganum, Cong. ch. and so.

Middletown, So. Cong. ch. and so.

## New Haven co. F. T. Jarman, Ag't.

Cheshire, Cong. ch. and so.

Derby, 1st Cong. ch. and so.

Middlebury, Cong. ch. and so.

New Haven, 1st Cong. ch. and so.,

338.58; College chapel, 288.87;

Ch. of the Redeemer, add'l, 17,

North Haven, Cong. ch. and so.

Waterbury, 2d Cong. ch. and so.

## New London co. L. A. Hyde and

H. C. Learned, Tr's.

Griswold, 1st Cong. ch. and so.

Lebanon, Exeter Cong. ch.

New London, 1st Ch. of Christ.

Norwich, Broadway ch. and so.

Stonington, 2d Cong. ch., with other

dona., to const. Mrs. C. A. EL-

DRED, H. M.

Tolland co. E. C. Chapman, Tr.

Mansfield Centre, 1st Cong. ch. and

so.

Somersville, Cong. ch. and so.

## Windham county.

Canterbury, 1st Eccl. ch. and so.

Willimantic, 1st Cong. ch. and so.

Woodstock, 1st Cong. ch. and so.

2,666 46

*Legacies.*—New Haven, Samuel Miller, by George D. Miller, Trus., add'l,

100 00  
2,766 46

## NEW YORK.

Aquebogue, Cong. ch. and so. 11 20  
Brooklyn, Ch. of the Pilgrims, 4,006.34;  
Tompkins-ave. ch., 1,000; A friend,  
100, 5,106 34  
Brooklyn, Cong. ch. and so. 7 00  
Buffalo, West. Presb. ch. 10 00  
Clinton, An offering for the Lord, 3 00  
Floyd, Welsh Cong. ch. 1 57  
Flushing, Cong. ch. and so. 44 13  
Franklin, Cong. ch. and so. 37 31  
Hoosick Falls, Mrs. M. B. McClure, 5 00  
Ithaca, 1st Cong. ch. and so. 56 00  
Lewis, Cong. ch. and so. 7 00  
Morrisville, Cong. ch. and so. 16 51  
New York, ———, 50 00  
Rochester, Rev. Myron Adams, 25 00  
Wadham's Mills, Cong. ch. and so. 10 00  
W. Winfield, 1st Cong. ch. and so. 18 60—5,408 66

## PENNSYLVANIA.

Edwardsdale, Welsh Cong. ch. 10 00  
Shenandoah, Welsh Cong. ch. 11 70  
Wilkes Barre, Puritan Cong. ch. 3 00—24 70

## NEW JERSEY.

Closter, 1st Cong. ch. 5 00  
Glen Ridge, Cong. ch. 25 63  
Montclair, Cong. ch. 367 01  
Newark, A friend, 1 00  
Orange, Orange Valley ch. 150 00  
Vineland, F. C. Van Kuren, 5 00—553 64

## DISTRICT OF COLUMBIA.

Washington, Ralph Dunning, 75 00

## MARYLAND.

Baltimore, 1st Cong. ch. and so. 109 61

## VIRGINIA.

Falls ch., Cong. ch., add'l, 11 00

## NORTH CAROLINA.

All Healing, L. S. Cathcart, for student  
in Tugcho Training Sch., in part,  
Raleigh, Cong. ch. 50 00  
3 00—53 00

## TENNESSEE.

Knoxville, Rev. P. D. Cowan, 50 00

## OHIO.

Belpre, Cong. ch. 16 00  
Berea, 1st Cong. ch. 6 81  
Brownhelm, Cong. ch. 13 00  
Chatham Centre, Cong. ch. 25 22  
Cleveland, Plymouth ch., 133.20; 1st  
Cong. ch., 39 29; A friend, for  
China, 50, 222 49  
Columbus, "C," 10 00  
Edinburg, Cong. ch. 10 25  
Fitchville, 1st Cong. ch. 5 00  
Geneva, Cong. ch. 20 00  
Kent, Cong. ch., an. int. on \$1,000 from  
Austin Williams, deceased, 60 00  
Kirtland, ———, 2 60  
Marietta, 1st Cong. ch. 60 00  
Newark, Plymouth Cong. ch. 10 00  
No. Amherst, Cong. ch. 15 00  
Tallmadge, Cong. ch., 1.95; Daniel  
Hine, in trust for the late Sarah T.  
Hine, 50, 51 95—528 32

## INDIANA.

Terre Haute, Mrs. Mary H. Ross, 10 00

## ILLINOIS.

Ashkum, Cong. ch. 2 69  
Chebanse, Cong. ch. 6 50  
Chicago, Covenant Cong. ch., 59.39;  
South Park Cong. ch., 57.70; South  
Cong. ch., 44; Union Park Cong.  
ch., m. c., 12; Theo. Sem., on salary  
Mr. Ransom, 43.85; Rev. Henry  
Willard, 30; The Lord's money,  
33.34, 280 28  
Evanston, Cong. ch. 250 00  
Farmington, George W. Little, 10 00  
Grayville, Olive Cong. ch. 3 50  
Kemper, Delaware Cong. ch. 6 00  
Kewanee, Cong. ch. 98 70  
La Grange, Cong. ch., 12 00  
Normal, Cong. ch., 16.85; Chr. Asso-  
ciations of the Normal school for  
native preacher at Marsovan, 100, 116 85  
Oak Park, 1st Cong. ch. 139 97  
Princeton, Cong. ch. 22 98  
Quincy, 1st Union Cong. ch. 103 72  
Ridgeland, Cong. ch., 37.66; Mr. and  
Mrs. W. E. Sanford, 35, 72 66  
Roscoe, Cong. ch. 16 10  
Roseville, Mr. and Mrs. L. C. Axtell, 4 90  
Shirland, Cong. ch. 4 00—1,150 85

## MISSOURI.

Kidder, Cong. ch. 5 60  
New Cambria, Ladies' Soc., for Africa,  
5.25; A widow, thank-offering, 3.25,  
St. Louis, Compton Hill ch., 65.40;  
3d Cong. ch., 30, 95 40—109 50

## MICHIGAN.

Almira, Cong. ch. 6 30  
Big Rapids, Cong. ch. 29 00  
Cheboygan, 1st Cong. ch. 3 00  
Hartford, Cong. ch. 1 80  
Jackson, 1st Cong. ch. 216 28  
Leroy, Cong. ch. 6 00  
Lexington, Cong. ch. 10 15  
Mattawan, Cong. ch. 1 00  
Pleasanton, Cong. ch. 2 00  
Pontiac, A friend, 2 00  
Port Huron, 1st Cong. ch. 58 30  
Watervliet, Cong. ch. 2 00  
Wayland, Cong. ch. 2 12  
Ypsilanti, Cong. ch. 22 30—362 25

## WISCONSIN.

Beloit, 1st Cong. ch. 28 66  
Clear Lake, Sew. Soc. of Swedish ch.,  
for China, 10 00  
Coloma, Cong. ch. 7 00  
Fox Lake, Cong. ch. add'l, 1 00  
Janesville, 1st Cong. ch., to const. W.  
G. WHELOCK, H. M. 110 00  
Koshkonong, Cong. ch. 6 00  
Menasha, E. D. Smith, 200 00  
Springvale, Cong. ch. 22 86  
Union Grove, Cong. ch. 11 62  
Waukesha, 1st Cong. ch. 38 75  
Wauwatosa, Cong. ch. 12 00—447 89

## IOWA.

Belmond, Cong. ch. 5 33  
Cedar Falls, Cong. ch. 30 00  
Central City, Cong. ch., add'l, 1 00  
Council Bluffs, 1st Cong. ch. 53 00  
Creston, 1st Cong. ch. 18 95  
Danville, Lee W. Mix, 5 00  
Glenwood, Cong. ch. 13 76  
Keota, Mrs. May Ferguson, 3 00  
McGregor, Cong. ch. 35 59  
Monona, Rev. A. A. Young, 5 00  
Muscatine, Ger. Cong. ch. 5 00  
Salem, Cong. ch. 6 25  
Shenandoah, Cong. ch. 22 45

204 27

Less amount ack. from Tabor in Octo-  
ber, now sent to A. M. Assoc. 57 89—146 38

## MINNESOTA.

Austin, Cong. Union ch., to const. H. FREDERIKSE, H. M.	100 00
Duluth, Pilgrim Cong. ch., toward support of Rev. W. M. Stover and wife,	221 00
Minneapolis, Lyndale ch., 36; Pilgrim Cong. ch., 26.55; A member of Park-ave. ch. 8,	70 55
St. Anthony Park, Cong. ch.	16 52—408 07

## KANSAS.

Clay Centre, Miss'y Society,	4 85
Cora, Cong. ch.	5 78—10 63

## NEBRASKA.

Albion, Cong. ch.	6 00
Cambridge, 1st Cong. ch.	13 06
Franklin, 1st Cong. ch.	10 60
Grand Island, 1st Cong. ch.	27 75
Monroe, Cong. ch.	2 20—59 61

## CALIFORNIA.

Compton, La. Mis. Soc., for North Japan,	5 00
Los Angeles, Olivet Cong. ch.	4 25
San Francisco, Rev. F. B. Perkins, 62; Cong. Chinese For. Mis. Soc., 14,	76 00
Sierra Madre, 1st Cong. ch.	10 77
Stockton, Rev. J. C. Holbrook, D.D.	10 96—106 98

## COLORADO.

Denver, Broadway, Cong. ch.	13 51
White Water, Union Cong. ch., toward salary of Rev. O. C. Olds,	4 00—17 51

## WASHINGTON.

Enterprise, Cong. ch.	3 25
Houghton, Cong. ch.	4 50
West Ferndale, Cong. ch.	3 75—11 50

## SOUTH DAKOTA.

Valley Springs, Cong. ch.	2 50
Yankton, Cong. ch., add'l,	1 92—4 42

## IDAHO.

Genesee, 1st Cong. ch.	2 50
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## CANADA.

Province of Ontario.	
Maxville, James T. Munro, for the Zulu Mission, 50; for West Cen. Africa, 50; Peter A. McDougall, for West Cen. Africa, 5,	105 00
—, A friend, for evang. work in Turkey,	20 00—125 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Syria, Beirût, Rev. Dean A. Walker,	15 00
Turkey, Monteshe, Friends, for Africa,	4 40—19 40

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 2,535 80

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Walpole, 1st Cong. Sab. sch.	2 06
MASSACHUSETTS.—Auburndale, Cong. Sab. sch., for work of Miss C. H. Wheeler, 30; Boston, Sab. sch. of Mt. Vernon ch., for the Hong Kong Mission, 70; Sab. sch. of So. Evang. ch. (West Roxbury), 30; Y. La. Mis. Circle of do., 5.76, both for mis. school under charge Rev. R. A. Hume; Northboro, Cong. Sab. sch., 11.44,	147 20
NEW YORK.—Crown Point, Y. P. S. C. E.	5 00
PENNSYLVANIA.—Spring Creek, Cong. Sab. sch.	5 00
MARYLAND.—Baltimore, Bethlehem Cong. Sab. sch.	4 08
OHIO.—Tallmadge, Y. P. S. C. E.	1 73
FLORIDA.—Tampa, Y. P. S. C. E.	50
KENTUCKY.—Lexington, Mission Sab. sch.	7 50
GEORGIA.—Atlanta, Sunbeam Circle,	1 00
ILLINOIS.—Chicago, New England Cong. Sab. sch., for student in Japan, 25; Seward, Cong. Sab. sch., 5.32,	30 32
MISSOURI.—Riverdale, Y. P. S. C. E.	48
MICHIGAN.—Flint, Cong. Sab. sch., 1.47; Portland, 1st Cong. Sab. sch., 25.03,	26 50
WISCONSIN.—Kenosha, Y. P. S. C. E., for Natal,	5 00
IOWA.—Dubuque, 1st Cong. Sab. sch., 5 67; Monona, Y. P. S. C. E., 1.60; Salem, Cong. Sab. sch., 2.50; do., Cong. ch., for boy in Erzroom High School, 3.30; Shenandoah, Cong. Sab. sch., 5; Tabor, Cong. Sab. sch., 4.68,	22 75
MINNESOTA.—New Ulm, Y. P. S. C. E., for boy in Erzroom High School,	10 00
NEBRASKA.—Albion, Cong. Sab. sch., for student at Pasmalai,	20 00
	289 12

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—, A friend,	10 00
MASSACHUSETTS.—Great Barrington, Cong. Sab. sch., 31.78; Wellfleet, Lend-a-hand Society, 5,	36 78
CONNECTICUT.—New Haven, College-st. Sab. sch., 20; Old Saybrook, Cong. Sab. sch., 24.79,	44 79
NEW YORK.—Buffalo, 1st Cong. ch., for support of Mrs. Logan and family, and to const. W. W. HAMMOND, R. D. BUSSEY, JR., Mrs. H. M. HAINES, and Mrs. E. C. SIBLEY,	
H. M., 250; No. Walton, Cong. Sab. sch., 5.26,	255 26
PENNSYLVANIA.—E. Smithfield, Cong. Sab. sch.	10 00
IOWA.—Marengo, A little girl, by Rev. W. B. Phelps,	1 15
BULGARIA.—Philippopolis, Mrs. Marsh's infant class,	2 20
TURKEY.—Talas, Friends,	5 02
	365 20

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS.—Bedford, Ellen Bacon, for Matsuyama Girls' School, 3; Bridgewater, Central Cong. ch., for work in Untwalume, 10; Easthampton, 1st Cong. ch., 24; Payson ch., 1.60—both for Bitlis mis. house repairs; Newton, Effie Green's Sab. sch. class, Nonantum, for pupil of Miss E. C. Wheeler, 3; Newton Centre, Extra Cent-a-day Band of 1st Cong. ch., for special work of Rev. Charles Harding, 52; Somerville, Young people of Winter Hill ch., for use of Miss Bessie B. Noyes, Madura, 30; Waquoit, Friends, for Okayama orphan asylum, Japan, 10; Worcester, Infant department Central Sab. sch., for Miss Wheeler, 3.50,	137 10
CONNECTICUT.—Pomfret Centre, Sab. sch. class for mission chapel, Guadalajara, 4.10; W. Winsted, 2d Cong. ch., "for Ceylon Hospital," 10,	14 10
NEW YORK.—Elmira, A friend, for Evang. work in Japan, 15; Northville, Cong. ch., for board of pupil in Erzroom High School, 25,	40 00
PENNSYLVANIA.—Hyde Park, Presb. Sab. sch., for Shushi chapel,	4 00
NEW JERSEY.—East Orange, Trinity Sab. sch., for extra work of Miss E. M. Stone, 10; Plainfield, Cong. Sab. sch., for scholarship Anatolia College, 30; Princeton, Miz-	

peh circle, King's Daughters, for Anatolia College and Miss Smith, Marsovan, 29,  
 FLORIDA. — Yallaha, Mrs. S. A. Benedict, for the Misses Root, Madura,  
 MISSISSIPPI. — Tougaloo, W. Mis. Soc., for Miss Nancy Jones, E. C. Africa,  
 OHIO. — Oberlin, Pansy money from Mrs. L. G. B. Hills, for schoolwork of Mrs. Coffing,  
 ILLINOIS. — Chicago, A. L. Coe, for scholarship in Anatolia College, 25; Rev. C. F. Gates, for educa. Susan Eleeya, Mardin, 10; do., for aid of students, Mardin, 5,  
 MISSOURI. — Kansas City, Seven children, for scholarship in Anatolia College,  
 ILLINOIS. — Polo, Ind. Pres. Sab. sch., for work in Mardin,  
 IOWA. — Des Moines, Mrs. Whitman and daughters, for school Pasumalai,  
 MINNESOTA. — Duluth, Y. P. S. C. E. Pilgrim Cong. ch., for Mrs. J. T. Gulick, Japan, 30; Northfield, Sab. sch., for Mrs. Prof. Goodhue, for Bitlis mis. house repairs, 20,  
 KANSAS. — Wakefield, Madura Sab. sch., for educa. Ruth Todd,  
 ILLINOIS. — Seward, Cong. Sab. sch., 20; Mrs. F. Stratton, 10; A friend, 10; Mrs. Hodgson, 1; all for pupils in Japan,  
 CALIFORNIA. — Santa Cruz, George Ford, for boy in Ahmednagar,  
 OREGON. — Portland, Y. P. S. C. E., for teacher at Parner, Marathi Mission

63 00  
 10 00  
 13 69  
 5 00  
 40 00  
 14 25  
 17 95  
 10 00  
 50 00  
 10 00  
 41 00  
 30 00  
 50 00

BULGARIA. — Philippopolis, Boys' class, for printing tracts for No. Japan, 1 00  
 AUSTRIA. — Prague and Weinberg, Churches for work of Rev. H. Kingman, Tientsin, China (150 florins), 63 75

### MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*

For Kindergarten, care Mrs. Coffing,	200 00
" " care Miss Howe,	80 00
" " at Smyrna,	2 00
" refurnishing for Misses Webb,	88 00
" Beggars' school, Aintab,	25 00
" Errroom wagon fund,	20 00
" work of Miss Searle, Japan,	7 00—422 00
	1,041 94
Donations received in November,	23,208 07
Legacies " "	970 88
	24,178 95

Total from September 1 to November 30, 1890: Donations, \$81,252.09; Legacies, \$21,684.28 = \$102,936.37.

### FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Collected in England and Scotland by Rev. G. F. Herrick, D.D.  
 Previously acknowledged,

705 94  
 14,725 26  
 15,431 20

### CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE. — Lyman, Cong. Sab. sch., 3 00  
 NEW HAMPSHIRE. — Penacook, Cong. Sab. sch., 15 00  
 MASSACHUSETTS. — Dedham, 1st Cong. Sab. sch., 20; Fall River, Hubert G. Shaw, 10; do., Nellie G. and Kate C. Shaw, 10; Hanson, Cong. Sab. sch., 4; do., Y. P. S. C. E., 1; Newton Centre, Mite mission of 1st Cong. ch., 10; Springfield, Olivet ch., 17.23,  
 CONNECTICUT. — Hartford, Infant class, 1st Cong. Sab. sch., 5; Killingworth, Cong. Sab. sch., 11.60; Norfolk, Y. P. S. C. E., 10; Salisbury, Cong. Sab. sch., 10; Woodstock, 1st Cong. Sab. sch., 14.91,  
 OHIO. — Bellevue, Mission Band,  
 ILLINOIS. — Peoria, C. Rogers, of 1st ch., 2.20; Toulon, E. E. Starrett, 10; Junior C. E. Society, 2,  
 14 20

MICHIGAN. — Edmore, Pine Tree Band, 1; Eaton Rapids, Y. P. S. C. E., 10; Rodney, W. H. M. S., 2, 13 00  
 IOWA. — Des Moines, Plymouth Cong. Sab. sch., 10.10; Miss Bentley's class, 1; Eddie Harding, by his mother, 50; Mt. Pleasant, Cong. Sab. sch., 2.50; Toledo, Cong. Sab. sch., 10; Sioux City, Mayflower Sab. sch., 10, 33 65  
 MISSOURI. — Kansas City, Clyde Sab. sch., 10 00  
 KANSAS. — Kansas City, Y. P. S. C. E. of 1st church, 10 00  
 ENGLAND. — York, R. K. Clark, 1 01  
 SANDWICH ISLANDS. — Hilo, Foreign Sab. sch., 20 00  
 253 60

### CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

#### FOR SUFFERERS IN CHINA.

MAINE. — Augusta, Chinese Sab. sch., 8 00  
 VERMONT. — Peacham, A friend, 1; Rochester, Cong. ch. and so., 11,  
 MASSACHUSETTS. — Andover, Elizabeth Clough, 2; Boston, A friend, 2; do., "P.", 1; Cambridge, A friend, 25; Chesterfield, Rev. Elihu Loomis, 5; Dedham, Mite-box, 10; Dorchester, Sarah S. Munger, 2; Framingham, A friend, 11; Haverhill, Algernon P. Nichols, 100; Middleboro, Friends of the poor, 1.25; Monson, Cong. Sab. sch., 13.75; Newton, A friend, 3; Norfolk county, C. M. M., 10; Northampton, A friend, 10; do., Julia L. Abell, 1; South Walpole, Missionary, 1; Springfield, —, 5; Waverly, Rev. Daniel Butler, 5; Worcester, A friend, 5,  
 CONNECTICUT. — Norwich, Louisa G. Lane, 10; West Haven, Mrs. Emeline Smith, 10; Albany, A friend, 20,  
 NEW YORK. — Eaton, Rev. Thomas Wilson,

8 00  
 12 00  
 14 00  
 213 00  
 40 00

5; Jamestown, S. Kidder and family, 2; Le Roy, —, 1; New York, M. E. Mead, 2; Pekin, Abigail Peck, 3; Warwick, A friend, 1, 14 00  
 PENNSYLVANIA. — Philadelphia, Everett Stewart, 3 00  
 NEW JERSEY. — Orange, A Christian Union Reader, 100 00  
 TEXAS. — Laredo, M. Marty, 5 00  
 OHIO. — Columbus, C., 5; Cleveland, A friend, 50; Wooster, H. W. Brown, 5, 60 00  
 ILLINOIS. — Peoria, Rev. A. A. Stevens, 2; Port Byron, Cong. Sab. sch., to be used by Miss Miner, 7.82; Sycamore, Mrs. Elizabeth Wood, 5, 14 82  
 MICHIGAN. — Holland, Albertus Pieters, 1 00  
 IOWA. — Bear Grove, Infant class of Union Sab. sch. and Lora Warne, 5 00  
 475 82



# FOR YOUNG PEOPLE.

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## SIN-CLEANSING FOUNTAINS.

BY REV. JAMES E. TRACY, OF THE MADURA MISSION, INDIA.

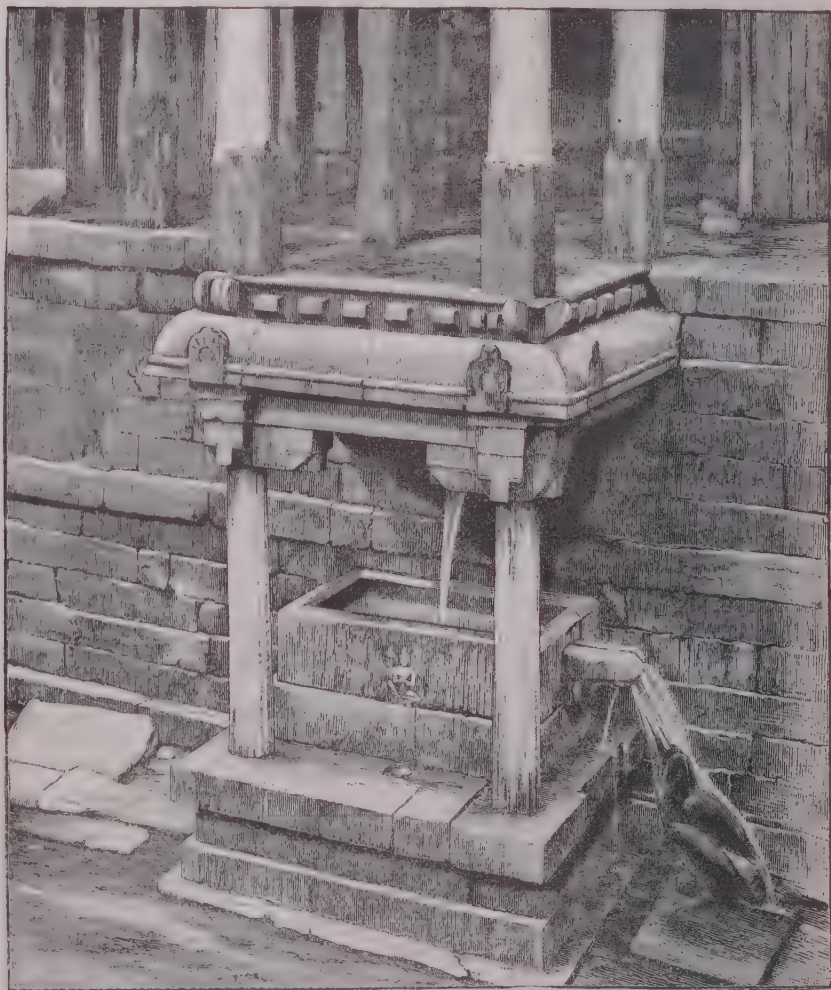
IN southern India there are, in various places, fountains and streams of beautiful crystal water which the ignorant people believe will wash away their sins. They do not stop to ask *how* water can cleanse their souls from sin ; perhaps they do not even stop to think what *sin* is ; but their priests and ancestors have taught them to believe that their gods appointed these sacred streams and fountains as places where sin would be washed away, and so they go to them and bathe and think that their sins are taken away.

The picture on the next page shows you one of these fountains. It springs out of a forest-covered mountain-side in the Madura district, about twelve miles from the city of Madura. Some rich man has built a stone porch over it, and a bathing reservoir, so that pilgrims who come to wash can have a place to stay in overnight, and so that different castes can bathe in the holy water without coming into too close contact with one another ; for there are high-caste sinners and low-caste sinners. If you could go to this place, you would not see where the fountain bubbles out of the mountain-side, because it has all been built over ; but in the back part of the great porch, where you see the pillars, there is a large, square reservoir, with steps on all four sides leading down into the water, and the fountain sends its stream into this reservoir and keeps it full to a certain depth. Here high-caste sinners bathe their bodies and wash their clothes, and the water overflows and runs out through the opening which you see under the little stone canopy. Low-caste sinners must content themselves with bathing in this water ; and you see one man is squatting down on a flat stone, to the right of the tub, and the sin-cleansing stream is pouring over him. On the front of the tub is carved an image of the god Kārliār, who presides over the fountain, and who is worshiped in a great temple down by the foot of the mountain, not far away.

People come here to bathe at all times in the year, but especially during the months of April and July, because during those months great festivals are held in the temple, and people come, sometimes from long distances, to make offerings at the shrine and to wash themselves from sin. At such a festival you would see strange sights. Gay costumes of many-colored cloths, and men and women and children wearing strange kinds of ornaments and offering various articles for sale. You would see men and boys with long, uncombed hair, who had made vows not to cut or comb their hair till this festival, when they make an offering at the shrine and then, after having their heads clean-shaved all over, bathe in the fountain. You would see women bringing little toy cradles as offerings to the god of this sacred place, who has given them, they think, some blessing for a sick child. There is a large tree standing in front of the temple and on its

branches are hung these votive cradles. Some of them are large enough for a child to lie in quite comfortably, and some of them are too small even for a doll to stretch itself full-length.

The fountain flows out from one of the steep hillsides which together form a ravine, and at the mouth of the ravine, about half a mile from the fountain, stands the temple. The water of the fountain runs down the ravine like a little

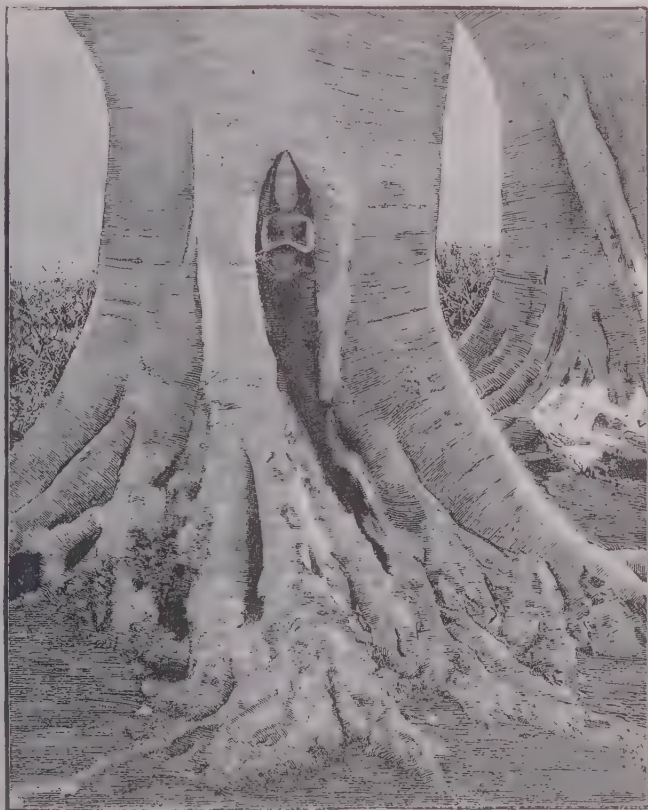


A SIN-CLEANSING FOUNTAIN IN INDIA.

silver thread, disappears sometimes and then comes to the light again, and finally flows through the temple. During and after the rainy season it is quite a stream, but much of the time it is, as you see it in the picture, only a mountain spring. The path from the fountain down to the temple is a beautiful one that leads among lovely wild flowers and through tangled thickets and under great, spread-

ing trees, and, as you wander in and out, you see bright-plumaged birds flying about, and gay butterflies lighting on the flowers, and shadows dancing everywhere ; and in the midst of all the beauty and fragrance of nature you suddenly come on the temple, with its horrid images all smeared with oil and paint. The contrast is as sad as it is startling.

There are many places in India where streams and fountains are supposed by ignorant people to have the power of cleansing sin. One of the most beautiful of these is in the southern mountains. The name of the stream is Pava Nasa Arw, or, The Sin-destroying River. Thousands of pilgrims go there every year, even from long distances, and after they have bathed and washed their clothes clean in the running water, they travel home again satisfied. The road to this sacred place is shaded much of the way by a beautiful avenue of banyan - trees, planted many years ago by some prince or wealthy man. It gives a delightful shade for the pilgrims who travel on foot and who often stop on their journey at noon or at night, to prepare their food or to rest. Under many of these trees along the way are little shrines, where idols are placed and where pilgrims pause to worship as they go by. Many years ago some devout person set up an idol close by the growing trunk of one of the trees, and in the picture above you see what has resulted. The tree grew larger and larger until it enclosed the idol in the folds of its growing trunk, and, slowly through the years, the idol has been encased and uplifted and become an inseparable part of the tree. That is just the way it often is with us, children. Some temptation yielded to sets up a bad habit in youth, and, unless it is broken up, it grows on with the growth of the boy or girl



IDOL IN A TREE.

Under many of these trees along the way are little shrines, where idols are placed and where pilgrims pause to worship as they go by. Many years ago some devout person set up an idol close by the growing trunk of one of the trees, and in the picture above you see what has resulted. The tree grew larger and larger until it enclosed the idol in the folds of its growing trunk, and, slowly through the years, the idol has been encased and uplifted and become an inseparable part of the tree. That is just the way it often is with us, children. Some temptation yielded to sets up a bad habit in youth, and, unless it is broken up, it grows on with the growth of the boy or girl



till it becomes just as firmly fixed in his or her life as the idol is firmly fixed in the tree. It ought to be a lesson to every one of us.

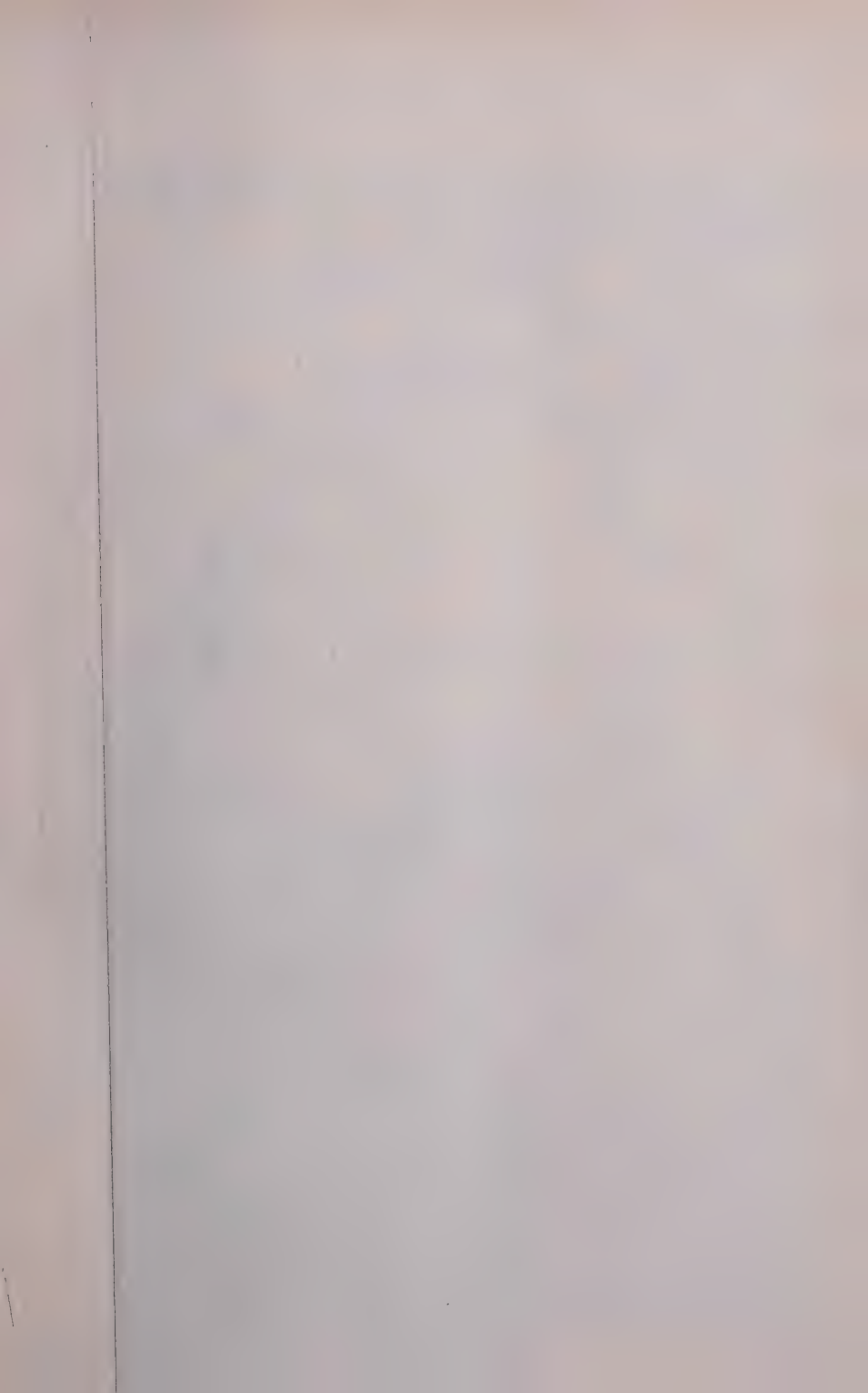
The picture below shows you the high priest, who has the direction of, and a certain control over, all the Sivite temples and shrines and sacred places up and down the district. He lives in the great temple in Madura, and has great authority in all the ceremonial and financial affairs of the worship conducted there. He is looked up to as almost a god, and when he goes anywhere he is carried in a palanquin, on the shoulders of men, or on a chair over which is borne a gorgeous umbrella or canopy. His forehead, shoulders, and breast are smeared with the sacred ashes from the undying sacrificial fire. His garments have been washed white and pure in holy water. The circlet upon his head is of coral



HIGH PRIEST OF THE MADURA TEMPLE.

beads of great price, and around his neck are other strings of beads which he uses in his prayers. You notice the position of his fingers, and that his right hand is holding a string of beads. These little things are all a part of his worship, as also are the little brass jars on his right and left hand and the folded pieces of silk which lie before him on the embroidered rug. He is sitting cross-legged upon a platform, behind which rises a back or screen. His face does not look as if he were a man whose religious life had made him more conscious of God's presence. He is a fat, well-fed man, learned in Sanskrit, and an able man of affairs, but not a man of holy life. His religion does not require him to be holy, nor does it teach him that only the pure in heart can see God or be happy in his presence.







# THE MISSIONARY HERALD.

VOL. LXXXVII. — FEBRUARY, 1891. — No. II.

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THE receipts for the month of December from donations were about \$800 less than those from the same source for the corresponding month of the preceding year, but there was a gain for the same month from legacies of over \$16,000. For the first four months of the financial year the net gain has been about \$6,500, entirely from legacies. The donations, instead of moving forward, as the appropriations already made to the missions require, twenty-five per cent., fell behind about \$2,000. Let us hope for a more favorable record during the early months of 1891.

GRATEFUL acknowledgments are due to many friends who have recently, both in letters and in the public press, spoken so kindly of the *Missionary Herald*. Our new cover seems to have greatly pleased our friends, and the general makeup of the magazine has been warmly commended. Without by any means claiming all that has been so kindly said, we are bold to affirm that, since our magazine covers, for our Congregational churches, a vast and distinct field of operations, and one of surpassing interest, reported nowhere else so fully, no member of these churches can neglect our monthly reports without a serious loss to himself. He cannot keep in touch with the great movements throughout the world in behalf of the kingdom of God. In view of this relation of missionary magazines to Christian life at home and to the progress of the kingdom abroad they may well plead boldly for themselves, as does the *Journal des Missions Évangéliques* of Paris, which, in a recent issue, addresses "pastors, churches, and every Christian," thus: "Work for these journals. Make them known. Find them subscribers and readers; double, treble their circulation; make them penetrate families, churches, neighborhoods which now ignore them, and where they have so great a task to accomplish."

A NEW and improved edition of the Board's outline map of Turkey is now ready. It is 8 feet 6 by 4 feet 5 in size, and is sold at the low price of \$2.00, printed on cloth; \$1.25 upon paper.

LET every one who has not secured a copy of the American Board's Almanac of Missions follow the example of several thousands who have already done so, by sending ten cents to Charles E. Swett, 1 Somerset Street, Boston, and receive a copy by mail.

ON January 6, letters were received, by way of Japan, from our Micronesian missionaries. These letters were brought to Nagasaki by the United States steamship *Alliance*, Commander H. C. Taylor. The news which we have by this mail may be briefly summarized thus: The shelling of Oua, and the burning of the mission premises by the Spaniards took place September 20. Mr. Rand and Miss Fletcher and Miss Palmer were at that time at Kiti, on the other side of Ponape. The ladies were loath to leave the island altogether, and, shortly after, the Spanish governor refused to allow them to leave. On October 16 the United States man-of-war *Alliance* arrived at Kiti, greatly to the delight of our friends. Subsequently through the kindly offices of Commander Taylor he was permitted to take Mr. Rand and the ladies, with seventeen girls from their school, to Kusaie. There are now, therefore, no American missionaries on Ponape. It was useless for them to remain, for the governor had strictly forbidden the holding of any meetings or the opening of schools. The Spaniards complain that the work of the American missionaries has rendered more difficult the subjugation of the Ponapeans, and this is doubtless true, not at all from any purpose on the part of the missionaries but from the fact that the better condition and increased intelligence of these natives rendered them unwilling to submit to the exactions of their foreign rulers. The people believed that the Spaniards intended to force them to give up their religion and accept that brought by their priests. But it is in evidence that the best Christians did all they could to prevent the outbreak, although some of the Christian party joined the heathen element of the tribe in attacking the Spanish troops that had quartered themselves at Oua, and had seized property belonging to the mission. It is a sad day for Ponape; and it is neither to the honor nor to the advantage of Spain. No doubt Spain is heartily sick of her attempts to establish a government at Ponape. When the United States assented to the assumption by Spain of the sovereignty over the Caroline Islands it was stipulated that our missionaries should not be disturbed in their work. Our government will doubtless press vigorously before the Madrid Cabinet a claim for indemnity for losses sustained. For the present all our missionaries who should have been on Ponape are at Kusaie, reaching that harbor November 6, and there they will find work enough to do, and the time may come within a few months when the way will be opened for them to return to Ponape, and be in much better condition for rendering service to the poor islanders than they have been at any time within the last three years. Thanks are due to Commander Taylor of the United States steamship *Alliance* for his vigorous and kindly bearing in all this trying affair. At the time the *Alliance* left Kusaie the *Morning Star* was away on her tour through the Gilbert Islands.

A REPORT from Constantinople states that concessions are now being sought from the Porte for the construction of several new railway lines: one from Samsoon to Sivas; one from Panormo to Koniah; the extension of the Aiden line to Koniah, and of the Kassaba line to Afion Kara Hissar, and of the Mersin and Adana line to Aleppo. It is too much to hope that these railroads will be built speedily, but it is a good sign that there are those who are making efforts in this direction.



THE letters from the West African Mission, given on another page, will relieve much of the anxiety that has been felt for the safety of our missionaries from whom letters had not been received for some time. It was known that a Portuguese force was on the way to punish the Bihéans for the expulsion of a captain with his company, and it was feared that in the disturbances which were likely to occur our missionaries and their work might suffer. At the time these letters were written, however, everything was quiet. We find in the *Colonias Portuguezas* of Lisbon, in its issue of December 6, a report of telegraphic news received at Lisbon of a later date than these letters. According to this report the Portuguese troops attacked the Bihéans on November 1, in order to force the passage of the river Caquiema. We translate the rest of the despatch as given in the Lisbon paper. "On the fourth (November), the principal settlement, the residence of the *soba* (chief), was taken, after a very lively fight which caused considerable losses to the enemy and also losses of a certain importance to our forces. It is to the artillery that our victory is due. The expedition was organized under the most favorable conditions; it was large, well equipped, and commanded by brave officers. After the defeat of the blacks they asked a delay in order to bury their dead and to seek for the chief, who had fled, and whom they would force to present himself. The giving up of the chief would be the end of the war; otherwise our forces will be obliged to pursue the rebels in a way to insure order in Bihé, rendering impossible the repetition of the deeds which have made it necessary for the government to order the punishment of those who have insulted and antagonized our authorities." This report doubtless has a basis of truth. We do not believe that our missionaries will suffer personally at the hands either of the natives or the Portuguese, but their work may be much hindered. Let them not be forgotten in prayer.

MISSIONARY RALLIES. — The most cordial welcome has been given by pastors and churches in a dozen or more of the leading cities of New England to the plan which has been suggested for "rallies" in the interest of the American Board. In addition to the Secretaries and missionaries, several of the most eminent clergymen of New England have consented to speak at these meetings. The plan contemplates a meeting of one day—with three sessions—in each place, with a programme equal in interest to those of the annual meetings of the Board. By holding these gatherings in some sixteen of the centres of population it is hoped and believed that most—may we not say all?—of the churches in New England may receive benefit from them. For further information as to programme, time, and place, see the religious newspapers, or address the Field Secretary, Dr. Creegan, 1 Somerset Street, Boston.

WITH deep regret we notice that the foreign consuls in Samoa have arranged for Sunday afternoon fêtes, rifle matches, and other entertainments for the natives. Such use of the Sabbath is contrary to the practice of the Christian Samoans, and will tend to destroy the hold which the Christian religion has upon the people. Why should the representatives of Christian nations among rude tribes be so indifferent to the religious institutions on which must depend, in large degree, the hopes for the moral elevation of the heathen.

THE religious press and our missionary magazines are filled with communications from Japan, some of which will naturally be regarded as quite contradictory in their tone. It must be borne in mind that what is true in one part of the empire may not be true in another section. Doubtless the anti-foreign feeling, such as it is, is much more pronounced at Tokyo and its vicinity than in the Central and Western provinces. Some phases of religious thought which are dominant in certain quarters may not have universal prevalence. This is undoubtedly a critical time for Christian work within the empire, and yet there is much that is hopeful. In recent numbers of the *Missionary Herald* the communications from Drs. DeForest, Learned, and others have referred to some matters that cause anxiety. There is a theological ferment; the debate seeming to centre largely on questions relating to the authority of the Scriptures. The exploded theories of Baur, and the "higher criticism," so called, are finding some adherents, especially through the influence of German and rationalistic missionaries. A communication from the pen of Dr. J. D. Davis, of Kyoto, showing the serious nature of this new skepticism in Japan, has recently appeared in *The Advance*. On another page of this *Herald* will be found a cheering statement from Dr. Davis, showing how the theological students in the Doshisha are manifesting the most evangelical spirit. Thus there is sunshine amid clouds. One of our best missionaries writes: "Japan never needed the prayers of Christians more than she does now." We can only commend most earnestly the missionary work in Japan to the intercessions of all friends of that empire.

WONDER is often expressed that so many churches entirely neglect to make any contributions for missionary work, and that in other churches the contributions are so small. It is clear to all who will consider the matter that the responsibility for this state of things rests largely upon the pastors. On this point there are some forcible words in a communication in *The Advance*, from Rev. C. A. Ruddock, who has been a pastor of several small home missionary churches in the West, who says: "Any pastor who has influence enough with his church to be of any service to them in any other line of Christian work can, if he is so disposed, secure the adoption of some plan of benevolence that will be both helpful to the church and to missions. It is not that the churches, even the smallest and poorest, as a rule, are not willing to contribute to these causes, that so large a number give nothing, but it is because they are not informed as to the necessity and given the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people."

THE schooner *Robert W. Logan* arrived at Jaluij, Marshall Islands, on November 23, twenty-one days from Honolulu. Captain Worth reports that they had good weather during most of the voyage, and that the little vessel has "behaved splendidly."

A NEW leaflet, "Three Urgent Calls," reprinted from our last number, and giving reasons for immediate and enlarged contributions, is ready for free distribution in the churches, and will be furnished for this purpose on application to C. E. Swett, 1 Somerset Street, Boston.

THE subject of "Faith Healing and Missions" is discussed in a vigorous way in a series of articles in *Regions Beyond*, with special reference to the deplorable loss of life among the missionaries who went recently from Kansas to Sierra Leone. It seems from official reports forwarded by the governor of Sierra Leone and the colonial surgeon that no physicians were called to those who were suffering with the fever, and that after the several deaths had occurred it was with difficulty that others who were sick were prevailed upon to take medicine, being still staunch believers in the "faith-healing" doctrine. The article in *Regions Beyond* uses a felicitous illustration in exposing the fallacy of the theory that prayer and faith are to be substituted for, rather than conjoined with, the use of means. The mission station on the Lulongo River, in the Congo Free State, suffered recently from fire; one house was burned and another caught fire and the station was threatened with destruction. Earnest prayer was offered, and buckets of water were also most vigorously thrown upon the flames and thus the best buildings were saved. To have stood by and prayed without throwing water, which was near at hand, would be deemed by every one as the utmost presumption. "Now," says the article to which we refer, "fever is only a kind of fire, burning the body itself instead of a house—that body which is not only the house of our own spirit, and the instrument of all our service in this world, but the temple of the Holy Spirit which we are expressly told is 'for the Lord.' Are we not to try and extinguish the fever-fire which *may* destroy it in spite of our utmost efforts, and which will *certainly* destroy it if left to itself? Are we to stand listlessly by and watch the flames doing their fatal work hour by hour, without lifting a hand to save and help? Are we to ask God to extinguish the fire, and neglect to use the buckets at hand and the river that runs close by? Would not our Lulongo friends have been foolish and criminal had they so acted?" The argument here presented is complete. According to divine appointment quinine is as truly a means of protection from African fever as buckets of water are from fire. Not that all fevers can be escaped or cured by its use any more than all fires when under headway can be extinguished by throwing water. The best means we can use are not always successful. This fact shows us our dependence upon God. But when it is clear that he has appointed certain means for certain ends, it is utmost presumption to neglect them. The keen sarcasm of the governor of Sierra Leone when he sends to the world the message that "the climate of Africa is not suited to faith missions" may be of service should it lead any misguided ones to a true conception of the nature of faith.

THE brave service rendered by some of the missionary ladies in Japan, who have, because of the lack of ordained men, undertaken the charge of stations, is matched by the service rendered by two women at Esidumbini in the Zulu Mission. The station is forty miles distant by wagon from any other station of the mission, and seven miles from any white person and from the postoffice. There is no native pastor, but these women are assisted at the Sunday services, at which as many as 400 persons are often present, by two Christian men. They have also a large Sunday-school under their charge. In view of the interest of the work in which they are engaged, these Christian women write, "We have not minded being alone as much as we expected to."

THERE is something grotesque as well as sad in the report that the German authorities have recalled Emin Pasha from his mission to the interior of Africa, on account of habitual disregard of orders. The reports that have come to us of the Pasha's movements since he left the coast have been somewhat confusing. He has had several severe fights with the natives, especially with the Watutas. At last accounts he was encamped on the south shore of Lake Victoria, which is within the German "sphere of influence" and where he was expected to establish German authority. In just what ways he has offended, save that he has refused to coöperate with Mr. Stokes, we are not informed. But it is a singular fact that after the English had rescued him, only to have him taken up by the Germans, the latter should feel compelled to drop him so suddenly. It is clear that the Pasha with all his ability must be set down as an impracticable man. — But later comes the word that Emin, after being dropped, has been as suddenly taken up again and promoted to the governorship in the German "sphere of influence." It looks as though the German government had been infected with the Pasha's spirit of indecision.

ON account of prevailing sickness in the Girls' School at Inanda the work was interrupted in November last, and the pupils were sent to their homes. It will be remembered that in this school Mrs. Edwards has trained the girls so that they cultivate the ground and raise a large part of the food necessary for their support. In the absence of the scholars at planting time it was feared that no crop could be secured, but Mrs. Edwards writes that the station people came, fifty strong, with twelve plows and seventy oxen, and plowed and planted about seventeen acres for the gardens. They were very happy in doing this, and the women have promised to come and do the weeding. This work will doubtless be as much of a blessing to the people as to the school.

TOO late for insertion in this number of the *Herald*, letters have been received from the Marathi Mission, indicating an unusual interest in Christian truth in many towns and villages, particularly at Roha near Bombay, and at Kaldakwadi in the Wadale district. But our brethren are greatly perplexed as to ways and means for meeting new openings. Mr. Fairbank mentions several villages that are calling for teachers and professing adherence to Christianity. Although the small sum of \$100 will suffice to build two schoolhouses, what can be done when funds are insufficient to meet the work already in hand? If the churches in America knew the blessed opportunities that are presenting themselves for Christian enterprise, they would surely respond to the emphatic call for increased giving.

*The Mission Field* of the Reformed Church refers to the effect of the rise in the price of silver upon the missions of its Board in India. It says that while in 1889 \$100 realized 300 rupees, now, under the rise of silver, it will require \$133 to realize the same sum. "Under these circumstances one of two things must be done. Either the church in America must send out 33 per cent. more money than it did last year, or the disbursements in India must be reduced 33 per cent." This is precisely the case with the work of the American Board in India.



MR. SEVERANCE writes of the arrival of the missionary party at the new station, Tottori, Japan, after a ride from Okayama of eighty-five miles, occupying two and a half days. Although the ladies were obliged to cross wide rivers on narrow planks, with swimming heads, in dresses not *à la Parisienne*, the ride was greatly enjoyed, and instead of finding mists and chilling winds and sunless days, as they had anticipated, they were delighted with the sunlight and climate. They were met on the way by native pastors and other interested friends, and about a mile from Tottori by about thirty girls from the Christian school. Altogether the reception was cheering and the outlook most hopeful.

ONE of our missionaries from North China, now in this country, writes that when he learned that the estimates of the mission for the next year had been cut down some \$17,000, he was simply *stunned*. "There is not a dollar that is not needed. I have been upon the committee upon estimates for five years, and know how many weary hours are spent each day of mission meeting in trying to reduce each item. It is easy to drop work when one is ten thousand miles away from it, but it is very heartbreaking to those who have spent their lifeblood in building it up." It certainly is not easy for the Prudential Committee or the Executive Officers of the Board to drop any of this work, but what can be done so long as the necessary funds are not brought into the Treasury?

REV. MR. KNAPP, the leader of the Unitarian mission in Japan, has been obliged, on account of serious ill-health, to leave Japan for Germany. In a farewell address given in Tōkyō, November 23, Mr. Knapp dwells at length upon the wonderful history of Japan, and how in her early isolation she attained some surpassingly excellent qualities, such as sobriety, calmness, poise, and simplicity. He attributes this largely to the effects of Buddhism and Confucianism. These influences, combined with the loveliness of nature, resulted in a unique civilization which is "the wonder of the modern world, testifying to the inherent strength, beauty, and dignity of human nature, to an innate force of character in the Japanese able to withstand the deadly influence of isolation, and affording to the theological world a direct and striking contradiction to the theory of human depravity, which forms the basis of the popular religious teaching of the West." Mr. Knapp then discoursed upon Channing, Emerson, and Theodore Parker as closely akin to the Japanese in temperament. He tells the Japanese that in Channing they "may find all the charm of Buddhistic quietism." Of Emerson he says that had he lived in Japan, "in many respects, though by no means all, he would recognize much that approaches his ideal," and that he "would have won the heart and mind of every Confucian in the land." He declares that Theodore Parker would never have said to the Japanese, "Put aside that which you have so earnestly revered in the past, and accept instead the religion which I bring you from afar." We are impressed by the fact that in this discourse on "The Message of Unitarianism to Japan" the name of Christ is not mentioned, though the term Christianity is often used. The address was kindly in tone, though Mr. Knapp wishes his hearers to understand "how entirely possible it is for every one to dispense with those superstitions which still hamper the religious life and perplex the religious thought of the West."

## 6. CENTRAL TURKEY.

Six theological students, Marash . . . . .	average	\$40.00 each
Ten pupils, Central Turkey College, Aintab . . . . .	„	25.00 „

## 7. MADURA (SOUTHERN INDIA).

Forty mission village schools . . . . .	average	\$50.00 each
Fifty native preachers . . . . .	average	\$40.00 — 60.00 „
Eighteen pupils, Pasumalai Seminary . . . . .	„	25.00 — 60.00 „

## 8. MARATHI (WESTERN INDIA).

One hundred and twenty mission village schools . . . . .	average	\$50.00 — 60.00 each
Twenty-three native preachers, average expense . . . . .		100.00 „
Fifty-three Bible readers . . . . .	average	75.00 „

## 9. CEYLON.

Ten students in Training School . . . . .	average	\$25.00 each
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## 10. JAPAN.

Sixteen students for ministry . . . . .	average	\$30.00 each
Twenty-five Japanese preachers . . . . .	average	\$75.00 — 100.00 „

## 11. EUROPEAN TURKEY.

Ten pupils . . . . .	average	\$25.00 each
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## 12. MICRONESIA.

Five pupils, Ponape Training School . . . . .	average	\$20.00 each
Five pupils, Marshall Islands Training School . . . . .	„	20.00 „
Five native preachers in the Marshall Islands . . . . .	„	25.00 „

Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston, and correspondence in reference to the subject may be addressed to the Editorial Secretary, Rev. E. E. Strong.

## MINISTERS AND MISSIONS.

## A MEDITATION.

AM I a minister of the Lord Jesus Christ? My commission is from on high. It reads, "Go, disciple all nations." I have no option regarding the scope of my duty. Have I authority to preach here at home which does not at the same time bind me to effort in behalf of the unevangelized heathen? Does not my parish extend from sea to sea, and from the river to the ends of the earth? It cannot be that God has revealed himself to me for so limited a purpose as my own salvation or the saving of my own people merely. Was Paul any more a debtor to Greeks and barbarians than I am? If I go not in person I am bound none the less to discharge my obligations. Personally, by way of the mercy-seat, by gifts, by training substitutes, I must and will go. The highest good of the congregation and my own advancement in the divine life depend upon our being enlisted in the spiritual welfare of all the unsaved under heaven. It is sinful narrowness on my part to fail of strenuous fellowship with my Lord and Master in his aim to draw all men to himself. May I be delivered from the Cain-spirit which asks, "Am I the keeper of my brother in India, China, or

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FROM AN ADDRESS BY WILLIAM DIGNER, PRINTED IN THE "ALLGEMEINE MISSIONS-  
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I. We will begin with the idea of salvation as presented by the two religions. In India the question of the eternal happiness of the soul is an ancient subject,

## SPECIAL OBJECTS IN ADDITION TO THE REGULAR APPROPRIATIONS.

### A STATEMENT FROM THE PRUDENTIAL COMMITTEE.

THE necessity of supplying funds to meet the current expenses of missionaries in the prosecution of their labors compels the Prudential Committee to call the attention of our friends to the best means of securing the end we all have in view. It is of the utmost importance that the regular contributions to the necessary work of the Board should never be diminished for the sake of subordinate objects, which, however interesting and desirable in themselves, are altogether secondary to those which are absolutely indispensable to carry on the work.

We would therefore ask those who take pleasure in giving for special objects under the care of a missionary in whom they are particularly interested, to select, or to allow the missionary to select, some one of the many objects in his care, embraced in the regular estimates of the mission and included in the regular appropriations of the Board. The object thus selected will have the approval of those best acquainted with the wants of the work in charge of the missionary to whom it is desired to show personal regard and to assist in his labors.

The donors at home can always leave the selection of some particular object, under the care of the missionary whom they wish to assist, to the secretary in charge of the mission, or to the treasurer of the Board, as full details are in their possession. In many instances where this course has been pursued the money thus given has been more helpful to the missionary and to the work which is to be aided than by having it given to some outside object. However valuable or attractive such object may be in itself, it is not so important as another object approved by the mission and by the Board, which cannot be neglected without serious loss. It is therefore the urgent request of the Prudential Committee that friends at home will kindly regard the above suggestions, and that our missionaries abroad and at home will refrain from making personal solicitations for missionary objects from churches, Sunday-schools, or individual friends, except for those objects which have been approved by the mission and by the Prudential Committee — the donations thus secured to pass through the treasury of the Board and to be acknowledged with other receipts. Personal gifts sent through the treasurer from friends, for the benefit of a missionary, are of course excepted.

The observance of the above request is recommended in order to prevent any possible misuse or waste of funds, to make sure that the expenditure is judicious, and to enable the Board to meet the expenses of the regular work of missions for which appropriations have been made.

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## WORK FOR CHRISTIAN ENDEAVOR SOCIETIES AND SUNDAY-SCHOOLS.

MANY Societies of Christian Endeavor, Sunday-schools, and individual Christians wish to have some direct connection with missionary work abroad, and are asking how it can be secured. A suggestion has been received from



the President of the United Society of Christian Endeavor that mention be made of special objects which may be attractive to the young people of those local societies which are connected with Congregational and other churches contributing for foreign missions through the American Board. The following objects embraced in the estimates of the mission and approved by the American Board are recommended as worthy of the regard and generous aid of friends at home. Those who are inquiring for objects of special interest and value will find here a list of such as by the action of the several missions have been classified as items of prime importance. The sums here named are the amounts necessary for the support for one year of the several preachers, scholars, or schools, beyond what can be raised by their own efforts. It will be seen that a little money will go a great way.

Regard will be had as far as practicable to the wishes of donors in assigning to them objects under the care of missionaries in whom they may be specially interested. As the support of Girls' Schools and Bible-women has been assumed by the Woman's Boards, no reference is made to them here, save that contributions for them should be sent to the Woman's Boards. Let it be remembered that the mission village school is a Sabbath-school, so to speak, all the week, in which the Bible and Christian songs are taught as well as reading, geography, history, etc., and that the schoolhouse is a place of worship on the Sabbath. The mission school is thus preparing the way for a Christian congregation and a Christian church, just as Sabbath-schools do here in the western portion of our country, and so give employment to native preachers.

It has been found undesirable, and usually impracticable, to secure, as is often wished, direct correspondence from individual preachers or pupils aided by friends in this country; but to all Young People's Societies, Sabbath-schools, or individuals assuming the support of one of these objects, wholly, or in part, circular letters will be sent from time to time, relating to the class of work thus assumed. We trust that this call will meet with a hearty and generous response.

#### 1. NORTH CHINA.

Ten theological pupils, Tung-cho . . . . .	average	\$40.00 each
Twenty-five pupils in High School, Tung-cho . . . . .	,,	35.00 ,,

#### 2. FOOCHOW (CHINA).

Ten Pupils in High School, Foochow . . . . .	average	\$30.00 each
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#### 3. ZULU MISSION (SOUTH AFRICA).

Ten theological students, Adams . . . . .	average	\$30.00 each
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#### 4. WESTERN TURKEY.

Twelve pupils in Bardezag High School . . . . .	average	\$25.00 each
Twelve theological students, Marsovan . . . . .	,,	30.00 ,,
Fifteen Boys' Schools, Cesarea . . . . .	,,	25.00 ,,
Native evangelist, Smyrna . . . . .	,,	125.00 ,,
Six Boys' Schools, Broosa . . . . .	,,	25.00 ,,

#### 5. EASTERN TURKEY.

Twelve pupils, Erzroom High School . . . . .	average	\$10.00 each
Evangelist, Harpoot . . . . .	,,	100.00 ,,
Four pupils, Van High School . . . . .	,,	30.00 ,,
Six theological students, Harpoot . . . . .	,,	35.00 ,,
Three Bible-readers, Mardin . . . . .	,,	35.00 ,,

## 6. CENTRAL TURKEY.

Six theological students, Marash . . . . .	average	\$40.00 each
Ten pupils, Central Turkey College, Aintab . . . . .	„	25.00 „

## 7. MADURA (SOUTHERN INDIA).

Forty mission village schools . . . . .	average	\$50.00 each
Fifty native preachers . . . . .	average	\$40.00 — 60.00 „
Eighteen pupils, Pasumalai Seminary . . . . .	„	25.00 — 60.00 „

## 8. MARATHI (WESTERN INDIA).

One hundred and twenty mission village schools . . . . .	average	\$50.00 — 60.00 each
Twenty-three native preachers, average expense . . . . .		100.00 „
Fifty-three Bible readers . . . . .	average	75.00 „

## 9. CEYLON.

Ten students in Training School . . . . .	average	\$25.00 each
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## 10. JAPAN.

Sixteen students for ministry . . . . .	average	\$30.00 each
Twenty-five Japanese preachers . . . . .	average	\$75.00 — 100.00 „

## 11. EUROPEAN TURKEY.

Ten pupils . . . . .	average	\$25.00 each
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## 12. MICRONESIA.

Five pupils, Ponape Training School . . . . .	average	\$20.00 each
Five pupils, Marshall Islands Training School . . . . .	„	20.00 „
Five native preachers in the Marshall Islands . . . . .	„	25.00 „

Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston, and correspondence in reference to the subject may be addressed to the Editorial Secretary, Rev. E. E. Strong.

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I. We will begin with the idea of salvation as presented by the two religions. In India the question of the eternal happiness of the soul is an ancient subject,

but has not in the least lost the charm of novelty. Salvation is called "Moksa," or redemption. The Hindus attribute the doctrine of redemption to the most highly honored documents of their religion, the oldest constituents of the Veda. Modern investigation, however, shows that there was no trace of such an idea in the Vedic songs. These songs describe the emigration of a people. They portray them conquering new lands, or, in quiet possession, serving their gods, tending their herds, and tilling the soil. This warlike race, simple and active in the joy of existence, had no thought of "Redemption." They were hardly conscious of the bonds of sin and evil at all. They prayed their gods for victory, booty, and brave warriors. In peace they prayed for rich harvests and goodly herds of cattle. He who had these was happy. Gold too was much desired, and long life, a hundred harvests. To be sure, recognition of sin and separation from the gods already appear, and they pray for pardon; and at the end of life they pray for entrance into "freedom, light, and peace." They hope to go after death to the kingdom of Yama, where they will find virtue's reward in the highest heaven, in an abode free from all want, and will take on the new body strong and beautiful. There is in all this no idea of salvation. The nearest approach to it is in the expression "the reward of virtue." The future life hoped for was of the same nature as the earthly existence.

But later, when their manner of life became less rigorous, they had time to reflect upon the darker side of existence and the frailty of human life and to brood over the riddle of the world. In this epoch the doctrine of the transmigration of souls appeared among them. This belief overpowered the spirits of the people with horror of a fearful future made up of a succession, as is said, of 4,800,000 births. In all this future the misdeeds of each one's past life will follow him relentlessly. "As close as sun and shadow are ever bound together, so deed and doer hold each other in fast embrace." From this endless succession of birth and death, toil and suffering, sin and sorrow, release was found in the "Moksa." Through knowledge is reached a state in which there is no more birth. But this redemption from the torturing course of the soul's wandering is accomplished by absorption of the individual human spirit in the all-spirit of the non-personal Deity. This doctrine antedates Buddhism. As sparks fly out of a fire and then fall back within it, so from "The Eternal" rational beings are brought forth and return to it again. "He who learns to know the supreme Deity becomes himself a part of it." The development of the Vedistic teaching on this subject has divided into two branches. One asserts that belief in the existence of many individual beings is mere delusion, while the other solves the puzzle by assuming that the Deity has taken upon itself a change from its unity, which is comparable to a falling off from its own better self. There have been invented four stages on the road to redemption, of which the first is "Attainment to the world of God"; the second, "Attainment to the presence of God," and the third, "Attainment to the likeness of God." These three stages come within the sphere of ideas associated with the belief in personal gods; that is to say, the exoteric stage of perception. For the enlightened esoterics remains the fourth stage, "Union with God," in which the soul loses itself in the universal spirit as a river in the sea.



As further explanation of this theory of existence it is declared that the Deity is in a state partly of dream, partly of wakeful consciousness. Hence arises the deceptive appearance of many individuals, and hence all the evil in the world. The only state worthy of the Deity was that of the deepest, dreamless sleep, in which pure Being, pure Reason, pure Blessedness are closely united in undisturbed rest to an absolute, impersonal "Source of Light." This conception of salvation is shared by all classes in India at the present time. However their writings teem with material pictures of the joys of heaven and the pains of hell, there ever remains the final redemption to be gained by sinking, lost in the ocean of Deity.

That is the final outcome of the wisdom of India. In contrast to it none can fail to recognize the superiority of the Christian conception of salvation. This, all agree, is attainment of the kingdom of God, no abstract conception but a living fact, a community of personal beings whose very name declares its ethical character. This was Christ's message. He brought the kingdom of God, realized it in himself, and to it sought to bring mankind. But he has left us no learned analysis of its meaning. That is set forth first of all in the Old Testament prophecies, and completed by the coming and the gospel of Jesus. Says Jeremiah 31: 31, 33, 34, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. . . . This is the covenant that I will make with the house of Israel in those days, saith the Lord; I will put my law in their inward parts and in their heart will I write it; and I will be their God and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and their sin will I remember no more." Christ brought the spiritual, ethical realization of this communion of God with men. Christ too promises in this kingdom rest and spiritual refreshing; not, however, the rest of annihilation, but the comfort of forgiveness of sins, satisfaction of the hunger and thirst after righteousness and the divine love. Finally, the kingdom of God is not of this world, but a kingdom of heaven and eternal as God himself; yet it is a present blessing, by which the weary and heavyladen are relieved of their load as soon as they come to Jesus.

Now, as to points of similarity and of difference, it is easy to show that in both religions is the idea, grounded in the very nature of man, of salvation, of union of mankind with God. The Hindu religion bears the strongest possible witness that the human spirit is created for communion with God, and can never find rest until it rests in God. But here the likeness of the two systems ceases and the superiority of Christianity appears. Hinduism secures rest in God at the cost of utter loss of personal being, which is declared by some to be a delusion, by others a deterioration of the Deity. This is the first weak point in Hinduism. In contrast Christianity neither denies the existence of evil nor attributes it to the deity, but, recognizing the reality of the created individual and of sin, offers a means of relief which preserves individuality while redeeming from sin and evil. Again, the Hindu Deity, being without personal consciousness,

has no ethical characteristics, so that in the conception of salvation the ethical element of release from sin and guilt is lost beneath the physical or metaphysical element of destruction of personal consciousness. Such an idea of salvation affords no motive to moral action, or to anything more than uncomplaining acquiescence in a dark fate. The life of the people expresses this despair. Their moral life is paralyzed and perverted to corruption. On the other hand we can prove both by present experience and by history that Christianity brings a moral regeneration of the individual, and is a constant power for the moral invigoration of nations. This is an especially strong point to make with those classes that have lately been aroused by European influence to new intellectual and moral activity. If this movement is to be sustained, they must be shown a "highest good" which shall include both the highest moral ideal and the highest moral power.

Finally, to the unperverted human understanding, the purely physical element in the Hindu salvation is not a good, to be desired. Despite the logic of the philosophers, the missionary has the assent of his audience when he says, "You do not wish to be blown out like a light," while they recognize the fact that the gospel salvation, the communion of the personal life with the personal God, is a true good, meeting the needs of the human soul. All admit that, if facts are as we say, we have truth and final victory on our side. Many, who thought they had long done with Christianity, have been led by such considerations as these to new investigation of its claims.

II. The next question is, What is the way to salvation? In India there are three roads to this one goal. The first of these is called the "Way of Works." This, however, means not moral action and good deeds, but religious ceremonies. Of these, first in order are countless sacrifices, some actually practised by the ancient Aryans, some recorded in the Brahmana book of sacrifice. They have long since been discontinued, and there is even a party which denies that they were offered in the period of the Vedas. In their stead, as the way to blessedness, has been set up a list of other works: pilgrimages to the Ganges, self-torture in the forest loneliness, study of the Veda, fasts, building of temples. There is an endless list of deeds very seldom performed, divided into three classes: conduct, works, and penance. It is admitted, however, that these deeds lead only to the three exoteric stages of redemption.

The philosophers never weary of attacking this "Way of Works" in order to make room for their own invention: "The Way of Wisdom," or of "Knowledge." Works, they say, bind to the delusion of individual existence. Only through wisdom does man become eternal and free from clogs. When man attains the discernment which enables him to dispel the overpowering deception of the world and to say, "I am Deity," then is he redeemed from the life of the body. This point is reached by withdrawal from among men and the exact performance of artfully devised mortification of the flesh until consciousness becomes lost in itself.

Clearly this "Way of Knowledge" stands in complete accord with the Hindu conception of salvation, but it is beyond the understanding of the common people. As a passage in the Mahabharata itself says: "Hardly one in a hun-

dred can win the heavenly light of wisdom." Accordingly, that the masses may attain salvation, a broader, plainer road is found: "The Way of Piety," or "Faith." The abstract divine unity is divided into a trinity—the Deity as Creator, as Sustainer, and as Destroyer of the world. And it was taught that by devotion to any one of these supreme blessedness could be reached. As a matter of fact faith has been placed chiefly in Vishnu, the Sustainer, who by virtue of his repeated incarnations seemed the nearest to men.

This doctrine of faith was undoubtedly very ancient, but it is still a remarkable coincidence that at the very time when Luther was stirring the heart of Germany with his proclamation of justification by faith, a great part of India was reëchoing to the preaching that piety alone leads to salvation. A great teacher, Caitanya, was proclaiming this as the road for all alike. He gave the doctrine a definite form with five distinct stages of piety: (1) Passive contemplation of the Deity. (2) Active Service. (3) Personal Friendship. (4) Childlike Love. (5) Bridal Love. Through these stages the highest goal is reached. The means enjoined are faithful repetition of the divine name, song, music, dance, etc. The accidental utterance by a very wicked man on his deathbed of one of Vishnu's names delivered him from the demons waiting to take him to the place of torment, and Vishnu's angels bore him instead to the joys of heaven.

In contrast to this threefold way of salvation it is not hard to show how much better is the way of the Bible. "I am the Way," says Christ, while he designates his death suffering as the means making approach to communion with God possible to men. The gift of his life was the price it cost to remove the barrier of guilt which made this communion impossible. This indisputable central truth, which appeals straight to the heart and conscience, is sufficient, without any logically developed theory of reconciliation, for the purposes of missionary preaching.

The Christian Way of Salvation is a single way, uniform for all. The approach to God, made possible by the death of Christ, requires a change of heart and humble faith. All idea of performance on the part of men, of reward and merit, is excluded. But this communion with God by faith is, none the less, the beginning of a moral development which draws its all-sufficient power from the proffered salvation. Such a way to salvation is appropriate to the nature of that salvation itself, no less than to the experience of mankind; while it demands of man only what is in his power and what in the nature of the case is essential.

On comparing the two schemes of salvation the foremost impression is that that of the Bible is one and self-consistent, while Hinduism offers three different plans which must produce decided confusion. For there is no support in ancient authority for the popular idea that all are equally efficacious, while the philosophical authorities represent the Way of Wisdom and the Way of Piety as the only ways, especially condemning the Way of Works. The next point of contrast is this: Christianity requires simple, believing acceptance of the divinely offered help, while in Hinduism man must make himself pleasing to God by means of religious and ascetic acts, must purchase salvation or win it by effort

on the Way of Wisdom. Even the Way of Piety requires the performance of rites. Moreover it must be remembered that according to the statement of Hinduism itself the personal divinities to whom the pious must join himself are themselves individual existences and as such need redemption. As to the way of wisdom it is plain, and daily experience in India makes it only more evident, to what blasphemous results that wisdom can lead which declares: "I myself am the Deity." Even the heathen feel the moral contradiction in this assertion.

Yet in each of the three ways is an element of truth that serves as a positive point-of-touch with Christianity. The Way of Works rests on the idea that without expiation there is no forgiveness of sin. It keeps the conscience active and awakens the sense of guilt. In a prayer of the Brahmans are these expressions: "I am a sinner, a doer of sinful deeds, a sinful spirit and a sinner by birth. O God, rescue me from sin, thou holy Vishnu, Lord of all sacrifices! There is no other offender such as I, but there is none like thee to forgive! When thou hast considered my sin, O God, deal with me as thou deemest best."

Thus conceived the Way of Works can well be employed as a means to point to the redeeming power of Jesus' death of suffering. In the Way of Wisdom is discernible the true thought that the state of the human heart must be accordant with the nature of the salvation to be received, that salvation cannot be an outward reward for an equivalent in works, and that human action must always remain tainted with sin. Finally, the Way of Piety shows that humble devotion to God, who bends to meet it, is that alone which answers to the human powers and character. So far as the cravings of the human heart find expression in these three "ways," the Christian Way of Salvation stands forth as that through which they shall be completely satisfied.

### **Letters from the Missions.**

#### **East Central African Mission.**

##### **RELIGIOUS INTEREST.**

MISS JONES, who has been so steadfastly standing by the work at Kambini, sends the following cheering news:—

"We have had a real revival among us, and three girls and three boys have found a hope in Christ. They are in earnest and give every evidence of a real change of heart. Others are earnestly seeking, and some of the kraal people are interested.

"These young Christians are living in the family, some having been in the school for four years. One is a grown woman who has lived with me about a year. She can speak English very well, having lived in Natal. She is anxious to do something for the Master. The little girl about whom I wrote is one of the

young converts, and her people have been trying to take her away. They have threatened to punish her if she does not leave, but she says she will not go. They came yesterday for her to come home to a funeral feast and to dance, and to take medicine to 'keep off the spirits'; and when she refused they attempted to take her by force, but she told them that she believed on the Lord Jesus Christ and that she would not take the medicine. I had to lock her up from them. I would be willing to give all I have to see the child set at liberty. It would take fifty dollars to release her father's claim to her, and he wants to sell her far away now, that she may not live under our influences. She is an earnest little Christian, and although she loves her mother very much she is not willing to live at home again, but desires to stay here



to learn how to work for Jesus when she is grown.

"I have twenty pupils in school, and since they are trying to follow Jesus my school is delightful. Every one is trying to do right and to study hard, and it is a pleasure to live with them. Perhaps about Christmas Mr. Bennett will baptize these converts. Our hearts are so happy! These firstfruits are so precious to us, and are they not precious in the sight of the Lord?"

### *West Central African Mission.*

#### PEACE IN THE INTERIOR.

By the mail which reached Boston December 24, the delayed letters from the Interior were received, some of them dated as far back as the last of August. It is with great thankfulness we are able to report that nothing more serious than the delay in these mails has occurred. In August, the mission at Kamondongo received an official note from the Portuguese captain-general, saying that the government had decided to severely chastise the Bihéan rebels for the driving out of the captain and his company, and that the government would not hold itself responsible for any losses which the mission might sustain in case of further trouble, and advising its withdrawal. The captain-general was thanked for his kindness, but was informed that the mission would continue where it was. At the latest reports it was stated that the company of Portuguese troops, besides some native soldiers and fifty Boers, were approaching Bihé from Caconda, and that these troops had with them some artillery and a Gatling gun. A rumor prevailed that if the Bihéans would deliver up their chief and three other men the difficulty would be speedily settled.

#### A CHURCH AT KAMONDONGO.

Greatly to the joy of the mission this church at Kamondongo, Bihé, was organized August 10. Miss Bell wrote, September 24:—

"On August 8, Mr. and Mrs. Stover and some of the Bailundu boys came to be

present at the formation of a church here. On Saturday, August 9, Mr. Sanders, Mr. Stover, Cato, Kapila, and Mosu (the pastor and two deacons of the Bailundu church), examined the ten boys and three girls who had applied for baptism. It seemed best that two little boys and the three girls wait a little longer before being received into the church. It was quite a disappointment to them, especially to the little boys, but they bore it in a Christian manner.

On the following day eight were baptized: Cinyuña, Kasoma, Lumbo, Kakenge, Cisapa, Sakamana, Elundula, and Charlie. It is wonderful the improvement we have noticed in some of these boys lately, especially Kasoma, Sakamana, and Cisapa. The girls too are improving. We can see from their prayers in the prayer-meetings that they either pay closer attention to the reading and preaching of God's Word, or they think it over more than they used to do.

"The last Sunday in August Mrs. Sanders organized a Sunday-school. All the Christian boys and girls here were invited to become teachers, having for their pupils the children they could bring in from the village. Ten of them, three girls and seven boys, have already succeeded in getting classes. Then Mrs. Sanders has a class of the girls who have been attending the services quite regularly, and I try to teach the boys who work on the place. We have Sunday-school after the morning service. As the Gospel (Luke), in which the Sunday-school lessons are, is not yet printed, we write off several copies of the lesson each week on the typewriter for those who teach, so that they can read it over and think about it. Then we have them come together several times through the week, to teach them the lesson. They seem to take a real interest in gathering the children in. We do hope the Sunday-school will be a means of great good to those who attend.

"Every evening nine girls, sometimes more, are here to attend evening worship. This includes the two married girls who live on the place, with their husbands.

Then two more of the girls who attend evening worship are engaged to two of our Christian boys. With these girls and the boys who work and live here, it makes quite a number who hear the truth every day."

On October 22, Mr. Sanders wrote:—

"As yet there is peace here, and we continue on the very best of terms with the people. This chief, so far as I have seen him, is fully as fine a fellow as Kwikwi. When he gets after an offender he seems prompt and vigorous and very thorough in his work. If the Portuguese and Boers come against him, he will probably find them different adversaries from his own people.

"About the beginning of this month I began to go to the outlying villages to preach three afternoons per week. Those who would listen have varied from twelve to one hundred. I hope to be able to keep it up till I begin to build Miss Bell's house, when it would have to be temporarily laid aside.

"Sunday night another lad began to pray in public. This makes eight unbaptized ones who count themselves as Christians. There is one more also, but she has failed as yet to convince us that she is thoroughly in earnest. Counting the eight who are baptized, we thus have sixteen or seventeen who account themselves followers of Christ. Several of these will have to wait a good while before being admitted to baptism."

#### PROGRESS AT CISAMBA.

Mr. Currie has suffered no annoyance from the political troubles, and the chief near his station has told him that he must not leave in the event of a war. Mr. Currie writes of a messenger who came from the chief,

"To tell me that I am their white man and have nothing to do with the troubles at the *ombala*, and that the chiefs in this section have but one word, 'Their white man is not to leave. Why should he leave? He has fed our children, healed our sick, and talked the words of peace.'

"Now, however much value might wisely be attached to this action on the part of the chiefs, one thing is clear: I could not leave with my goods if I would, and I have not the faintest idea of doing so until they carry or drive me out at the muzzle of their guns. Still I will try with good conscience to obey the powers that be.

"Never before was so much work accomplished in the same time at this place. My aim has been to take advantage of the enforced idleness from trade of the Bihéans, and put my cloth into such improvements as cannot readily be removed in case of a plunder. A large number of those who have been working for me came from a distance, and being unable to return to their villages at night have slept at the station. The number attending evening worship has been thus largely increased. Every night, since shortly after my return, we have had from twenty to forty with us.

"A number of new boys have come to remain with me. In consequence of this there are now from ten to fifteen attending school. As it has been utterly impossible for me to teach them during the day without seriously neglecting other important work, I spend some time with them every evening after worship. They take much interest in learning, and for the most part are showing such progress as makes it a pleasure to teach them.

"Some friends in Canada sent me a number of colored pictures illustrating events in the Old Testament. I now adopt the plan of fastening one of these to the wall each Sunday afternoon, and after explaining its meaning I leave it on the wall throughout the week, so that the boys can see it and think over what has been said. The plan seems to be helpful to them, for I frequently hear them talking to one another of the illustration, or explaining it to their friends who come to visit me. I fondly hope that already a work of grace has begun among my little band of boys.

"After I had nearly finished the road to the river and sunk the logs for a bridge,

I sent to remind the chief of his promise to help me construct these. By this time he had seen the practicability of the undertaking and readily agreed to help me finish. He is now sending word to the people to bring logs for the road. This is the first public-road work these people have ever done; but they are quick to recognize its advantages, and do not stint their meed of thanks to me for the work I have done in bringing it into shape. The bridge will, beyond question, be the strongest that I have seen this side of Catumbella."

#### FROM BAILUNDU.

Mr. Cotton had come to the coast to Benguella with the largest number of carriers that had gone over the road for a long while. He hoped to carry in a large amount of provisions for the station. The road is indeed blocked for the natives, but a white man, or men carrying his loads, can go through. All were in good health, and the usual forms of work were being carried on. Dr. and Mrs. Clowe and Miss Clarke arrived at Bailundu October 11. Mr. Woodside reports that in order to please the king and the people he had accepted their invitation to go upon the "king's hunt." Five or six hundred people, including some people from ten or a dozen villages, participated in the hunt. The king seemed greatly pleased that Mr. Woodside brought down the first deer of the day. Mr. Woodside also describes a native funeral, that of a woman who had died near the station. From Sunday, the time of her death, till Thursday the husband was required to lie by the side of his dead wife, day and night, not taking any food till after her burial. Each evening the people had a dance, which lasted far into the night. Mr. Woodside writes:—

"On Thursday about half-past ten o'clock they commenced the funeral. There were some ceremonies at the hut and some things were brought from the woman's field. The corpse was tied to a stick about ten feet long, and cloth was arranged to cover the body. It was carried as a *tepoia*. They do not go out at the gate, but the fence is opened. There was considerable

shooting as they left the village. About one quarter of a mile from the village they stopped; the drummers took their places in front of the corpse and commenced to drum, and the people to dance. This was done several times before they reached the place of burial. At the grove they had a circular dance, and there they questioned the corpse as to who caused the death; for persons are supposed to die only as they are killed by witches. Meal was taken and offered to the corpse, which was questioned and coaxed to tell. There is more or less of a forward and backward movement of the carriers. When a question is asked, if there is a forward move, the answer is, Yes; if backward, No. The result of the questioning in this case was that the woman died from the effects of a medicine she took years ago. The man who gave it to her had died, so there was nothing to be done but to bury her. It is inexpressibly sad to sit by and see the ignorance and superstition at a funeral."

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#### European Turkey Mission.

##### THREE CHURCHES ORGANIZED.

MR. BOND, of Monastir, while absent from his station with his wife on a tour among the churches, wrote the following cheering letter:—

"I am happy to report the organization of three churches in our field; one at Radovich with forty-nine members, one at Strumnitsa with twenty-three members, and one at the village of Monospitovo with thirty-three members. Dr. House, Miss Stone, Pastor Boyadjieff, and Deacon Petkanchen kindly came to our aid in this good work. Mrs. Bond and I left Monastir two months ago and have had a very enjoyable tour. We have accomplished twenty-one days of carriage travel, besides making a flying trip to Salonica by rail. Each of the new churches includes members from neighboring villages, and one of the deacons of the Strumnitsa church is from the village of Velusa. This deacon and his colleague were simply appointed, and not ordained, as their wives are not members. Twenty-three of the

Radovish members are women; also, one third of the Monospitovo church.

"With one exception the communicants were carefully reexamined, two of them being rejected, while twelve new members were admitted on confession. Of the latter, two were from the village of Mourtino, and were recently released from a three years' imprisonment at Salonica, where one of their fellow-prisoners, falsely accused, a good Monospitovo brother, unfolded to them the plan of salvation and exhibited to them three years of consistent Christian life. None of the churches have pastors, but all are provided with preachers. The preacher at Monospitovo is deacon at Strumnitsa, where he resides, and one of the deacons of Radovish is teacher and more or less preacher at Raklish, a near village.

"An interesting work is opening up there. One of the half-dozen Protestants recently gave a small building and lot, deed and all, to be used as school and chapel. I preached there last Sunday to an attentive audience of about fifty persons, and enjoyed it immensely. A few sat on rough seats, others on a long timber, and a lot of children squatted on a big door upon the mud floor. It is delightful to preach to such people. A year or two ago I preached here on the village green to a large audience, when the drunken priest appeared upon the scene and tried to break up the meeting by organizing a Sunday dance. Mrs. Bond and I visited the village a few weeks ago and had the privilege of singing and talking the gospel to large numbers of women. I heartily approve of the apostolic method of touring two by two, especially if the other one is your wife, and can talk well and sing well.

"We had a little veranda meeting at Mourtino one day, with but two women present, one of whom stood apart, industriously spinning yarn. After getting the carriage ready, I started in search of my good wife, when I discovered her in the embrace of this same woman, whom we had never met before. As soon as I went for the carriage she beckoned my wife inside the house, from one room to another,

and then gave vent to her gratitude to God in sending a sister to tell of the way of life. Her husband is a bitter opposer and would beat her if she attended the regular meetings on Sunday. Mrs. Bond told her where to look for help and how to pray, and gave her a kiss of sympathy. In this matter of applied sympathy my wife has the advantage over me decidedly.

"It seems to be settled now that a railroad is to be made from Salonica, by the way of Berea, to Monastir, without delay."



### *Western Turkey Mission.*

GEDEK PASHA.

THERE have been some new features in the work at this section of Constantinople, some of which it would be inexpedient to publish here. The outlook seems specially hopeful to those who have been laboring in that quarter of the city. Miss Jones writes:—

"Two weeks ago we opened our English night school, having Baron Stephan as our assistant in the work of translation. Thirty-five nice young men are now enrolled in this class. We devote two evenings a week, Monday and Thursday, to this; and we felt when we saw the large number from these mostly non-Protestant young men come to the Sunday-school and even to the prayer-meeting, that we were being richly repaid for our efforts in this direction.

"With few exceptions they are young men whom Mrs. Newell had never seen before.

"Our Sunday-school opened very encouragingly. This last month there have not been less than 200, I believe, and it has reached 225. We felt greatly distressed over our interesting but hard-won Greek department, when our two teachers left us. For the present we have secured a good teacher in a Greek young lady who comes all the way over from Pera, her home.

"For various reasons the day-schools needed some added attractions, so I am giving music lessons to five pupils; in this way holding some of the older ones. I also teach English an hour a day to the



older Greek and Armenian children, while the little ones in another room have some kindergarten exercises."

### Marathi Mission.

#### BRAHMAN LAD BAPTIZED.

MR. ABBOTT, of Bombay, writes :—

"We have had the pleasure of receiving into the church a Brahman lad, who comes from Southern India. He matriculated from the Wesleyan Mission School at Negapatam. He, with some of his fellow-students, was so influenced by Christian teaching as to give up Hinduism, and they adopted a theistic faith. They accepted Christ as their greatest teacher, but stumbled at his divinity. They had to suffer persecution, and that and his desire to study more led him to Bombay. Reading his Bible on the way, he read, 'I am the way, and the truth, and the life,' suddenly he was convinced of Christ's divinity. Here he sought out Christian friends, and showed his desire to be baptized. He seems a very bright example of what the grace of God can do. He hopes to enter college in January. In the meantime he has gone to Roha to teach in my school there."

#### A PLEA FROM LALITPUR.

Our readers will remember the interesting account of an independent Christian community at Lalitpur, some seven hundred miles northeast of Bombay; a community without any missionary, but in special communication with the Christians of Bombay. The first reports from this company of Christians were received in 1883, and the place has been occasionally visited by Mr. Hume and Mr. Abbott. The field is a fruitful one, but still needing supervision. Mr. Abbott is not able to visit the place oftener than once a year. He sends a translation of a letter written to him by Jaffer, who is the leader among the Lalitpur Christians. We give here the translation, which is said to be literal. The letter is dated, "Khariya, Chatara, August 23, 1890."

"The salutation of your humble servant Jaffer, to the servant of the Living God,

the chosen two-edged sword of Christ, like an angel of God, the Rev. J. E. Abbott. That the ever-living God may bless you forever, and, through you, cause his holy name to be glorified, this is my request at the footstool of the Lord. Honored Sir, give your ear to my humble request, which is as follows :—

"On the 13 of August, Mr. Beladas and myself left this place, to proclaim the Gospel at Bina-Etawah and Khuraj. We first went to Khuria, and at once went to visit the Christian people who live there. As soon as we had finished reading and praying with them, we went to preach. About a hundred men, women, and children were gathered to hear us. We read the second chapter of Acts and preached to them. When we left we were followed by many boys and girls, talking among themselves of what they had heard. They came to where we were lodging and there we talked to them, after having read to them from the Gospel of the Luke. When we had finished, a little girl of about nine or ten years of age, of the Kunabi caste, said, 'Sir, make me a Christian; I want very much to be a disciple of Jesus.' We asked her her name; she said, 'Durgabai.' We thought we ought to hunt up her relations; and finding them we said, 'The girl wishes to be a Christian.' No sooner did they hear this than like wolves they fell upon us and the little girl; but the little girl cried aloud, 'I have become a Christian. Do what you like; I can no longer remain with you. I shall go wherever these people go.' Her relatives replied, 'Oh, go to the fire! If you have become a Christian, you are of no use to us now.' As soon as they said this we arose to go, and the little girl followed us and we came by train to Bina-Etawah. We comforted the girl's heart and made her happy.

"Having visited our brothers and sisters there, and taken food, we went into the town and preached. Very soon my sister Lalatabai brought to us a Thakur woman, and her boy of ten or eleven years of age, whom for many days she has been teaching, and who has become convinced that Christ is the Saviour of

sinner. We seated her before us and talked to her from Matthew 6: 9. The woman listened with delight, and said with great boldness, 'I am now a Christian.' She then and there left off the service of Ram and Krishna and began to pray to Christ. We therefore have great hopes that God will cause the seed sown in these two cities to speedily bring forth fruit.

"Now, sir, I make this humble request: do not leave this little flock in the midst of wolves. Make some arrangement for a shepherd as soon as you can. This fertile field is bearing fruit; therefore love this field and help it. Search for a man of influence who can act as a shepherd. There is no time to delay. Send a petition to the mission that we may have a missionary sent us. Write also to Dr. Clark, that he may make arrangement for us.

"Dear sir, I beseech you to search for a shepherd as soon as possible, for the flock is growing in numbers. We cannot do one day without a shepherd. And of what sort of a man should he be? He should be one whose worthiness is assured, and he should be ordained. Please arrange for a teacher at Bina, for there should be no delay when we see the seed growing."

### Madura Mission.

#### MARKED DEVOTION.

MR. HAZEN writes that during the summer there was great suffering among the people of Manamadura and adjoining stations from lack of food, and the rains had been very light, and there was no work and no food and almost no money. During the first part of the time rains were more abundant and there was a better outlook. He adds:—

"I had the pleasure of spending a week with the Manamadura men in the itinerary a short time since, and was delighted to see the earnestness and zeal with which they engaged in this work. Each man walked, on an average, fifteen miles per day, and visited six villages,

preaching to eight or ten audiences. That means *work*; but they did it cheerfully and faithfully. The people everywhere listened respectfully and assented to the truth which we preached, but as yet we have seen little direct fruit in the shape of additions. There is intellectual assent, but no deep heart conviction. When the Spirit is poured from on high we expect to have a glorious time here.

"In examining candidates for church-membership it has often been a grief to me to see so little depth of experience. But during the present work I have been talking with some of the boys in our Boarding School with a view to their uniting with the church, and it has brought tears to my eyes to hear them speak of a radical change in their hearts, and to see their modest, childlike love and faith. Last evening we examined four of our teachers who came to us from the Lutheran and Church of England societies. Their experience was very marked and decided. It rebuked me for feeling, as I sometimes have done, that the Hindu Christians have no Christian experience."

### Ceylon Mission.

#### A PROMISING WORK.

SOME of our Madura missionaries have spent a ten days' vacation in visiting our stations in Jaffna. They reported themselves as much pleased with what they saw. Miss Bell writes as follows:—

"I enjoyed the work in Jaffna College intensely. On the day of our arrival we attended the rhetorical exercises, which were conducted with the greatest care, under the supervision of Dr. Howland and Mr. Wallace and one native teacher. The Bible lessons which Mrs. Howland conducts personally each morning were also very interesting and helpful to me. She makes each lesson most practical and helpful, and talks to her 'dear boys' as a mother would. There certainly cannot but be results from such pure, personal interest as she takes in each boy. I asked to be present at one of Dr. Howland's inquiry-meetings, which he holds each

Sunday morning at half-past eleven. The doors of the school office are thrown open, and the morning I was there, as Dr. Howland sat at his desk and talked with me, there came three or four boys who sat down on the bench; then another and another. Presently Dr. Howland looked up and kindly said, 'Good-morning, boys; are there any others who would like to come this morning?' One boy, jumping up, said, 'I'll go and see.' Presently he returned with four others. Then Dr. Howland asked each one in turn how it was with him, and they told their trials and difficulties and longings and desires in regard to the Christian life. Before they left each boy said he would try to give his heart to Jesus and endure any hardships which heathen relatives might inflict. One boy was asked to pray, and then Dr. Howland closed the meeting with an earnest prayer, and bade the boys 'Good-morning' in such a way that they could not but be helped."

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### North China Mission.

#### BAPTISMS. — THE FAMINE.

DR. BLODGET reports that twelve girls from the school and one woman were recently received to the church at Peking by baptism, while others are under instruction with a view to receiving the ordinance. Mr. Kingman wrote from Tientsin, November 5:—

"Tientsin has of late been somewhat disturbed by placards threatening a mutiny of the Chinese troops hereabouts, the massacre of all foreigners, the overthrow of the Viceroy, and a march on Peking. The massacre is set for November 26. It is probable that they are of little or no significance; the work of some one man out of personal spite. Nevertheless we are likely to have three Chinese gunboats here through the winter, and an American, a French, and a British (perhaps a Russian) man-of-war.

"Provision for famine relief is most scanty, and news of the suffering is already appalling. Two missionaries, from 150 miles south of here, arrived last

week, and report people in their vicinity as living largely on willow-leaves and chaff baked together in cakes. Another district, from which Mr. Bryson has just returned, reports its people as living on cakes in which is mixed from two tenths to nine tenths of chaff. The people are greatly emaciated, but with abdomens unnaturally distended. In many places they have absolutely no fuel save that furnished by the ruins of their houses. The number of deaths is already large; those from drowning must have been numerous. I passed yesterday the body of a man floating in the water by the roadside, hardly 600 feet from our compound; it seemed to attract no particular notice save among five or six boys who stood gazing. The evident lesson is that famine relief is played out. Until China will take some rational measures to prevent their yearly recurrence, the millions must be left to perish and their blood laid at the door of this obstinacy and ignorance of a proud conservatism. Foreigners are tired of pouring golden showers into this sieve. It is pitiable, possibly indefensible; but it is true

"Even now they are simply flooded with grain in Shansi; they say the harvest is '*tai hao*'—too good; it commands no price. And here, a few hundred miles away, millions are starving! and there is no remedy, with matters as they now stand."

Mr. Perkins, of Lin-ching, writes in reference to the floods in the Shantung district, that though these floods were unusually extensive there will not probably be in that region any very extraordinary distress. A hopeful feature of the situation, as he reports it, is that the waters subsided in time to sow the winter wheat.

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### Japan Mission.

#### STUDENT EVANGELISTS.

DR. DAVIS, writing from Kyōto November 18, speaks of the freedom with which they are now opening new preaching places in the city and outside, in which

work they are using the eighty theological students of the Doshisha : —

“We have waited heretofore for the churches to do their share, and push this work, and the result has been that very little has been done in Kyōto and vicinity, although we had a grand opportunity. Now we are opening preaching places in every important centre in the city where we can, and getting the city churches to bear a part of the expense for rent, if they are able, and if they are not, we carry it all ourselves — say from one to three yen a month. We also have made a move into the southern part of the province. I have been out two or three times every month since September, going on Saturday with the students, and returning on Monday morning, and there is now regular preaching every week in twelve places in the southern part of the province. The students are divided into pairs, one of each pair going on Saturday, and usually walking perhaps ten miles, and holding a service on Saturday evening in one town, and then walking to the next on Sabbath morning, holding a service in that town Sabbath evening, and then riding back Monday morning in time for most of the studies of the day. The next Saturday the other man of that pair goes to the same places, and so their studies are not interfered with, their hearts are kept warm, they gain an experience which is invaluable and which brings them back to their studies with a new zest. And they preach the gospel in these places where most of the people hear it for the first time. This work costs about \$20 a month, including my own expenses. I have been the rounds, till the work is started, and now I expect to be able to go around again, taking about three months for the circuit. Dr. Gordon has done a somewhat similar work in Tamba and Tango, where we are putting in workers, with the assistance of the churches so far as possible, but without their assistance, if necessary.

“This is the hopeful feature of the situation theologically, that we shall be able to push the young men into the work so as to prevent the intellectual, doubting,

critical spirit from deadening their faith. I thank God and take courage on this side. If we can have a rich spiritual blessing upon all our hearts in the months to come, disaster will be averted.”

#### THE TENTH ANNIVERSARY AT OKAYAMA.

Mr. Pettee, writing November 19, says : —

“The Okayama church has just celebrated the tenth anniversary of its organization. Only a tenth of a century, and yet it found much to rejoice over.

“The original 32 members have increased to over 550. Five daughter churches in the province and two in adjoining ones have come into life. Including the members of these churches there are to-day 1,300 professing Christians who owe their start in the spiritual life directly or indirectly to this one organization.

“The church is also interested in a Girls' School with 52 students, and a Boys' School with 34, while Mr. Ishii's Orphan Asylum, with its 90 little waifs, was a direct outgrowth of this church and its work. The outside Christian world was represented by Mrs. Berry, Mr. Severance, and Mr. Yebina, the new President of the Japan Home Missionary Society, who made addresses, and by some others, who preserved a dignified silence in public, but added much in private to the enjoyment of the occasion. Of the original 32 members only eight were present, a striking proof of the rapidity of change in Japan.

“The historical sketch frankly put at the head of a goodly line of workers in this region the name of a foreigner, Dr. Wallace Taylor, and several other Americans were gratefully referred to.

“Not a single communion service has passed without additions, and hardly a year without the birth of a daughter church. The mother church has had but two pastors, and it hopes to retain its present one until it celebrates its semi-centennial, though it has voted him a three years' leave of absence from next summer for theological study in America, and will support his family during his



absence. If any are to go abroad, it is such men who merit the privilege and whom we missionaries are glad to see aided by American benevolence.

"On the day following this celebration was held the annual joint meeting of the churches of this conference. Every church in the *bukwai*, or association, was represented. The only special question of general interest considered was the one of licensed prostitution. It was decided to agitate further for the abolition of such licensing, and to circulate petitions for signatures. The Young Men's Christian Association has charge of this movement. A significant decision was the one to restrict signatures to men only, it being felt that the undue prominence of women in this matter heretofore had rather hindered than helped the movement.

"One of the most interesting sessions was the woman's meeting. Fifty-five were present. Reports from all parts of the field were in the main encouraging. Two towns have worn themselves out erecting new church buildings the past year. In one of these, however, Amaki, woman's work is very vigorous, with twenty additions at its last communion, and the promise of four more next Sabbath. The women of one church are just organizing for aggressive work. One white-haired old lady reported for a place fifty-five miles north of here, where there are just four Christians in the town. In another city regular meetings for women are held and there are many inquirers. In another place the little band of women are thoroughly united in support of their evangelist, a graduate of last year's class at the Kyōto Training School for Nurses. This woman, who was once a Shinto nun, has become so greatly interested in direct evangelistic work that she is thinking seriously of dropping her profession as a nurse and continuing as an evangelist.

"The Christian work of this ken is in

the hands of good women as well as good men; its past is secure and its future is certainly assured."

### Northern Mexico Mission.

#### LAS CUEVAS.

MRS. CASE, writing from Parral, December 15, says:—

"We returned last week from our two months' stay in Las Cuevas. It was a time of real enjoyment for us, and we were loath to leave our people there, where church and Sunday-school so greatly need instruction and leadership, and where we received every mark of love possible from our dear people and of respect from almost the entire pueblo. In order that you may understand something of the status of our church there, an item from the census just taken will be helpful. The census-taker, being a member of our church, furnished the figures. Population of village, 1,138; about 250 men of voting age. Only 50 of these are legal voters, the remainder not being able to read or write; of the 50, about one third are members of our church. Several are town officers and men held in greatest respect by the people.

"Just before leaving we made a party for the young folks of our congregation, inviting all between the ages of twelve and twenty years. We were surprised to receive over fifty guests, some having brought friends, and some older young people growing younger for the occasion. What a merry time we had from seven to ten o'clock that evening!

"As the only social recreation known to young Mexicans is dancing, and as all our converts have of their own free will discarded this, the games which we introduced were received with great enthusiasm, and the party was the 'talk of the town' for days."

## Notes from the Wide Field.

STATISTICS OF PROTESTANT MISSIONS IN CHINA. FROM TABLES PREPARED BY  
REV. J. W. DAVIS, D.D.

IN the *Missionary Herald* for August we gave the summary of the statistics presented at the Shanghai Conference. We have now received a fuller table prepared for the Conference by Dr. Davis, and give it here in a slightly condensed form. The figures relating to the work of the American Board do not exactly coincide with our own, but they are not so different as to make expedient any change in Dr. Davis's table.

NAME OF SOCIETY.	Commenced.	Foreign Missionaries.			Native Helpers.		Churches.	Pupils in Schools.	Communicants.	Contributions by Native Christians.
		Men.	Unmarried Women.	Total including Wives.	Ordained.	Total.				
London Missionary Society . . . . .	1807	30	14	65	11	75	62	2,124	4,078	\$5,673
A. B. C. F. M. . . . .	1830	36	15	83	4	01	20	1,074	1,549	1,619
American Baptist North . . . . .	1834	14	7	34	7	75	14	325	1,479	715
American Protestant Episcopal . . . . .	1835	11	3	18	19	11		1,123	450	548
American Presbyterian North . . . . .	1835	58	21	122	20	100	44	2,482	4,041	2,372
American Reformed Dutch . . . . .	1842	7	2	16	9	20	8	217	856	2,535
British and Foreign Bible Society . . . . .	1843	12		18		128				
Church Missionary Society . . . . .	1844	27	8	56	17	151	19	2,000	2,695	3,100
English Baptist . . . . .	1845	20		36	1	18		177	1,154	360
Methodist Episcopal North . . . . .	1847	37	27	99	76	167	148	2,708	3,888	7,141
Seventh-day Baptist . . . . .	1847	2	2	6		6	1	28	30	
American Baptist South . . . . .	1847	14	8	35	8	21	13	338	808	750
Basel Mission . . . . .	1847	19		33	6	45	38	848	2,029	1,237
English Presbyterian . . . . .	1847	26	10	51	8	127	40	628	3,471	6,935
Rhenish Mission . . . . .	1847	5		7	2	7	1	32	156	52
Methodist Episcopal South . . . . .	1848	9	14	32	4	16	2	925	312	236
Berlin Foundling House . . . . .	1850	1	5	7				80		
Wesleyan Missionary Society . . . . .	1852	17	3	31	2	48	15	534	1,079	1,300
Woman's Union Mission . . . . .	1859	7	7	7		5		167	48	11
Methodist New Connexion . . . . .	1860	7	1	12		36		180	1,232	101
Society Promotion Female Education . . . . .	1864	7	5	5						
United Presbyterian Scotch . . . . .	1865	7	3	16		14	1	67	1,000	150
China Inland Mission . . . . .	1865	161	135	366	10	82	80	182	2,937	676
American Presbyterian South . . . . .	1867	12	7	28		9	2	300	100	72
United Methodist Free Church . . . . .	1868	3		6		15	14	70	443	
National Bible Society Scotland . . . . .	1869	3		5		54				
Irish Presbyterian . . . . .	1869	4	1	9	2	18		20	130	
Canadian Presbyterian . . . . .	1877	7	2	15	2	50			2,719	943
Society Propagation of Gospel . . . . .	1874	6	3	13					(?) 100	
American Bible Society . . . . .	1876	6		9		31				
Established Church of Scotland . . . . .	1879	1		2		3		80	30	
Berlin Mission . . . . .	1882	6	1	11	3	22		40	462	150
Allein. Ev. Prot. Mission Gesel. . . . .	1884	1		1						
Bible Christians . . . . .	1885	4		6				17		
Foreign Christian Missionary Society . . . . .	1886	9		14				40	11	8
Soc. Diffusion Christian and Gen'l Knowledge . . . . .	1886	2		2						
Society of Friends . . . . .	1886	1	1	3						
American Scandinavian Congregational . . . . .	1887	2	1	3						
Church England Zenana Mission . . . . .	1888		5	5						
United Brethren in Christ . . . . .	1889	1	2	4						
Independent Workers . . . . .		1	3	4				30		
Total . . . . .		589	316	1,296	211	1,446	522	16,836	37,287	\$36,884

## POLYNESIA.

THE FRIENDLY ISLANDS.—A remarkable account is given in *The New Zealand Presbyterian* for November of certain exiles from Tonga, 116 in number, including men, women, and children, who were sent from their homes three years since because, after being flogged and imprisoned, they refused to leave the church of which they had been members. The account of this return is given in a letter from Fiji, dated

August 19. It seems that Sir John B. Thurston, governor of Fiji, has been greatly interested in these poor people, sparing neither trouble nor expense in caring for them. Receiving permission from the king of Tonga to return these exiles, this governor of Fiji sent for a steamer to carry them back. In his address to the exiles at the Government House, he spoke of his admiration of their characters, and urged them to continue faithful to their religion and to exercise a spirit of reconciliation toward those who had wronged them. In an address to the Europeans who were present, Rev. H. Worrall said, "These Tongans for three years have borne separation from friends and relations, simply because they have refused to sacrifice their fidelity to principle. By the power of the gospel of Jesus Christ these Tongans, whose fathers were heathens, have proved themselves moral heroes. There are in this company some of the grandest Christian gentlemen I have ever met — men who have suffered for their religion more than I or any man can tell." Some remarkable addresses were made by these men who were going to their homes. As the steamer moved away from the wharf the Europeans gave three ringing cheers, while the exiles on the afterdeck sung with quivering lips and tearful eyes, "Home, sweet Home!" and as the vessel moved further away from the shore they were heard singing, "What a Friend we have in Jesus!"

NEW HEBRIDES. — Christian life among the islanders of the New Hebrides seems to be still vigorous. Rev. Mr. Lawrie reports that the native congregations on Aneityum have built a large hurricane-proof church to take the place of the one recently blown down, and that they have defrayed the cost of the whole by contributions of dry cocoanut and arrowroot. "The natives denied themselves all their little luxuries for six months in order that this might be accomplished." At the dedication service one native said that "by the raising of this new church we are raised indeed." And another said, "We are like thirsty travelers; to-day we have seen water, and we have drunk." It is now reported that the island of Tonga has come into the list of wholly Christian islands in the New Hebrides group. On five islands of the group, the scene of Mr. Milne's labors, no heathen are to be found.

#### AFRICA.

THE FRENCH MISSION ON THE ZAMBESI. — The first convert of the Zambesi Mission was received into the church on the twenty-fifth of May, 1890. M. Coillard writes from Sefula to the *Journal des Missions* that this young man, Nguana Ngombe, was baptized by the name of Andrew and afterwards desired to speak to the congregation. "He addressed himself particularly to the young people, after having once more given the story of his conversion and a touching confession of his faith. 'And you, my friends,' said he, 'why are not you converted? You say it is not suitable that you should go before your masters and that you wish to enjoy youth and take many wives. Perhaps you are afraid; for the things of God are to you an unknown abyss. Moreover, you make of me a *njoko* (monkey). You say, "Wait; let us first see where Nguana Ngombe falls, upon a carpet of green grass or among thorns." It is like the baboons. When they go for food and find a place that promises well they throw in one of their young ones, to see whether there are any wasps or snares there. If the young one is hurt, stung, attacked, if he receives any injury, they abandon him to his fate and save themselves with all their legs. If, on the contrary, he finds peace and abundance, they fall upon him, chase him away, and seize the booty. I do not myself know, I cannot answer for the future; but I say this, I am a sinner, a great sinner, and Jesus Christ has saved me. I am his.'"

M. Coillard adds interesting particulars of the recent treaty-making between the Barotse and the South African Company. "Lewanika, the king, offered to the repre-

sentative of the company, Mr. Lochner, a present of forty cattle, at the same time politely refusing the valuable presents which Mr. Lochner pressed upon him, and begging him to wait till affairs were concluded. This was wise on his part." M. Coillard avoided all appearance of identifying himself in the eyes of the natives with the mission of Mr. Lochner. In the *pitso*, the national assembly, he explained fully the terms offered them and protested his own disinterestedness and his nationality, and was answered on all sides, "Yes, yes; we know it. You are not English, you are French; you are our teacher, our father, and you desire our interests." When the treaty had been duly signed and attested, Mr. Lochner offered his presents to the king, who, in return, by his officer, presented, for the dukes of Fife and of Abercorn, "the two most beautiful tusks of ivory which I have ever seen. They weighed more than fifty kilogrammes apiece, and, lifted upon their points by two men, they formed an arch more than six feet high. The Barotses, with all the chiefs at their head, gathered before the king with joyful acclamations, and this was the end." As to the treaty, M. Coillard thinks it the only safety for the Barotses. The tribes had no unity, but that of an abject slavery, to oppose to the invasion of emigrants and of gold-hunters. Left to themselves they would have but a brief existence.

THE SENEGAL MISSION. — M. Escande, of the French Mission to Senegal, writes of a voyage up the river Senegal, on board the *Saint Kilda*, an English boat whose crew is wholly Protestant. He writes: "Although it would be rash to judge of people by their appearance, I confess to a certain emotion when beside a Mussulman counting his beads I surprised a sailor reading his Bible, or when, above the lugubrious voice of a fanatical follower of Mohammed singing from the Koran, I heard some hymn of Sankey's."

FRENCH CONGO MISSION. — MM. Allègret and Teissières, of the French Congo Mission, on their tour of exploration have found everywhere a kind reception. "All doors are open," they write; "the field is immense. Fifty missionaries instead of five are needed to begin with. It is true that the difficulties are great; the Ogowe, the country, the climate, all is hard for the European; but what are these difficulties by the side of the object to be attained?"

UGANDA. — Mr. Walker, in writing from Uganda of his recent illness, says: "It used to seem extremely painful to be sick without having a brother with a white face to care for you. I had no idea that 'poor negroes' could be friends so affectionate and devoted as the Uganda Christians have been during my sickness. Sembera is a man of great courage, a good Christian, a devoted brother, and a perfect gentleman. Mika does not yield to him in anything as to his qualities. They do honor to their spiritual fathers, Mackay and Ashe. I attribute it to their influence that the five boys who are with me render me such great services. They are invaluable aids to me, and I should be miserable without them. The chiefs here are much more agreeable than formerly. Knowing that we are the friends of Mwanga, their king, they no longer dare cheat us. The victories of Stanley and of Dr. Peters have inspired them with an immense respect for Europeans. They not only no longer dare extort presents but they provide us gratuitously with huts and food. They do it because, as they say, we are 'the king's brothers.' Circumstances are therefore more favorable for sending reinforcements and for prosecuting our work with new vigor." Bishop Tucker is reinforcing this mission with six men.

LIVINGSTONIA MISSION. — It was in 1875 that the Livingstonia Mission of the Scotch Free Church was opened on Lake Nyasa. This mission costs \$20,000 annually, and the Free Church now asks, and for the fourth time, for the raising of \$100,000, this money to be paid in five annual instalments. This method of supporting



a particular mission is unique, but so far as we know the scheme has worked well in this instance. In the appeal which is made for this object it is stated that around the three great lakes of Central Africa, Victoria, Tanganyika, and Nyasa, Protestant missions have now 44 stations, at which there are 121 missionaries and 1,800 adult converts. This seems a remarkable record at the end of fifteen years. The Livingstonia Mission, as well as all British subjects on Lake Nyasa, are now seriously incommoded by the action of the Portuguese authorities in preventing communication by mail with the outer world. Letters are detained or destroyed to such an extent that both commercial and missionary organizations have presented a memorial to the British Premier on the subject.

MORAVIANS ON LAKE NYASA. — *The Free Church of Scotland Monthly* reports that the Moravians of Herrnhut have made an agreement with the General von Caprivi, the Imperial Chancellor, by which they are to send two missionaries to the new German territory at the north end of Lake Nyasa. These Moravians have asked the countenance and friendly aid of the Livingstonia Mission of the Scotch Free Church, and the reply has been made that they will be welcomed as neighbors and fellow-laborers and afforded all possible help.

EXPLORATIONS ON THE UPPER ZAMBESI. — Mr. Joseph Thomson, who has made such a name for himself as an African explorer, is now in the service of the British South Africa Company, exploring the region north of the Zambesi and west of Lake Bangweolo. He is accompanied by a son of Colonel Grant, also famous in African discovery, and the two had had a successful trip to the Garenganze country, where Mr. Arnot has his mission. They report that this missionary band is doing a good work, and that Msiris, the king, was holding his throne in spite of Arab intervention. Mr. Thomson reports that both he and Mr. Grant had been "in ridiculously good health." It is expected that they will reach the Shiré River on their return about the beginning of 1891.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*For the young men and women in Mission Colleges and High Schools.* (The Day of Prayer for colleges is Thursday, January 29.)

*For Japan.* That the Spirit of the Lord may lift up a standard against incoming evil; and that the churches and their pastors may be kept true to the faith. (See page 48.)

Continued prayer should be offered for the missions on Ponape and in Bihé: that amid the conflicts which are raging the Christians may be preserved from evil, and that peace may be restored. (See pages 46 and 47.)

### ARRIVALS AT STATIONS.

October 11. At Bailundu, West Africa, Dr. and Mrs. C. F. Clowe, and Miss M. A. Clarke.

November 12. At Marash, Central Turkey, Mrs. C. D. Christie.

November 14. At Marsovan, Western Turkey, Rev. George F. Herrick, D.D., and Rev. George E. White and wife.

December —. At Madura, Rev. George T. Washburn, D.D., and wife.

### DEPARTURES.

January 14. From New York, Rev. William C. Wilcox and wife, to rejoin the East Central African Mission.

### DEATH.

January 5. At Rochester, N. Y., Mrs. Margaret S., wife of Rev. William P. Sprague, of the North China Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. New churches in Bulgaria. (Page 65.)
2. The work in Constantinople. (Page 66.)
3. A plea for aid from India. (Page 67.)
4. Devoted converts in Southern India. (Page 68.)
5. Student evangelists in Japan. (Page 69.)
6. Ten years of the church at Okayama. (Page 70.)
7. The disaster at Ponape. (Page 46.)
8. Religious interest in Eastern Africa. (Page 62.)
9. A new church and Sunday-school at Kamondongo. (Page 63.)
10. Other items from West Africa. (Page 65.)

## Donations Received in December.

### MAINE.

Cumberland county.	
Gorham, 1st Cong. ch., to const.	
J. A. HINKLEY, H. M.	97 33
Gray, Ansel W. Merrill,	2 00
Portland, West Cong. ch., 20.64;	
Williston, Cong. ch., add'l, 1;	
Francis K. Swan, 50,	71 64—170 97
Franklin county.	
Farmington Falls, Cong. ch. and so.	18 46
Oxford county.	
So. Paris, Cong. ch. and so.	15 50
Penobscot county.	
Bangor, Central ch., 110.54; Ham-	
mond-st. ch., 70.54,	181 08
Piscataquis county.	
Brownville, Cong. ch. and so., 4.54;	
Mrs. A. K. Ryder, 1,	5 54
Foxcroft and Dover, Cong. ch. and	
so.	30 00
Greenville, Union Cong. ch.	17 20—52 74
Union Conf. of Ch's.	
Bridgton, 1st Cong. ch. and so.	10 00
Harrison, Cong. ch. and so.	5 00
North Bridgton, Cong. ch. and so.	10 00—25 00
York county.	
Cornish, Cong. ch. and so.	7 15
Kennebunkport, Cong. churches,	15 00
Limerick, Cong. ch. and so.	9 00
Lyman, Rev. Jas. Richmond, 3.80;	
Clara C. Richmond, 20c.	4 00
Saco, 1st Cong. ch. and so.	12 79—47 94
	511 69
Legacies. — Bath, Mrs. H. E. Oliver,	
by William H. Smith, Ex'r,	100 00
Fryeburg, Sarah B. Buzzell, by E.	
E. Hastings, Adm'r,	60 00—160 00
	671 69

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
East Alstead, Cong. ch. and so.	5 38
Gilsum, Cong. ch. and so.	16 00
Keene, 2d Cong. ch. and so.	19 84
Marlboro, Cong. ch. and so.	18 18
Rindge, Cong. ch. and so.	19 75
Troy, Cong. ch. and so.	6 00—85 15
Grafton county.	
Bristol, Cong. ch. and so.	6 00
Littleton, Friends, for No. China,	
5; Mrs. A. J. Church, for India,	
1,	6 00
West Lebanon, Cong. ch. and so.	19 61—31 61
Hillsboro county.	
Manchester, 1st Cong. ch. and so.,	
to const. H. W. HERRICK, H. M.	100 00
Nashua, 1st Cong. ch. and so.	100 00—200 00

### Merrimac county.

Concord, So. Cong. ch., to const.	
M. W. NIMS and C. C. WEBSTER,	
H. M., 210.12; 1st Cong. ch. and	
so., to const. O. W. CROMWELL,	
H. M., 100; Mrs. Allen Folger,	
5; A friend, 5; A friend, 5,	325 12
Pittsfield, Cong. ch. and so.	33 30—358 42
Rockingham county.	
Exeter, A. Z., 1st Cong. ch.	15 00
No. Hampton, G.	10 00—25 00
Strafford county.	
Laconia, Cong. ch. and so., to const.	
MARY A. VAUGHN, H. M.	104 38
Somersworth, 1st Cong. ch.	25 00—129 38
Sullivan county.	
Meriden, Cong. ch. and so.	20 00
	849 56

Legacies. — Stratham, Phineas Mer-

rill, by Payson Merrill,	200 00
	1,049 56

### VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	9 20
Middlebury, A friend,	1 00
Weybridge, Cong. ch. and so.	33 25—43 45
Benning county.	
Bennington, Albert Walker,	10 00
Caledonia county.	
Lyndon, 1st Cong. ch. and so.	15 00
Peacham, Cong. ch. and so.	59 70
St. Johnsbury, Rev. and Mrs. C. H.	
Morse,	4 00—78 70
Chittenden county.	
Burlington, College-st. Cong. ch.,	86 97
Richmond, Cong. ch., 33; Friends,	
25;	58 00—144 97
Lamoille county.	
Wolcott, Cong. ch. and so.	6 37
Grand Isle county.	
So. Hero and Grand Isle, Cong. ch.	
and so.	14 00
Orange county.	
Bradford, Cong. ch. and so.	48 22
Fairlee, A friend,	1 00
Thetford, 1st Cong. ch. and so.	40 07—89 29
Orleans county.	
Greensboro, Rev. S. Knowlton,	15 00
Newport, W. Richmond,	10 00—25 00
Rutland county.	
Castleton, Cong. ch. and so., 38;	
R. M. WRIGHT, to const. himself	
H. M., 100,	138 00
Washington county.	
Waterbury, Cong. ch. and so.	29 49
Windham county.	
Bellows Falls, Cong. ch., m. c.	32 99
Brattleboro Centre, Cong. ch., m. c.	19 10
West Brattleboro, Cong. ch. and so.	37 28
Westminster, Cong. ch. and so.	19 96—109 33

## Windsor county.

Stockbridge, Rev. T. S. Hubbard,	10 00
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	698 60

## Legacies. — Bennington, Mrs. Emily S. Cobb, by G. W. Harman, Ex'r,

100 00	
Woodstock, Frederick Billings, by O. P. C. Billings, S. E. Kilner, and F. N. Billings, Ex's,	15,000 00—15,100 00
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	15,798 60

## MASSACHUSETTS.

## Barnstable county.

Falmouth, Cong. ch., m. c., 20; A friend, 5,	25 00
Harwich, Cong. ch., m. c.	10 49
Yarmouth, 1st Cong. ch.	50 00—91 49

## Berksire county.

Becket, Christmas offering,	5 00
Dalton, Cong. ch. and so.	105 82
Gt. Barrington, Rev. T. A. Hazen,	10 00
North Adams, Cong. ch. and so.	282 80
Pittsfield, 1st Cong. ch., 150; South Cong. ch., 5,	155 00
Sheffield, Cong. ch. and so.	12 00
Southfield, Cong. ch. and so.	5 25
Stockbridge, Cong. ch. and so.	132 74
Williamstown, 1st Cong. ch. and so.	74 47—783 08

## Bristol county.

Attleboro, 2d Cong. ch. and so.	57 88
Fall River, Central Cong. ch. (of which 20.75 m. c.),	193 01—250 89

## Brookfield Association.

Brimfield, 1st Cong. ch. and so.	13 56
No. Brookfield, 1st Cong. ch. (of which 4.21 for China),	54 81
Ware, 1st Cong. ch. and so.	35 00—103 37

## Essex county.

Andover, West Cong. ch. and so.	49 89
No. Andover, Cong. ch. and so.	25 00
Lawrence, Emma L. Ward,	50—75 39

## Essex county North.

Haverhill, North Cong. ch., of wh. 10 from Mrs. A. Kimball,	250 00
Ipswich, Linebrook ch.	7 72
Newburyport, Whitefield Cong. ch., 28.78; North Cong. ch., 31.71,	60 49
Rowley, 1st Cong. ch. and so.	23 00
West Newbury, J. C. Carr, for North China,	10 00—351 21

## Dukes and Nantucket counties.

Edgartown, Cong. ch. and so.	5 00
West Tisbury, 1st Cong. ch. and so.	5 90—10 90

## Essex county South.

Beverly, Washington-st. ch., 97.97; Dane-st. ch., m. c., 5.07,	103 04
Boxford, 1st Cong. ch. and so.	16 51
Danvers, 1st Cong. ch. and so., to const. AUGUSTA W. SWINERTON, H. M.	122 93
Lynn, 1st Cong. ch. and so.	40 62
Peabody, South Cong. ch. and so., 245; 2d Cong. ch. and so., 9,	254 00
Swampscott, Cong. ch. and so.	37 00—574 10

## Franklin co. Aux. Society. Albert M. Gleason, Tr.

Buckland, Cong. ch. and so.	17 11
Greenfield, 2d Cong. ch. and so.	41 42
Montague, 1st Cong. ch. and so.	20 00—78 53

## Hampden co. Aux. Society. Charles Marsh, Tr.

Chicopee Falls, Mrs. Mary C. Bemis,	110 00
Holyoke, Mrs. Mary E. Rust,	1 00
Longmeadow, Gent's Benev. Soc.	16 00
Ludlow, Cong. ch. and so.	15 77
Mitteneague, Cong. ch. and so.	1 00
Palmer, Un. Evang. ch.	12 13
Springfield, H. Cowl, for support of a missionary,	312 00
Westfield, 2d Cong. ch.	72 04—539 94

## Hampshire county.

Amherst, 1st Cong. ch. (of wh. 5.78 for Dr. Constantine's work), 115.78; 2d Cong. ch., 5.15; Rev. G. S. Dickerman, 20; A friend, 25,	165 93
Chesterfield, Cong. ch. and so.	20 00
Easthampton, Payson Cong. ch.,	

## 181.34; La. Benev. Soc. of 1st

ch., 10; Member of do., 1,	192 34
Enfield, Cong. ch. and so.	33 83
Granby, Cong. ch. and so., 21; A friend, 10,	31 00
Greenwich, Mrs. L. A. T. Pomeroy,	5 00
Haydenville, Cong. ch. and so., 20; F. Fay Smith, 15,	35 00
Northampton, Edwards ch. Benev. Soc., 35.56; A. L. Williston, 300;	
Rev. H. L. Edmands, 10,	345 56
So. Hadley, 1st Cong. ch. and so.	22 50—851 16

## Middlesex county.

Arlington, A friend, a Christmas present,	5 00
Bedford, M. E. Rowe,	1 00
Cambridgeport, Pilgrim ch., towards support of Rev. J. K. Browne, 103.01; Wood Memorial ch., to const. Rev. I. W. SNEATH, H. M., 50; A friend, for Japan, 5,	158 01
Concord, 3d Cong. ch.	5 31
Lexington, Hancock Cong. ch.	19 62
Medford, Mystic Cong. ch.	241 74
Melrose, Cong. ch. and so.	10 65
Newton, Eliot ch. and so.	337 08
Newton Centre, 1st Cong. ch. and so., 161.66; Alex. McKenzie, 10,	171 66
Newtonville, Miss M. L. Drowne,	2 00
Reading, Cong. ch., 13.67; A member of do., 5; Mrs. Susan Bancroft, 10; Miss C. E. Bancroft, 4; A lady, 1,	33 67
Somerville, Christmas gift,	5 00
South Lincoln, Mrs. Jonathan Ames,	10 00
West Newton, Mrs. ELIZABETH PRICE, to const. herself, H. M.	100 00
West Somerville, Day-st. Cong. ch.	8 50
Woburn, 1st Cong. ch. and so.	374 02—1,483 26

## Middlesex Union.

Boxborough, Cong. ch. and so.	12 00
Fitchburg, Calv. Cong. ch. and so., 81.35; Rev. and Mrs. J. M. R. Eaton, 15,	96 35
Shirley, Rev. C. H. Whitney,	18 00—126 35

## Norfolk county.

Brookline, Jeremiah Taylor, D.D.	20 00
Canton, Etta L. Morse,	5 00
Hyde Park, 1st Cong. ch. and so.	79 77
Medway, Village ch., with other dona., to const. EDWARD L. DAME, H. M.	50 00
Norfolk, Union Cong. ch. and so.	2 50
Randolph, 1st Cong. ch., m. c.	114 47
Sharon, Cong. ch. and so.	26 00
So. Weymouth, Union Cong. ch. and so.	35 00
West Medway, 3d Cong. ch. and so.	30 00
Wellesley, A cordial friend, for Japan,	50 00
Wellesley Hills, Cong. ch. and so.	42 06
Wollaston, M. H. Swift,	5 00—459 80
Old Colony Auxiliary.	
New Bedford, No. ch., 43; A friend, in do., 1,	44 00
Rochester, 1st Cong. ch. and so.	34 02—78 02

## Plymouth county.

Abington, 1st Cong. ch. and so.	59 27
Campello, C. A., towards support of Mr. Melichar,	150 00
Chiltonville, 4th Cong. ch.	20 00
E. Bridgewater, Union Cong. ch. and so.	8 60
No. Middleborough, Cong. ch. and so.	23 12
Scituate Centre, Cong. ch. and so.	8 30
Whitman, Cong. ch. and so.	130 00—399 29

## Suffolk county.

Boston — Summary for 1890:—	
Old South church,	6,005 48
do. to Woman's Board,	763 00—6,768 48
Park-street church,	3,179 00
do. to Woman's Board,	833 82—4,012 82
Shawmut church,	1,838 56
do. to Woman's Board,	861 75—2,720 31
Union church,	386 00
do. to Woman's Board,	2,129 26—2,515 26
Central church,	1,730 38
do. to Woman's Board,	540 88—2,271 26

2d church (Dorchester),	877 14
do. to Woman's Board,	546 57--1,423 71
Walnut-ave. church,	854 17
do. to Woman's Board,	425 30--1,279 47
Eliot church,	525 51
do. to Woman's Board,	439 95--965 46
Mount Vernon church,	448 52
do. to Woman's Board,	494 00--942 52
Central ch. (Jam. Plain),	314 06
do. to Woman's Board,	480 20--794 26
Phillips church,	210 55
do. to Woman's Board,	387 10--597 65
Immanuel church,	230 88
do. to Woman's Board,	223 11--453 99
South Evang. ch. (West Roxbury),	313 78
do. to Woman's Board,	104 33--418 11
Winthrop ch. (Charles'n),	289 74
do. to Woman's Board,	104 25--393 99
Berkeley Temple church,	174 04
do. to Woman's Board,	91 77--265 81
Harvard ch. (Dorchester),	58 75
do. to Woman's Board,	190 65--249 40
Village ch. (Dorchester),	135 25
do. to Woman's Board,	99 00--234 25
Highland church,	103 34
do. to Woman's Board,	74 28--177 62
Maverick church,	59 00
do. to Woman's Board,	101 13--160 13
Allston church to Wom- an's Board,	125 00
Pilgrim ch. (Dorchester),	70 00
do. to Woman's Board,	49 50--119 50
Brighton ch. to Woman's Board,	65 00
1st church (Charlestown),	
to Woman's Board,	45 00
Trinity ch. (Neponset),	13 00
do. to Woman's Board,	25 19--38 19
Boylston ch. (Jam. Plain),	30 50
do. to Woman's Board,	7 00--37 50
Miscellaneous to Woman's Board,	823 50
An Old Contributor, 200; Un- known, 50; Mrs. E. H. Bying- ton, 20; A friend, East Boston, 10; Other donations and lega- cies, particulars of which have been ack'd, 4,033.30,	4,313 30
Acknowledged elsewhere,	32,211 49
	29,700 95
	2,510 54
Chelsea, 1st Cong. ch., 45; Miss A. M. Dutch, 5,	50 00--2,560 54
Worcester county North.	
South Royalton, Cong. ch. and so.	7 00
Westminster, 1st Cong. ch. and so.	42 71
Windchenon, No. Cong. ch., m. c.	27 83--77 54
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	46 28
Baldwinville, Memorial ch.	33 00
Clinton, C. L. Swan, add'l,	100 00
Oxford, Cong. ch., with other dona., to const. JOHN E. KIMBALL, H.M.	30 00
Webster, 1st Cong. ch. and so.	47 20
West Boylston, 1st Cong. ch. and so.	24 29
Worcester, Union ch., 204.51; Old South ch., to const. Rev. A. Z. CONRAD, H. M., 86; Piedmont ch., 64.83; Salem-st. ch., 51.90,	407 24--688 01
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Blackstone, Cong. ch., m. c.	2 00
Millbury, 1st Cong. ch. (of wh. 10 from M. D. Garfield),	105 37
Northbridge Centre, 1st Cong. ch. and so., 60; Mrs. J. H. Childs, 1.90,	61 90
Saundersville, Cong. ch. and so.	5 38
Upton, 1st Cong. ch. and so.	45 95
Westbrook, Cong. ch. and so.	136 08--355 78
—, W. L.	100 00
	10,038 65

Legacies. — Boston, Daniel V. Folts,  
by J. C. and S. E. M. Folts, Ex'rs  
(prev. rec'd, 500), 500 00

Boston, Joseph D. Leland, by George A. Leland and Edwin P. Stone, Ex'rs,	500 00
Easthampton, Isaac K. Clapp, by Horatio G. Knight, Ex'r,	601 98
Leominster, Leonard Burrage, add'l, by M. D. Haws, Ex'r,	244 99--1,846 97
	11,885 62

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	39 69
East Providence, Newman Cong. ch., 35; Samuel Belden, 25,	60 00
Providence, Pilgrim Cong. ch., 46.25; Mrs. Elizabeth Carlile, 10,	56 25--155 94

## CONNECTICUT.

Fairfield county.	
Danbury, 2d Cong. ch. and so.	10 80
Fairfield, A friend,	5 00
Greens Farms, Cong. ch. and so.	71 50
Greenwich, 2d Cong. ch. and so.	420 00
Norwalk, 1st Cong. ch. and so.	27 11
Saugatuck, Cong. ch. and so.	32 17
Stanwich, Cong. ch. and so.	2 00--568 58
Hartford co. W. W. Jacobs, Tr.	
Berlin, 2d Cong. ch. and so.	42 25
Bristol, Cong. ch. and so.	100 00
East Avon, Cong. ch. and so.	20 00
Farmington, 1st Cong. ch., 129.23; do., towards salary of Rev. G. P. Knapp, 44; A friend, 5,	178 23
Hartford, Fourth Cong. ch., with other dona., to const. Mrs. IRA E. FORBES, H. M., 69; Asylum Hill ch., 5,	74 00
Manchester, 2d Cong. ch. and so.	82 69
Marlborough, Cong. ch. and so.	10 50
New Britain, 1st ch. of Christ, 94.55; South Cong. ch., 191.46; Young Men's Miss'y Soc. of do., 7.42,	293 43
Plainville, Cong. ch. and so., to const. Mrs. GEORGE MASTIN, H. M.	112 65
Plantsville, Cong. ch. and so.	73 94
Rocky Hill, Cong. ch. and so.	14 33
West Hartford, 1st ch. of Christ,	97 29
West Hartland, Cong. ch. and so.	2 00
Windsor, 1st Cong. ch. and so.	117 00
Windsor Locks, Cong. ch. and so.	67 36--1,285 67
Litchfield co. G. M. Woodruff, Tr.	
Barkhamsted, Cong. ch. and so.	3 16
Colebrook, Cong. ch. and so.	16 10
Conwall, 1st Cong. ch. and so.	73 85
Goshen, Cong. ch. and so.	140 08
Morris, Cong. ch. and so.	7 00
Nepaug, Cong. ch. and so.	5 32
New Milford, 1st Cong. ch. and so.	192 05
New Preston, Village ch. and so.	15 00
Norfolk, Cong. ch. and so., 100; A friend, 20; A friend 10,	130 00
No. Woodbury, Cong. ch. and so.	70 24
Plymouth, 1st Cong. ch. and so.	87 30
Terryville, Cong. ch. (of which 10 for work in Erzzroom),	118 94
Thomaston, Cong. ch. and so.	8 50
Torrington, 3d Cong. ch. and so.	61 89--869 43
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	22 72
Clinton, Cong. ch. and so.	39 25
Cromwell, Cong. ch. and so.	77 23
Deep River, Cong. ch. and so.	24 95
Hadlyme, Cong. ch. and so.	13 83
Middletown, 1st Cong. ch. and so.	127 80
Westbrook, Cong. ch. and so.	27 12--512 90
New Haven co. F. T. Jarman, Ag't.	
East Haven, Cong. ch. and so.	20 00
Madison, Cong. ch. and so.	20 05
Meriden, 1st Cong. ch. and so.	20 00
Milford, 1st Cong. ch. (of which 12 for Japan),	75 00
Mt. Carmel, Cong. ch. and so., 21.07; Mrs. J. M. Swift, 4,	25 07
New Haven, United Cong. ch., 200; Centre Cong. ch., m.c., 4.99; A friend, 10; —, 10,	224 90
North Branford, Cong. ch. and so.	23 16



North Haven, A friend, with other dona., to const. MARY W. ELIOT, H. M.	20 00
Oxford, Cong. ch. and so.	32 68
So. Britain, Cong. ch. and so.	16 52
Tracy, Elias Sanford,	10 00—487 38
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Bozrahville, F. P. B.	8 00
Groton, Cong. ch. and so.	72 00
New London, 1st ch. of Christ, m. c.	17 68
Norwich, Greenville ch.	60 00—157 68
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	50 00
Somers, Cong. ch. and so.	48 01
Stafford Springs, Cong. ch. and so.	24 31
Vernon, Cong. ch. and so., to const. Rev. HOMER BEACH, H. M.	64 00—186 32
Windham county.	
Danielsonville, Westfield ch.	23 69
—, A friend,	100 00
—, M. Blank,	10 00
	4,201 65

<i>Legacies.</i> —New Canaan, Wm. E. Raymond, by A. S. Comstock, Ex'r, for work in the Madura Mission, India, as described in the <i>Missionary Herald</i> of October, 1886, p. 374,	600 00
	4,801 65

## NEW YORK.

Albany, A friend, with other dona., to const. WM. L. LEARNED PELTZ and PHILIP PELTZ, H. M.	100 00
Brasher Falls, H. M. Hubbard, 5; Mrs. E. A. Bell, 5; C. F. Hubbard, 5,	15 00
Brooklyn, Central Cong. ch., in part, 2,493.23; South Cong. ch., 107.25; Lee-ave. Cong. ch., 65; Puritan Cong. ch., 7.14; Mrs. J. L. Roberts and daughter, 66; A. M. C., Christmas offering, 15,	2,753 62
Canandaigua, 1st Cong. ch., to const. Rev. N. M. CALHOUN, H. M.	130 58
Candor, Cong. ch. and so.	28 00
Chenango Falls, Cong. ch.	8 00
Flushing, Robert B. Parsons,	50 00
Gloversville, Cong. ch.	61 00
Hamilton, Cong. ch.	11 00
Jamestown, A. F. Moses,	25 00
Kiantone, Cong. ch.	8 00
Ludlowville, F. C. Bascom,	5 00
Middletown, 1st Cong. ch., 11.68; Samuel Ayres, 2,	13 68
Mt. Sinai, Rocky Point Chapel,	16 56
Mt. Vernon, Family Mission Box, to const. WM. C. DURHAM, H. M.	105 67
Munnsville, Cong. ch.	3 80
New York, Broadway Tabernacle, in part, 2,371.34; Friends in same, 25; Friends in same, 25; Pilgrim Cong. ch., 133.30; Mr. Jamison's class in Pilgrim Sab. sch., for 2 catechists in India, 50; Trinity Cong. ch., 30; F. P. S., 20,	2,654 64
No. Walton, Cong. ch.	11 00
Norwich, 1st Cong. ch., with other dona., to const. W. P. CHAPMAN, H. M.	79 89
Poughkeepsie, William Adriance,	10 00
Rochester, Mrs. Wm. A. Stevens,	12 00
Sidney, 1st Cong. ch.	14 25
Spring Valley, Cong. ch.	13 25
Syracuse, Geddes Cong. ch.	7 50
Warsaw, Cong. ch.	19 82
Watermill, Maria Halsey,	1 00
West Carthage, Cong. ch.	4 38
—, —, —,	15 40—6,178 04

## PENNSYLVANIA.

Blossburg, Welsh Cong. ch.	5 90
Cambridgeboro, Woman's Miss. Soc.	5 00
Erie, M. W. T.	17 00
Glade Run, Cong. ch.	6 00

Guy's Mills, Mrs. F. M. Guy,	2 00
Philadelphia, Cen. Cong. ch., m. c.	23 15
Scranton, Plymouth Cong. ch.	50 00
Wilkes Barre, 1st Cong. ch.	10 00—119 05

## NEW JERSEY.

Beverly, Rev. Rufus Taylor, D.D.	25 00
Bound Brook, Cong. ch.	13 04
Newark, Belleville-ave. Cong. ch.	252 50
Plainfield, Mrs. S. F. Johnson,	10 00
Warrenville, Cong. ch.	7 67—308 21
<i>Legacies.</i> —Englewood, Rev. Geo. B. Cheever, D.D., by Mrs. Elizabeth B. Washburn, Ex'x,	6,500 00
	6,808 21

## MARYLAND.

Baltimore, A member of 1st Cong. ch.	10 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., add'l,	15 93
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## VIRGINIA.

Herndon, Cong. ch.	3 00
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## KENTUCKY.

Berea, Cong. ch.	4 31
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## NORTH CAROLINA.

All Healing, Miss L. S. Cathcart, for helper in Tungcho,	25 00
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## FLORIDA.

Daytona, 1st Cong. ch.	7 00
Pomona, Pilgrim ch.	3 00—10 00

## ALABAMA.

New Decatur, Plymouth Cong. ch.	12 08
Talladega, 1st Cong. ch., 31.62; Miss S. J. Elder, for native helper in Japan, 8,	39 62—51 70

## ARKANSAS.

Greenwood, Rev. M. S. Croswell,	2 00
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## TEXAS.

San Antonio, "San Antonio,"	2 00
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## OHIO.

Alexis, Cong. ch.	9 00
Atwater, Cong. ch.	10 25
Cincinnati, Columbia Cong. ch.	28 16
Cleveland, Euclid-ave. Cong. ch., 62; Jennings-ave. Cong. ch., 35; Cyril chapel, for China, 2; H. C. H., 25,	124 00
Columbus, 1st Cong. ch., 209.60; Mayflower Cong. ch., 12.90; K. D., 50,	272 50
Coolville, Mrs. M. B. Bartlett,	40 00
Dover, Cong. ch.	10 56
Findlay, 1st Cong. ch.	25 69
Mt. Vernon, 1st Cong. ch.	35 00
Oberlin, 1st Cong. ch., 57.55; A friend, 5,	62 55
Steubenville, 1st Cong. ch.	7 00
Twinsburgh, Cong. ch.	12 00
Unionville, J. C. Burnell,	4 00
Wakeman, Cong. ch.	10 50—651 21
<i>Legacies.</i> —Mad River, Frances Jane Snodgrass, by G. B. Harman, Tr.	300 00
	951 21

## INDIANA.

Terre Haute, 1st Cong. ch.	14 06
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## ILLINOIS.

Beecher, 1st Cong. ch.	5 00
Blue Island, Cong. ch.	30 00
Bureau, Cong. ch.	2 00
Chesterfield, Cong. ch.	16 10
Chicago, Kenwood ch., 467.90; Plymouth ch., 160; New England ch., 107.02; Leavitt-st. ch., 53.25; U. P.	

ch., Y. P. Mis. Soc., 42.95; South	
ch., 33.17; Bethany ch., 11.45;	
Frank H. Tuthill, to const. W. G.	
BAILEY and Mrs. M. H. BAILEY,	
H. M., 200; Rev. R. M. Keyes, 5,	1,085 74
Delavan, Richard Hoghton,	20 00
Dover, George Welles,	25 00
Earlville, J. A. D.	25 00
Englewood, No. Cong. ch.	15 00
Evanson, Cong. ch.	200 00
Freeport, Woman's Mis. Soc.	5 13
Hinsdale, Cong. ch.	144 00
Loda, Cong. ch.	2 80
Marshall, Cong. ch.	5 35
Maywood, Cong. ch.	10 00
Morris, Cong. ch.	25 50
Neponset, Cong. ch.	7 00
Pittsfield, 1st Cong. ch.	19 83
Poplar Grove, Cong. ch.	21 85
Rantoul, Cong. ch.	8 90
Rockford, 2d Cong. ch.	790 00
Rogers Park, J. R. Spicer, 5; Mr.	
Rockwell, 5,	10 00
Roscoe, Mrs. Ritchie, for China,	8 00
Sycamore, Henry Wood, in memory	
of Albert C. Wood,	100 00
Tonica, Cong. ch.	5 00
Turner, Mrs. R. Currier,	10 00
Waverly, A friend, by Rev. J. B.	
Fairbank,	100 00
Wheaton, 1st Cong. ch.	10 28-2,707 48

## MISSOURI.

Amity, Cong. ch., extra,	5 00
Peirce City, 1st Cong. ch.	20 00
Sedalia, 1st Cong. ch.	27 35
Springfield, 1st Cong. ch. (of which	
100 from Rev. J. C. Plumb), to	
const. Rev. FRED. GRAF, Rev. E. C.	
EMION, and GEO. A. RAMSEY,	
H. M:	205 70
Windsor, Cong. ch.	8 00—266 05

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	85 75
Bronson, Cong. ch.	3 50
Canandaigua, Cong. ch.	2 25
Custer, Rev. P. M. Crips,	5 00
Detroit, Woodward-av. ch.	140 75
Dowagiac, Cong. ch., towards salary	
of Rev. F. R. Bunker,	20 00
Freeport, Cong. ch.	1 00
Hudson, Cong. ch.	14 56
Michigan Centre, Cong. ch.	5 00
Morenci, Cong. ch.	7 00
So. Haven, Cong. ch.	1 75
St. Clair, Cong. ch.	8 00
Stockbridge, Mrs. R. W. Reynolds,	5 00
Tecumseh, James Vincent,	10 00
Three Oaks, Cong. ch.	39 54
West Bay City, John Bourn, for	
W. C. Africa, and to const. Mrs.	
MARTHA P. PHELPS, H. M.	100 00—449 10

## WISCONSIN.

Beloit, 1st Cong. ch.	23 16
Blakes Prairie, Cong. ch.	3 45
Brandon, Cong. ch.	21 00
Burlington, Cong. ch.	13 50
Clinton, Cong. ch.	4 75
Delavan, Cong. ch.	60 00
Durand, Cong. ch.	3 00
Fort Atkinson, Cong. ch.	10 00
Ithaca, Cong. ch.	4 96
Lake Geneva, Mrs. George Allen,	5 00
Menasha, E. D. Smith,	500 00
Oshkosh, Zion Cong. ch.	36 00
Potosi, Cong. ch.	30 00—714 82

## IOWA.

Blairstown, J. H. French,	50 00
Charles City, 1st Cong. ch.	65 78
Cherokee, F. E. Whitmore,	100 00
Chester Centre, Cong. ch.	10 40
Creston, 1st Cong. ch., 14; Pilgrim	
Cong. ch., 8.25; Rev. J. R. Beard,	
1.75,	24 00

Decorah, Cong. ch.	58 02
Denmark, Cong. ch.	1 00
Des Moines, Plymouth ch., to const.	
F. S. JAQUITH and J. H. MERRILL,	
H. M.	261 67
Durango, Cong. ch.	5 00
Farmington, M. H. Cooley, for China,	2 00
Grinnell, Cong. ch., m. c.	8 09
Hull, Cong. ch.	6 00
Iowa City, Cong. ch.	37 00
Marion, 1st Cong. ch.	25 95
Marshalltown, Cong. ch.	28 99
Newburg, Cong. ch.	11 00
Ottumwa, 1st Cong. ch.	38 50
Waterloo, Rev. M. K. Cross,	15 00
Woodbine, S. E. Hillis,	4 00
Traer, Y. P. S. C. E., for Japan,	1 25—753 65

## MINNESOTA.

Ada, Cong. ch.	8 80
Austin, Cong. Union ch.	14 27
Cable, Cong. ch.	1 35
Glenwood, Cong. ch.	25
Minneapolis, 1st Cong. ch., 28.66;	
Park-av. Cong. ch., 40.57,	69 23
New Richmond, Cong. ch.	11 50
Northfield, 1st Cong. ch.	35 56
Sauk Centre, 1st Cong. ch.	23 03
St. Anthony Park, Cong. ch.	20 00
St. Cloud, 1st Cong. ch.	6 80
St. Paul, Plymouth ch.	42 58—233 37

## KANSAS.

Diamond Springs, Cong. ch.	35 45
Downs, Cong. ch.	3 45
Effingham, Francis Loomis.	100 00
Fort Scott, 1st Cong. ch.	17 80
Great Bend, Cong. ch.	5 06
Herndon, Ger. Cong. ch.	4 00
Leavenworth, 1st Cong. ch.	125 00
Osborne, 1st Cong. ch.	2 61
Ottawa, Cong. ch.	16 00
Topeka, Central Cong. ch.	10 65—320 02

## NEBRASKA.

Ashland, Cong. ch.	5 04
Columbus, Cong. ch.	5 00
Farnam, Cong. ch.	1 60
Lewiston, A friend,	50 00
Norfolk, Cong. ch.	10 52
Olive Branch, Ger. Cong. ch.	3 25
Princeton, Ger. Cong. ch.	2 25
Rising City, Cong. ch.	15 25—92 92
Legacies.—Tecumseh, Charles Leach,	
by Charles McCrosky, Ex'r,	500 00
	592 91

## CALIFORNIA.

Avalon, Cong. ch.	4 50
San Diego, S. P. Jones,	25 00
San Miguel, Cong. ch.	1 40—30 90

## COLORADO.

Greeley, Cong. ch.	56 27
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## WASHINGTON.

Almira, Cong. ch.	3 75
Skokomish, Cong. ch.	22 60—23 75

## NORTH DAKOTA.

Maryville, Cong. ch.	8 46
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## SOUTH DAKOTA.

Egan, Rev. C. W. Matthews and wife,	5 00
Mission Hill, Cong. ch.	3 10—8 10

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Bailundu, Rev. T. W. Wood-	
side,	50 00
China, Mongolia, D. E. Osborne, M.D.	25 00
England, London, In memory of joy-	
ful service,	4 00
Turkey, Trebizond, A thank-offering	
from Rev. and Mrs. M. P. Parmelee,	20 00—99 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	9,529 06
missionaries in this country,	2,188 05
outfits of missionaries,	1,787 00
trav. expenses of missionaries from the U. S. to their fields, and for salaries to Dec. 31,	3,212 13
dispensary at Madura, in part,	1,050 00-17,766 74

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

1,515 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Ashville, Julia E. Preston's class of boys in Cong. Sab. sch., 10; Norway, 2d Cong. ch. and so. and Y. P. S. C. E., 11,	21 00
NEW HAMPSHIRE.—Hamstead, Cong. Sab. sch., 29.26; Lyme, Cong. Sab. sch., 10,	39 26
VERMONT.—Weybridge, Coral workers,	7 91
MASSACHUSETTS.—Danvers, Maple-st. Sab. sch., 25; Haverhill, Class No. 4, of West Cong. Sab. sch., 5; Natick, 1st Cong. Sab. sch., 50; Peabody, Y. P. S. C. E., 10; Southampton, Cheerful givers for Zulu, 10; Tewksbury, Wamesit Sab. sch., 1; Truro, 1st Cong. Sab. sch., 12.50; West Barnstable, Cong. Sab. sch., 10; Weymouth and Braintree, Sab. sch. class in Union Cong. Sab. sch., 1,	124 50
RHODE ISLAND.—Peace Dale, Y. P. S. C. E., for Africa, 5; Cong. Sab. sch., for the Doshisha, Japan, 3,	8 00
CONNECTICUT.—Columbia, Cong. Sab. sch., 15; Milford, Plymouth Cong. Sab. sch., 15.63,	30 63

NEW YORK.—Albany, 1st Cong. Sab. sch., 25; Y. P. S. C. E. of Tompkins-ave. ch., for pupil in Erzroom High School, 12; Buffalo, Y. P. S. C. E. of N.-sq. ch., Dr. and Mrs. Hambleton, for scholarship Ahmednagar, 20; Flushing, Cong. Sab. sch., for scholar in Broosa school, 40; New York, Sab. sch. mis. assoc., Olivet ch., for Miss Bush's work, 50; Pilgrim ch., Chinese school, for Hong-kong, 50,	197 00
PENNSYLVANIA.—Shamokin, Welsh Cong. Sab. sch., 5; Scranton, King's sons and daughters, for boy, Bardezag, 20,	25 00
NEW JERSEY.—Bound Brook, Cong. Sab. sch., for pupil in Ponape Tr. school, 20; Warrenville, Cong. Sab. sch., 1.75,	21 75
NORTH CAROLINA.—Little Light Bearers, for Africa,	2 50
FLORIDA.—Jacksonville, Union Cong. Sab. sch.,	7 60
ALABAMA.—Montgomery, Y. P. Miss. Soc. in 1st ch., for Africa,	2 00
ARKANSAS.—Rogers, Y. P. S. C. E.,	10 25
OHIO.—Akron, West Cong. Sab. sch., 10; Cuyahoga Falls, Cong. Sab. sch., 15.35,	25 35
ILLINOIS.—Rockford, 2d Cong. Sab. sch., 30; Sterling, Cong. Sab. sch., 5.58,	35 58
MICHIGAN.—Woman's Mis. Union, towards girls' scholarship at Ponape, 3.86; Flint, Cong. Sab. sch., 1.84; New Haven, Cong. Sab. sch., 4.50,	10 20
WISCONSIN.—Beloit, 2d Cong. Sab. sch., birthday box, 4.12; Ripon, Cong. Sab. sch., 9.17,	13 29
IOWA.—Grinnell, Y. P. S. C. E.,	10 00
MINNESOTA.—Mankato, Cong. Sab. sch.,	3 34
SOUTH DAKOTA.—Y. P. S. C. E., for student in Bardezag,	10 00
	605 16

## CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—Haddam, Cong. Sab. sch., 5; New London, 2d Cong. Sab. sch., 25; Torrington, Cong. Sab. sch., 14.08,	44 08
NEW YORK.—Buffalo, 1st Cong. ch., for support Mrs. Logan,	100 00
PENNSYLVANIA.—Mahanoy City, E. Jenkins,	50
ILLINOIS.—Roscoe, Mrs. Mary Ritchie,	1 00
CANADA.—Montreal, Mrs. Isabella Crawford,	5 00
	150 58

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Henniker, Friends, for Oorfa students in Aintab College, 50; New Boston, Presb. Sab. sch., for educa. boy in Marash, 30,	80 00
VERMONT.—, A friend, for use of Mr. Pixley,	30 00
MASSACHUSETTS.—Auburndale, Arthur S. Cooley, for Rev. H. N. Barnum's work, Harpoot, 3; Brookline, Miss Annie Ramage, for work of Mrs. C. C. Tracy, Marsovan, 5; Cambridgeport, Sab. sch. of Pilgrim ch., for Sab. sch. work of Rev. J. K. Browne, 10; Charlemont, Y. P. S. C. E. of 1st ch., for pupil, Kalgan, 6.25; Chelsea, Y. P. S. C. E. of 1st ch., for Miss Stone, 57.20; Lynn, Cen. Cong. Sab. sch., for educa. Jacob Ferrahain, 25; Newton Centre, Extra Cent-a-Day Band, 1st ch., for Rev. A. W. Clark's work, Austria, 42; No. Andover, La. Mis. Soc., for Miss Barrows, 20; Salem, Friends of Miss West, for student, Oorfa, 25; So. Acton, Lizzie S. Tuttle, for Kindergarten, Marash, 35.50; Ware, Mrs. W. N. Hyde, 250, and Miss Sarah R. Sage, 250, both for Tungcho College, 500; Worcester, Mrs. H. Lamb's Sab. sch. class, for girl, Rahuri, 10; do., A friend, for organ, Japan, 10,	748 95
CONNECTICUT.—East Hartford, Y. P. S. C. E., for work Rev. R. Chambers, Erzroom, 200; do., Faithful circle, for Miss Lord, Smyrna, 11; New London, Mrs. J. N. Harris, for Mrs. D. W. Learned, 50; do., 2d Cong. Sab. sch., for Miss Wheeler's school, Harpoot, 18.39,	279 39
NEW YORK.—Rondout, Y. P. S. C. E., for student care Mr. Robert McCullough, 20; Waverly, S. W. Slaughter, for indus. dep. Ana. College, 25; York, Miss Stewart, for Japan, 1,	46 00
PENNSYLVANIA.—Scranton, Pres. Sab. sch. class, for Russian work, Erzroom,	8 00
NEW JERSEY.—Bergen Point, Sab. sch. of Reformed ch., for student, Aintab,	50 00
MARYLAND.—Baltimore, Mrs. Hilles, for work of Rev. J. S. Chandler,	20 00
OHIO.—Milan, Willing workers, for scholar, Ahmednagar,	13 00
ILLINOIS.—Assumption, Rev. D. W. Kerr, 2; Forreston, Rev. E. K. Yeakel, 17.59; Freeport, Rev. W. H. Fourke, 20; Sterling, Rev. A. Haeffe, 5.44 = 45.03 for Mr. Woodside, Africa; Polo, Ind. Presb. ch., for student, Mardin, 17.66; Princeton, Sab. sch. class, for home, Okayama, 1.60; Rockford, 2d Cong. Sab. sch., for Anatolia College, 15,	79 29
MISSOURI.—Kansas City, Mr. and Mrs. W. B. Gresh, for scholarship, Anatolia College,	25 00
IOWA.—Des Moines, A son of M. H. Smith, for scholarship, care G. H. Krikorian, 10; Grinnell, Y. P. S. C. E., for Anatolia scholarship, 15,	25 00
CALIFORNIA.—Mills College, Mrs. C. T. Mills, for student in Batticotta College,	50 00
OREGON.—Portland, Y. P. S. C. E., for school at Sholapur,	50 00
BULGARIA.—Samokov, Evang. ch., for work among Bohemians,	8 80

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For kindergarten building at Smyrna,	2,000 00
" Emily C. Wheeler's work,	62 05
" Bardashan Bible reader,	10 00
" Mrs. Marsh, Philippopolis,	5 00
" Mrs. Raboo, care Miss Stone,	15 00
" Miss Blakely's work,	22 00
" Endowment Fund, Mardin,	10 00
" Kraal school, Africa,	25 00
" tank, pipes, etc., for Miss Hance's house, Africa,	150 00
For Bible-woman, Madura,	30 00
" Mrs. E. S. Hume's work, Bombay,	30 00
" Miss Houston, Madura,	24 50
" Mrs. J. S. Chandler, Madura,	25 00
" medical attendance in Bombay sch.	67 50
" Mrs. Logan, Micronesia,	3 00
" Rev. E. G. Tewksbury,	25 00
" debt of Mrs. O. T. Crawford,	150 00—2,654 05

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For support of boy in Mr. Chandler's school, Madura,	30 00
	4,197 48
Donations received in December,	55,231 01
Legacies " "	25,206 97
	80,437 98

From THE AMERICAN MISSIONARY ASSOCIATION. By H. W. Hubbard, New York, *Treasurer*. Income of the Avery Fund, for Missionary work in Africa, 1,381 57

Total from September 1 to December 30, 1890: Donations, \$136,483.10; Legacies, \$46,891.25 = \$183,374.35.

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE.—Castine, Rainbow Band and class of boys, 2.20; Cumberland Mills, Warren Sab. sch., 10; No. Gorham, Mary E. Parsons' Sab. sch. class, 2; Searsport, Givers and Gleaners, 10,	24 20
VERMONT.—Richmond, Cong. Sab. sch.	5 00
MASSACHUSETTS.—Boston, Walnut-ave. Sab. sch., 20; Framingham, Plymouth Cong. Sab. sch., 14.50; Lawrence, Y. P. S. C. E., Lawrence-st. ch., 25; Lee, Cong. Sab. sch., 20; Mill River, Cong. Sab. sch., 5; Northampton, 1st ch., mis. band, 30; Peabody, Y. P. S. C. E., South ch., 10; Pepperell, Prim. dep't of Sab. sch., 5; Pittsfield, 1st Cong. Sab. sch., 20; Townsend, Y. P. S. C. E., 10,	159 50
CONNECTICUT.—Greenwich, Y. P. S. C. E. of 2d ch., 10; New Britain, Standard Bearers of So. ch., 16.63; Norwich, Buckingham Sab. sch., 10; Southington, A few children, 1; Southport, Cong. Sab. sch., 50.33,	87 96
NEW YORK.—Brooklyn, Lewis-ave. Sab. sch.	
Miss. Society, 59.25; A. M. C., Christmas offering, 5; do., Central Cong. Sab. sch., 18.16; New York, N. G. Andreini, 2; do., K. M. Andreini, 2; Saratoga, S. L. W., Christmas gift, 5,	91 41
OHIO.—Cleveland, Beth. Bohe. Sab. sch., 8.70; Sandusky, Cong. Sab. sch., 10,	18 70
MICHIGAN.—Alpine and Walker, Cong. Sab. sch., 5; Kalamazoo, Cong. Sab. sch., 10; Olivet, Morning Star Mission Band, 5,	20 00
WISCONSIN.—Appleton, Prim. dep't, Cong. Sab. sch.	10 00
IOWA.—Creston, Cong. Sab. sch.	5 00
KANSAS.—Fort Scott, Cong. Sab. sch.	3 00
AFRICA.—Bailundu, Mrs. M. M. Webster, 5; do., Rev. T. W. Woodside, 10,	15 00
TURKEY.—Broosa, Mis. Soc. of Amer. school for girls, 16.15; Marash, Emerson Christie, 1.00,	17 15
	456 92

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR SUFFERERS IN CHINA.

MAINE.—Bucksport, Mrs. Mary Y. Pond,	10 00
NEW HAMPSHIRE.—Bristol, Friends, 10; Campton, Cong. Sab. sch., 16; Warner, Mrs. Ruth R. Sargent, 1; do., Mrs. A. G. H. Eaton, 1,	
VERMONT.—East Dorset, Cong. ch. and soc., 2; Rochester, Cong. ch., add'l, 2; Rutland, Baptist ch., 11.06; Rutland, Cong. ch. and soc., 65.68,	28 00
MASSACHUSETTS.—Amherst, Two friends, 10; do., A friend, 5; Cambridgeport, A friend, 8; Falmouth, A friend, 3; Framingham, A friend, 10; do., A friend, 5; Groton, Dr. and Mrs. Miles Spaulding, 30; Neponset, A friend, 5; Rochester, Emma F. Leonard, 2.50; Roxbury, Highland Cong. Sab. sch., 16.75; do., A friend, 5; Spencer, Ellen S. Prouty, 5; Springfield, No. Cong. ch., 4.12; do., Mrs. T. W. Leete, 1; Swampscott, Mrs. Mary R. Kendall, 5; Waltham, D. French and wife, 10,	80 74
CONNECTICUT.—Farmington, S. S. T.	125 37
NEW YORK.—Brooklyn, A. M. C., Christmas offering, 20; Groton, S. A. Barrows, for use Messrs. Porter and Smith, 20; Hamilton, Mrs. John Diell, 5; Ludlowville, F. C. Bascom, 5; New York, Z. Stiles Ely, 25,	2 00
PENNSYLVANIA.—Allegheny City, Mrs. Adaline Boyden,	75 00
	20 00
NEW JERSEY.—East Orange, A friend, 2; Haddonfield, J. D. Lynde, 25,	
DISTRICT OF COLUMBIA, Washington,—,	27 00
ALABAMA.—Talladega, 1st Cong. ch.	1 00
MISSOURI.—Springfield, Central Sab. sch., half birthday box,	25 00
OHIO.—Mansfield, Susan M. Sturges,	8 00
ILLINOIS.—Joy Prairie, Cong. Sab. sch., 12; Winnetka, Cong. ch., 8.16,	10 00
MICHIGAN.—Red Jacket, Cong. Sab. sch., care of Rev. H. Kingman, 20; Whittaker, 1st Cong. ch., 13,	20 16
IOWA.—Farmington, M. H. Cooley, 2; Independence, Rev. W. S. Potwin, 3.97; Waterloo, Rev. M. K. Cross, 5,	33 00
WISCONSIN.—Oshkosh, Zion ch. La. Miss. Society,	10 97
NEBRASKA.—Bertrand, Cong. ch., for use of Miss Miner,	3 28
NORTH DAKOTA.—Dwight, Cong. Sab. sch.	2 40
SANDWICH ISLANDS.—Honolulu, "A Household in Honolulu,"	8 00
	10 00
	499 92
Previously acknowledged,	475 82
	975 74



# FOR YOUNG PEOPLE.

## BOYS IN CHINA.

BY REV. FRANKLIN M. CHAPIN, OF LIN-CHING, NORTH CHINA.

THE small boy in China is very much like other small boys. He does not care to attend school, and he does love to go to the theatre, or carry a paper horse or banner at a funeral. It makes no difference what is going on, he is certain to be there. But don't suppose that, because he prefers to play rather than work, life is one long holiday. Far from it.

There is the beggar boy. Summer or winter he is up early and out on the road watching for the carts or litters carrying travelers to and from the great cities. He hails the occupant with the cry: "*Lao yeh, lao yeh, kei wo i ko ch'ien*



A GRAINROOT DIGGER.

*pa*"; that is, "Venerable sir, venerable sir, give me a cash." It does not matter whether the traveler is old or young, he calls him old, as any other address would not be respectful.

Perhaps the traveler does not give at once. Then the boy runs ahead, drops on his knees for an instant, knocks his head to the ground, and scrambling to his feet again runs after the cart with the same cry as before. The greater part of the year the little beggar is clad only in a suit of brown which nature has provided. Relays of these little fellows are seen on all the great roads. What becomes of them when they get too large to beg, who knows?

Another boy lives on a farm. Here is one in the picture. He has been out in the springtime, while his father is plowing, digging up the roots of the grain.

They are in that basket you see slung on his shoulder, and he is carrying them home to burn as fuel. He looked up from his work to see the writer, a "foreign devil," as he would call us, pointing a Kodak at him, and so he started for home in a hurry. You can almost see the scared look on his face as he made the best time possible to get away.

On a quiet day in October you might see this same boy climbing some willow or elm tree to whip off the leaves, lest, being blown off by the wind and carried to some one else's land, his family should not get them for fuel. In winter, when the days are short, he is up long before sunrise, and with this same basket on his shoulder will patrol the main highway through his village, hunting by the light of the moon for manure. The cold may be intense, and he has no mittens, but he will keep his hands in his sleeves, to warm them, while his ears are protected by ear-tabs made specially to fit them. When he returns home for his breakfast, about ten o'clock, the room seems but little warmer than the air without. The windows are of paper, the walls are black with smoke, there is no



BURNING PAPER IMAGES.

floor but the ground, and no bed to sleep on but one built of mud brick. Yet it is home to him, and he learns to love it so well that though he may wander to far-off America he is certain to look back with a longing gaze to the land of his childhood, and make provision to be buried there even though he do not himself live to return.

The next picture shows you a group of boys who have been carrying paper images of houses, horses, etc., in a funeral procession, and now they have got outside the city they are burning them, while the procession itself and the mourners go on to the grave. The Chinese believe that these paper likenesses of horses, houses, etc., are changed into real ones in the next world. Hence they expend no little money to buy these and pieces of gilt paper which represent gold and silver, and the one who is dead is supposed to have the use of these things in the spirit land.

But these are not the only amusements of boys. At New Year's time when every Chinese boy, as well as all the rest of the nation, has a grand holiday, lasting among the wealthy for months, you might see a group of lads in front of some temple playing at shuttlecock. The game is a species of solitaire, since there is only one player at a time. The object of the game is to see how many times the player, who stands on one foot, can knock the shuttlecock into the air with the other foot without its once falling to the ground.

During the leisure of spring or autumn the boys go to the theatre. No admittance fee is charged for attending. The play is some historic scene of ancient times. The players, dressed in costumes of that period, strut up and down the stage. Their clothes, of the brightest colors to be found, taken together with their false mustaches are the wonder and admiration of the small boy. The next day, and possibly for a week after, the traveler passing that way may see a group of these lads acting over again for their own amusement the scenes and striking attitudes of the players. He will hear them talking very loudly and in pompous tones, strutting like so many turkeycocks, attempting impossible somersaults, or whirling around on one leg, and thrusting a cornstalk for a spear at some imaginary adversary; the whole pantomime and bluster reminding one of what the American small boy does after a circus has gone through the town.

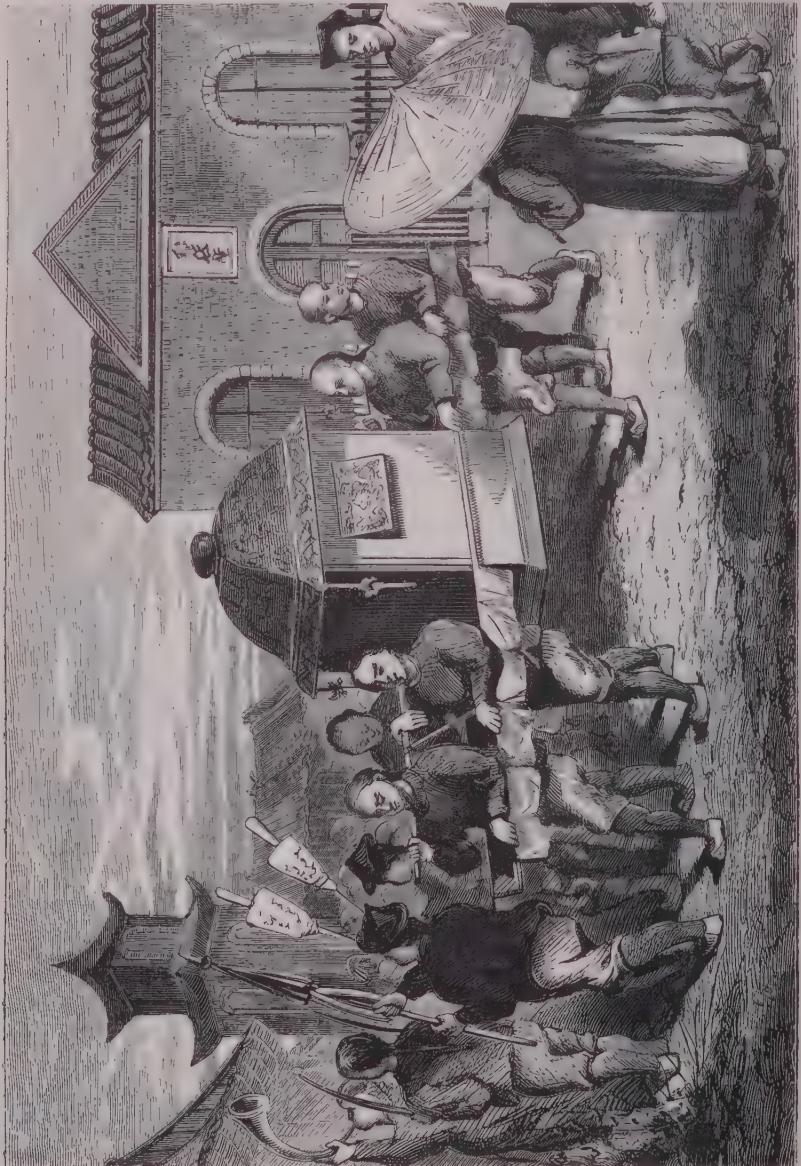
But the greatest holiday of all is his wedding day. Previous to the death of his father no boy can be said to have come of age, yet he comes very near to being "twenty-one" on his wedding day. The boy, though he may not have seen more than twelve or thirteen summers, dresses up in a long gown reaching nearly to his heels, puts on a hat corresponding to the American "stovepipe," and walks around among the guests with all the dignity of his own grandfather. At the appointed time and place he kneels and knocks his head to the ground before his elders, or in return for presents. Yet he is only a boy after all, and it does not make a man of him to marry a girl whom he has never seen before. Life with him, after his wedding day has passed, goes on very much as it did before. He still lives at home, and the little girl who has joined the family as his wife is in reality the servant or slave of his mother.

One other boy there is whom we must not forget to mention here, the school-boy. The farmer lad gets very little schooling; the son of a merchant or teacher has a better chance, but I fear that our American boys would regard that chance as a poor one. School keeps nearly all the year round, Sundays not excepted. Early in the morning, at sunrise, he starts for school and remains there until about ten o'clock, when he goes home for breakfast, after which he comes back and remains until sunset. Each student on his arrival picks up his book and begins studying aloud. As the number of students increases so does the noise, until, when there are twenty-five or thirty present, the hubbub caused by so many young throats bawling out their lessons, each one for himself, is something fearful.

Every one has heard how the Chinese boy when he comes forward to recite his lesson first makes a bow to his teacher and then, "backing his book," rattles off with incredible rapidity the lesson he has tried to learn. He will repeat the



same sentence a dozen times until prompted, and it is remarkable with what facility he glides over some portions which he remembers imperfectly, unless the



A WEDDING PROCESSION.

teacher pays strict attention to business and sharply calls a halt at the place where he has failed.

After all, Chinese boys are not so very different from some boys we are acquainted with. Don't you think so too?



THE  
MISSIONARY HERALD.

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THE donations for the month of January were in excess of those for the corresponding month last year by nearly \$6,000, making the increase from this source for the first five months of the fiscal year nearly \$3,800. This is better than a decline, but does not reach the twenty-five per cent. advance needed to meet appropriations to the missions, by several tens of thousands. This is the point toward which special efforts of pastors and churches should be vigorously made during the months immediately before us. The legacies for January were about the same as those of last year, making for the five months an advance of about \$8,600, a total gain from both legacies and donations of over \$12,000.

ALLUSION will be found on another page to the exportation of liquor from the United States to Africa. We may here note the gratifying fact that the total export of liquors from the United States to all parts of the world has materially decreased within the past year. In the year ending June 30, 1889, a total of 2,693,430 gallons of distilled liquors were exported; while in the year ending June 30, 1890, the number of gallons was 1,707,464, a decrease of over 36 per cent. Why might it not be reduced 100 per cent.? It certainly ought to be.

WE commend to the especial attention of our readers the letter of Mr. Barton, on another page, as indicating the self-propagating character of the churches in Eastern Turkey. It is surely a most hopeful sign that the churches in and about Harpoot, all of them formed within a comparatively recent period, should undertake and carry forward so vigorously this work in Koordistan, which is to them a foreign missionary field. The faith and zeal and patience of these churches and their pastors may well be emulated by Christians in more favored lands.

OUR letters from North China indicate a condition of affairs which it is difficult for us to conceive of. We refer our readers to the letter from Mr. Stanley, of Tientsin, on another page. Mr. Stanley also reports that in the district of which he had care, he examined carefully on one day over 300 families, and in only three of them did he find any grain stored away or anything that appeared capable of sustaining life. There are over 4,000 such families in the ten villages of which he, as chairman of a committee of foreigners, has oversight. Mr. Kingman speaks of the contributions for relief as "ridiculously inadequate."

THE department of "Letters from the Missions" this month is largely taken up with accounts of political troubles on two opposite sides of the globe. The main facts in regard to the destruction of our mission premises on Ponape were given last month, but our readers will want to know the details, and they will read with sorrow, and no little indignation, Mr. Rand's account of the expulsion of the mission by the Spanish authorities. The letters from West Central Africa, though they report a complete revolution in Bihé and the surrender of the king to the Portuguese, yet greatly relieve the anxieties that have been felt in regard to affairs in that mission. It will be remembered that in the early part of last year a Portuguese officer, with a company of soldiers, was sent by the governor-general of the province of Angola to Bihé and the head chief of Bihé ordered them away. The natives believed that the Portuguese intended to build a fort and take possession of the country. Heretofore the claim of sovereignty on the part of the Portuguese has not been enforced in these interior regions, and this attempt to set up their authority was resented. The Portuguese took serious offence at the expulsion of their troops in April last, and in October a much larger company was sent, under the command of Mr. Paiva, to punish the ruler of Bihé for his insubordination and to establish Portuguese authority. So vigorous was the assault that after the burning of the chief's *ombala* and of some other villages the terrified people were quite ready to accept the terms offered and deliver up their chief into Mr. Paiva's hands. The fear had been entertained that the Bihéans would simply flee before the Portuguese, deserting their country altogether, and so leave our missionaries at their mission station without any people to work for. But it will be seen by these letters that the conflict has been ended, and the country not destroyed. It would seem also that our missionaries have been able to render such services as to win the regard of the people, and that their position will be more secure than in the past. We gratefully recognize the answer to many prayers in this outcome of the conflict which threatened the destruction of the mission. These letters from Bihé were sent to the coast with the mail of the Portuguese commander, and reached Boston in forty-nine days, a shorter time than ever before made by a mail between the two points.

A STRIKING instance of the wide reach of missionary work has just come to our knowledge, connected with the coming of Micronesian Islanders from Arorai, one of the Gilbert group, to work on a coffee plantation at Tapachula, Mexico. These islanders stipulated in their contract that they should be protected in their religious worship and that they should be allowed to observe Sunday as a day of rest. Mr. Flint, of San Francisco, has sent us a copy of a letter from the agent of the Mexican company, in which he says that these Gilbert Islanders are using the Sabbath as a day of rest, though it is a day of work among the Mexicans, and the agent promises to build for these people a house of worship. It is a notable fact that men who a few years ago were wild savages should now come among Roman Catholic Mexicans, to exemplify in a much better way than do these nominal Christians the power of the gospel of Christ and the sanctity of the Sabbath.

WANTS.—The occasional mention in the *Herald* of special needs of our missionaries has brought a great number of gifts, which have been most gratefully received. Acknowledgments are continually arriving from missionaries for books that are sent them, both for their own use and that of the native pastors. We have before us, as we write, grateful acknowledgments from Japan and Turkey for copies of the "Providence Bible Lesson Pictures," of Peloubet's Notes, and of other commentaries. And we have also before us not less than a dozen requests for similar gifts. We put them together here, and hope that they will reach the eye of generous friends. Any volumes of notes on the Sunday-school lessons of last year will be gratefully welcomed by native preachers in Turkey. Dr. Gordon, of Japan, wants volumes of "plain, straightforward sermons," in English, for English-reading pastors and theological students. For the same class of men he wants also commentaries, especially on the Old Testament, such books as the "Cambridge Bible for Schools." In half a dozen places they are eager to obtain copies of the "Providence Bible Lesson Pictures." Mrs. Coffing, from Hadjin, her mountain home in Central Turkey, pleads for some of Dr. Vincent's "Leaf Clusters," the designs on the Sunday-school lessons, for primary classes. Mr. Stanford, of Kyōto, makes a special request that some one would complete the noble gift of Dr. W. W. Patton, who bequeathed his sets of *The Biblical Repository*, *The Bibliotheca Sacra*, and *The New Englander* to the library of the Doshisha. These periodicals have, Mr. Stanford says, "given a great joy, more than can be expressed." What is now wanted to complete this set of *The Bibliotheca Sacra* is the volumes for 1879, '80, '81, '87, '88, '89, and '90; and of *The New Englander*, the volumes for 1889 and '90. And is there not some one who, after his own perusal of these magazines, will send them annually to the Doshisha? We may say, in general, that good books, especially commentaries, Bible dictionaries, sermons, and the like, will do most excellent service if forwarded to the Mission Rooms in Boston for distribution where they are most needed.

THE "Student Volunteer Movement" is one of the most remarkable signs of the times as related to foreign missions. There are now over 5,000 students in the United States, in various stages of education, who have signified their willingness and desire to become foreign missionaries. Of those who have been connected with this movement, 300 have already gone abroad. These young people, thus bound together by a mutual pledge, have never assembled together in large numbers, but now a call is made for a convention to be held at Cleveland, Ohio, February 26 to March 1. Arrangements for the convention have been completed, and it gives promise of being a meeting of special interest and power. Let these volunteers and their first convention be remembered in prayer most tenderly by all Christians. Their movement in relation to the supply of laborers is quite in advance of any movement in the churches looking toward their support. But so it was at the beginning, when the young men in Williams College planned for world-wide missions. When they gave themselves, the churches came to their support. So may history repeat itself in the case of these thousands who are offering themselves for foreign service. May the churches rise to their support!

REV. W. E. FAY, during the years he has been in Africa, has taken a large number of photographic views of persons and scenes between Benguella and Bihé, and many persons have desired to secure copies of these photographs. Arrangements have been made with Mr. F. S. Smedley, of Berea, Ohio, who has prepared three *sets* of these photographs, twelve in each set. Set No. 1 contains views and groups taken at Bailundu and vicinity; set No. 2 contains Bihé views, camps, villages, etc.; set No. 3 contains groups of Bihé missionaries, schools, natives, etc. These views mounted may be obtained of Mr. Smedley at \$1.50 for each set of twelve; single photographs for fifteen cents. The arrangement is made, not for any pecuniary profit, for the price is only slightly above cost, but rather for the sake of awakening interest in our mission in Central Africa.

AN interesting and successful "missionary rally," in the interests of the American Board and its work, was held in the Second Parish Church, Portland, Maine, January 28. The Cumberland Conference, whose regular meeting had been appointed for the same time and place, kindly gave up its program, and devoted the whole day to the presentation of the foreign missionary work by speakers from abroad. Sessions were held morning, afternoon, and evening, each two hours or more in length; and the attendance was large and representative. More than thirty churches were said to have been represented, by pastor or delegate, or both, and the interest, which was marked at the opening meeting, rose steadily to the close. At the morning session Dr. Smith presented in rapid outline the work the Board now has in hand, its present state, and the urgent need of enlarged resources if that work is not to be seriously crippled. He was followed by missionaries from the field, Mr. Gutterson speaking of the work in India, and Mr. Wilder of that in Africa. In the afternoon addresses were made by Dr. March, of Woburn, and Dr. Little, of Dorchester; the former speaking with telling effect from his personal observations on the field, and the latter dwelling with great force upon the idea and claims of Christian stewardship. A novel and interesting feature of the afternoon was the answers given by Dr. Smith to questions, written and oral, on various points connected with missionary work. Dr. Creegan, under whose auspices the rally had been arranged, spoke briefly and effectively on the need of getting the facts about missions before the churches, and of the value of the *Missionary Herald* to this end. The evening was devoted to brief and stirring addresses by the several speakers who had appeared during the day, and brought the meeting to a happy and impressive close. The local preparations for the "rally" had been most admirably made, and the total impression of the meetings was deep and inspiring. Similar and equally successful "rallies" have since been held in Auburn, Maine, in Nashua and Manchester, N. H.; and others are planned for the future. The services of Drs. March and Little and other pastors, freely given, are of very great value in all these meetings, and are heartily acknowledged. Conventions similar to these in New England have recently been held in Ohio under the care of District Secretary Daniels, aided by several missionaries, and have awakened great interest.



OUR readers will remember the reports made in England some two years ago by W. S. Caine, the English politician and member of parliament, who had visited several missions in India. Mr. Caine is once more in India, laboring in the cause of temperance, and also seeking to secure for the natives a representation in the higher councils of the government. Mr. Chandler, of Madura, writes that, under the direction of some members of the Madura Mission and some prominent Hindu gentlemen, two meetings were held recently at Madura City, to hear Mr. Caine. Mr. Chandler says: "It was a pleasure to see the meeting of a thousand educated Hindus and Christians, unitedly listening to the earnest words of a self-sacrificing Christian merchant and politician as he eloquently contended for total abstinence on the part of individuals and prohibition of the sale of intoxicating liquors on the part of the state."

AN article in *The Baptist Missionary Magazine* for February presents in a striking way some thoughts bearing upon the relative claims of home and foreign missions. "These interests are indeed kindred, but they cannot be regarded as identical. There ought to be no conflict between them; but nothing could more sharply suggest conflict than the claim so often set up that they are essentially one. No one, for instance, would be regarded as magnifying foreign missions by asserting oneness with home missions. Likeness is not identity. Both aim at the spiritual renovation of sinners, but their beneficiaries, both in respect to conditions and numbers, differentiate their quality by the width of worlds and the disparity of millions. One deals with a condition where one person in every five of the total population is a member of an evangelical church; the other with a condition where there is only one Christian to every three hundred thousand people. The very terms by which we distinguish these interests, by the bare necessity of common speech, differentiate them by ineradicable lines, — 'home,' 'foreign,' — words which draw a distinction as broad as that between brethren and aliens."

THE English Baptist Missionary Society is making preparations for the approaching centenary of its organization. The special commemoration will be in the form of a service at Nottingham on the thirty-first of May, 1892, the one hundredth anniversary of the day when Carey preached his memorable missionary sermon on "Expecting great things from God, and attempting great things for God." Other services will be held at London and at Leicester to commemorate the day of the organization of the missionary board, and the day of the setting forth of Carey as a missionary to India. Anticipatory of these commemorative celebrations, the society proposes this year to raise a special centenary fund of \$500,000, and also, concurrently, to seek to increase the annual income of the society to \$500,000. It is proposed to devote the centenary fund (1) to the sending out of one hundred new missionaries; (2) to the establishment of a fund which shall abolish the necessity of loans from bankers; (3) to buildings for worship and schools; (4) to the training of native laborers; (5) and to the translation and printing of the Scriptures. A centenary volume is also to be prepared, giving the history of the society during the hundred years of its life. This certainly is a notable program.

WE have received from Japan a handsome volume of over three hundred pages octavo, containing hymns and tunes. The volume was prepared by a committee appointed in 1886, consisting of several Japanese gentlemen together with Rev. George Allchin and Rev. Dr. Verbeck. The committee, in its preface, acknowledges that the musical part of the book is chiefly the result of Mr. Allchin's labors. This hymnbook is already in use by three fourths of all the Protestant churches of Japan. Not less than twenty-five thousand Christians sing from it every Sabbath day. The volume is also interesting as being the first musicbook of any kind printed in Japanese with musical type made and set up by Japanese printers. The book is a credit both to its compilers and to its printers. Accompanying this hymn-and-tune book is a smaller volume, containing the words only, and this is transliterated from the Japanese by Rev. Mr. Allchin. The most important literary work for a people, after giving them the Bible in their own tongue, is to give them a good hymnbook, and such, it would seem, the Japanese now have.

It has been said by a vigorous writer in India that if the United States, Canada, and Great Britain were supplied with ordained ministers in the same proportion to population that the pagan world is supplied, Canada would have twenty such ministers, the United States two hundred, and Great Britain and Ireland one hundred. As it is, "there are four hundred ordained pastors in Christian lands to every one on the foreign shores, and there are six hundred Christian workers to every one abroad." The same writer also accepts the estimate that \$98 are expended in Christian work in Christendom to every \$2 sent to the foreign field. Yet there are those who say that gifts for foreign missions are disproportionately large.

THE Clarendon-street Baptist Church of Boston, of which Rev. Dr. A. J. Gordon is pastor, has set a grand example to other churches in raising the sum of \$5,000 as a special offering to assist the Foreign Missionary Board with which it is connected, in its present emergency. There is a similar emergency in the work of other boards. How many churches there are in the land that could make a special offering of \$5,000 both to their own profit and to the vast advantage of the work! And there are hundreds of other churches, not so wealthy, that could add to their donations \$500 or \$1,000, and so find a blessing for themselves and give a blessing to others.

ONE good result likely to follow the military occupation of Bihé by the Portuguese is the building of a wagon road by which our missionaries can pass into the interior. Last month Mr. Lee reported that the Portuguese and the Boers had built a road as far as Caconda, and it appears by the account of the recent troubles at Bihé that these Boers had their wagons with them near the chief's *ombala*. It will be a great relief to our missionaries if they can reach their stations in the interior without dependence upon an army of porters.

It is announced that on January 20 the new and spacious House of Parliament at Tōkyō was destroyed by fire. This is an unfortunate occurrence following so soon after the opening of the first Parliament in Japan.

ON January 17, at Constantinople, there was a public service intended to emphasize a reconciliation between the Armenian Patriarch and the Sultan. The Patriarch was invited to the palace and was heartily welcomed, the Sultan granting general amnesty to all Armenians implicated in the recent disorders. Subsequently the Patriarch preached a sermon in the cathedral, accepting the promises of the Sultan relating to the Armenians, and promising fidelity to the government on the part of the people whom he represented. How much all this may mean we cannot tell, but the outlook for a period of peace seems promising.

ON another page will be found a proposal from the Prudential Committee that March 22, the fourth Sabbath of the month, be set apart as a special "foreign missionary Sabbath." We trust that the plan will be welcomed in all our churches, and that the result will be a new impulse in this good work, and the making of such offerings as shall warrant the sending forth of many more laborers into the foreign field.

THE cholera in Turkey has been making sad havoc, especially in the region about Aintab. At the beginning of December there had been three hundred deaths in Aintab. Of this number only five or six were Protestants, and Dr. Fuller well says, "Intelligence and cleanliness count for something at such a time." The quarantine regulations had been exceedingly strict, and Mr. Sanders writes of having been greatly hampered in his touring. He was kept in quarantine some days, and could not move from place to place as he wished because of the restrictions. The death rate at Adana had been as high as fifty-nine per day, and the schools of that city had all been closed by the government. Yet up to December 6 only one Protestant had died of cholera at Adana. The scourge seems to be on the decrease at last reports.

*The Japan Mail* gives a list of forty-two journals and periodicals devoted to the defence and spread of Buddhism, and it says that this list is incomplete. Many of these periodicals have been established recently, and a native paper attributes the increase in their number to the progress which Christianity has made. The effect of the preaching of the gospel has been the quickening of religious activity among people of all creeds.

A PASTOR of a church in Texas sends to the treasury of the Board \$41.25 as the result of a *plan for self-denial* for three months, recommended to his small and feeble flock. The amount came from few persons and out of their poverty, but as an expression of thanksgiving to the Lord. What a noble sum could be raised if Christians who are *not* in poverty would make corresponding self-denial for the sake of the kingdom of Christ !

DISTRICT SECRETARY HITCHCOCK, of Chicago, has recently visited the mission of the American Board in Northern Mexico, and was present at the Conference at Ciudad Juarez, of which a report is given on another page. He writes enthusiastically of the outlook of the mission. He was especially impressed by what he saw and heard of the self-propagating character of the missionary work already begun, and says: "There is practically no limit to the number of places that might be advantageously occupied."

WE are glad to learn that there has been a call for another edition of that most interesting volume, "Woman and Her Saviour in Persia," by Rev. Dr. Thomas Laurie. The volume was widely circulated and read years ago, but another generation has come on to the stage that should know this record of Christian toil and success. The book is published by the Congregational Sunday-School and Publishing Society.

MR. BAIRD, of Monastir, who has been seriously sick, is now, we are glad to report, in a fair way to full recovery. While kept from his usual work he devoted much of his time to the study of Albanian, which he says is called by the people who speak it Shkip, and which he says seems to be the ancient Illyric or Illyrico Macedonian. This seems to be a literal following of the footsteps of St. Paul preaching the gospel "round about unto Illyricum." In speaking of his study of the language, he says: "With sixteen declensions, each of them double, one indefinite, the other definite, six cases, hosts of irregular plurals, the article used wildly, adjectives a labyrinth, and verbs with six modes and sixteen tenses in the indicative, besides the putting of the last half of the verb before the first half to express surprise,—a continual surprise to the learner,—I shall find enough to keep me out of mischief."

WE learn from *The News* of Constantinople that the Shah of Persia has recently visited the mission premises in Teheran, spending two hours in examining the schools, and that a member of the court has visited the schools and hospitals in Oroomiah, leaving a gift of fifty dollars to the students. Our friends of the Presbyterian mission in Persia are much pleased at this mark of esteem from the royal family.

*Woman's Work for Woman* for January gives a list of twenty places in India provided for lepers. Some of these are government institutions, while many of them are asylums under the care of different missions. W. C. Bailey, Esq., bears witness that in these institutions the "Christians all seemed bright and happy. I always did see the greatest difference between Christians and heathen in these asylums; the one class seems borne up in its sorrow, and the other utterly cast down and dejected."

SINCE the reports on another page as to affairs at Ponape were in type, tidings have come to hand through *The Straits Times* of Singapore, in regard to another outbreak on Ponape, during which the Spanish troops suffered terribly. This news was brought to Manila by a Spanish steamer, but no dates are given. It is affirmed that the Ponapeans fell suddenly upon the Spanish garrison, killing some ninety soldiers and civilians; that the Spaniards turned upon the natives, driving them into a jungle, but were unable to cope with them there. It is said that the Spanish commander was so mortified by the loss of his soldiers, and the unsatisfactory situation in which he was placed, that in a moment of frenzy he shot himself. Since this news comes through Spanish sources, it is probably correct as to their losses. What the story of the natives will be, of course we do not know. Could the Spaniards do anything better for themselves, or for the Caroline Islands, than to withdraw altogether?



## SHALL MARCH 22<sup>D</sup> BE SET APART AS A SPECIAL FOREIGN MISSIONARY SABBATH?

CONTRIBUTIONS from churches and individuals during the first five months of the financial year, although they have made a slight gain over those of the corresponding period last year, have not advanced the twenty-five per cent. needed in order to meet the appropriations already made for our missions, but fall behind that amount by several tens of thousands of dollars. This statement is its own imperative call for an additional special offering from the churches without delay. It is therefore suggested by the Prudential Committee that pastors and officers of churches be requested to set apart the fourth Sunday of March, the twenty-second day, as a Foreign Missionary Sabbath, arranging, if possible, for a special contribution for the American Board upon that day, to be accompanied by appropriate sermons by pastors. If for any reason the fourth Sabbath of March seems not to be the most favorable day for the special contribution, may we look for it upon some other Sabbath of the month, or early in April?

Special additional offerings from individual donors are also solicited. Why may we not look for an average of an additional \$500 from each of the Corporate Members and from many of the Honorary Members of the Board? Let there be a united and vigorous movement in this direction among all the churches of the land, that the work be not retarded by an impending debt.



### THE BURNING OF CENTRAL TURKEY COLLEGE.

TELEGRAPHIC tidings of the burning of the college building at Aintab were given in our last number. Particulars of the sad loss are now at hand. The fire occurred on Friday, December 26, at midnight. Whatever human strength and skill could do to check the work of destruction was done. The fire was fought inch by inch and something was saved. From President Fuller's account of the fire we quote the following:—

"First of all we find all our students and most of their belongings are safe. The president's house is untouched, and the west wing of the college, containing library, laboratory, recitation-rooms, and kitchen, is saved, although the books

and apparatus are a good deal injured by removal ; besides, a considerable quantity of stores and miscellaneous furniture have been got out. On the other hand the main building and east wing, containing schoolroom, large dormitory, dining-room, museum, and several private rooms for tutors and students, are ruined. The heavy stone walls are standing, but so cracked and seamed that it is evident they will have to come down to the ground ; besides this, the winter's supply of wood, most of the school furniture, and a good many schoolbooks are destroyed and our beautiful printing-press is badly damaged. At least 2,500 liras (\$11,000) gone in a night, and this the second fire in Aintab in two years ! ”

To the friends on the ground this calamity for a time seemed overwhelming. Profoundly impressed with the value of the institution and of its necessity to the prosperity of the evangelical cause in Central Turkey, yet the task of repairing the loss seemed beyond their strength. In writing of the college Mr. Christie says : “ The work going on in this centre of Christian education — work which has already made itself felt in uplifting influence throughout this great mission field — work never before so efficient and promising, can we endure the thought of its being stopped ? ” Notwithstanding the depression of the people and their sore poverty, no one seems to have thought of failure to rebuild. Before the ashes of the building were cold the friends at Aintab “ put their hands deep down into their pockets ” to provide means for repairing their loss. Dr. Fuller writes : —

“ Fortunately the Board of Managers were already gathered at Aintab for the regular semi-annual meeting. They had come expecting to listen to encouraging reports and to consider plans for the further enlargement and progress of the work ; they found themselves confronted with the stern necessity of taking up problems which they had supposed solved once for all, and, more painful than this, was the evident necessity of appealing again to friends who have so generously helped in the past, and whose hands and hearts are so full of other work. We bow our hearts in prayer, and we ask the way of duty. *There is but one way. We must go forward.* Delay and hesitation only make that way more difficult.

“ And now as to ways and means. If the college is to live and grow again, it must sprout from its own roots. The times are desperately hard, the people utterly exhausted under the accumulated burdens of taxes, famine, cholera, and business stagnation ; but faith and love will still find means of expression. Some one suggests that the first stones for the new building should be prepared just here in Aintab. How much can we give ? The managers, one by one, name the sums they will give, and without hearing from all we are sure of over 100 liras. Our friends have already asked what they can do, and we must prepare work for them. So committees are appointed to make a thorough and general solicitation for contributions, first from the teachers and students and graduates of the college, and so on in widening circles outward to all the friends in Turkey. We can scarcely hope that the sum received from this source will be large, but it will be a gift of love which will bring the college nearer to the hearts of all who give for it, and will, we hope, show our friends abroad that it still has a right and a duty to live in spite of its misfortune.

“ The president of the college is bidden to tell the story of our loss and need

to the trustees and other friends in America and England, and ask them what they can do to help us. And so, with the night behind us and our faces towards the dawn, we go out to take up again our duties, praying and trusting that our Leader and Master will show us each the privilege and the duty he would have us share in this work."

Nothing need be added to this touching appeal. Contributions towards the rebuilding of the college may be sent to James M. Gordon, Esq., 10 Congregational House, Boston, Mass., who is Treasurer of the Board of Trustees of Central Turkey College in America.

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## THE NEW QUEEN OF THE HAWAIIAN ISLANDS.

BY HON. GORHAM D. GILMAN, NEWTON, MASS., FORMERLY OF HONOLULU.

By the recent death of King Kalakaua, his sister, Lilia Kamakaeha Liliuokalani, becomes the sovereign of the Hawaiian Islands. It was on the sunny slope of one of these islands, Puuawaina, looking out on the blue sea, that the new sovereign was born on the second of September, 1838. Her parents were of the old chiefs who came in with the Kamehameha régime, and were of the nobles of the kingdom. A peculiar custom used to prevail among the high chiefs which amounted almost to a sacred obligation. Prior to the birth of a child of high rank, some other person of equal position could claim the expected babe, and the request would not be denied. Thus, most of the children born to chiefs were not brought up by, or considered as the children of, their natural parents. Liliuokalani was no exception to this strange exchange, for within a few hours of her birth she was taken to the home of Paki and Konia, and adopted by them and reared as their own daughter. Her foster-parents were of the noblest blood of the ancient kings, and the little one was known only as their child. Most fortunate for her, also, was the fact that by this adoption she came to be a foster-sister to the Hon. Lady Bernice Pauahi Bishop, the child of Paki and Konia, one of the best and purest, most intelligent and accomplished of all the Hawaiians.

In 1842, when but four years of age, she entered what was then known as "the young chiefs' school," at about the same time that "Queen Emma" joined it. This institution was started under the auspices of the mission of the American Board, in charge of Mr. and Mrs. Cooke. The special object of this select and home school was to prepare the young chiefs, by careful training and watchful oversight in morals, character, and religion, for the high positions they were, in all probability, to occupy as the future rulers of the country. The government soon saw the great benefit to be derived from this work, and assumed the entire expense of carrying it on, and with increased efficiency.

Out of the fourteen in the school in 1842, the new queen is the only one now living. There have been four kings and one queen from among the scholars, and now another queen. It is to be hoped that this school of mission planting will bear, as it has borne, good fruit for the upbuilding of the nation.

It was at this school that Her Majesty met a young American, who was a day-

pupil, of about the same age as the other scholars, and who in later years became her husband. Her marriage took place September 16, 1862, when she was united to John Owen Dominis, who, having enjoyed the companionship and friendship of his royal schoolmates, was later called by them, as they severally came into power, to important positions in the state and council of the island kingdom.

Liliuokalani was the elder of the two sisters of the late king, and is now the only one living. She has evinced a disposition to command and a capability



THE NEW QUEEN OF HAWAII. WITH THE ROYAL CLOAK.

for assuming the high positions which have fallen to her, and when the king, her brother, made the tour of the world several years since, she was proclaimed Regent, and showed very plainly that she could hold the reins of power and guide the affairs of state. When King Kalakaua left the islands on his late and last visit to California, where he died last month, she was again proclaimed Regent, and came to the duties and responsibilities with an apparent ability to act the sovereign.



Not unacquainted with the obligations of the position, with a commanding presence and grace of manner, Her Majesty possesses the amiable traits of her race and characteristics of her people, and at the same time retains the dignity of her hereditary lineage, and is likely to become a popular ruler. She has a ready command of the English language, and is interesting and intelligent in conversation. She is fond of music and has composed several popular airs, the music to the national hymn, and has done much for the musical education of her young countrywomen.

In 1887 the new queen, with her sister-in-law, the wife of the late king, visited Boston on their way to attend the celebration of the jubilee of Queen Victoria, and the pleasant impression she made is well remembered. She evinced an intelligent interest in social and educational matters. She attended the Park-street Church, where the first church for the Hawaiian Islands was organized, and she received most graciously a visit from a delegation from the Prudential Committee of the American Board. The royal visitors recognized the work that had been done by that Board at the islands in former years, and expressed their high appreciation of its great value. While she was princess, Liliuokalani was quite closely identified with the old mission church of Kawaiaha'o at Honolulu, — the state church, if such there were, where royal marriages and funeral services have taken place. Aside from her efforts in developing the love of church music among the young, she has been active in educational interests and in mission work among her own sex.

Among the royal treasures of the palace the most unique and valuable is the famous feather cloak, which is shown in the photograph from which the accompanying picture of the queen has been taken. Other kingdoms have their costly jewels and brilliant regalia, but for a royal mantle there is probably not one that can compare in elegance with this. It is circular in shape, about four or five feet in width by ten or eleven feet in length. It is made of golden-colored feathers of a small black bird, called the *oo*. These tiny feathers are about one inch long and are fastened to a fine network of fibre, made by hand, from the bark of a native plant. As it is said that only two feathers are found under each wing of the bird, and that over five thousand feathers are wrought into this robe, the statement that it took one hundred years to gather the materials, and that its worth is equal to that of any royal robe in existence, is quite credible. It is an object of greatest interest on state occasions, with its plushlike surface and brilliant sheen, like a piece of cloth of gold.

Mordecai said to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" Who knoweth but Queen Liliuokalani has come to her kingdom "at such a time as this" to be a savior of her people? The legend on the Hawaiian coat-of-arms is, "*Ua mau ke ea o ka aina i ka pono*"; or, "The life of the land is established in righteousness"; a noble sentiment for any ruler or nation. That it may be realized under the new sovereign is the sincere prayer of many thousands of American Christians who have always manifested a strong sympathy for Hawaii, "the Pleiades and Paradise of the Pacific"!

## THE AMERICAN "SPHERE OF INFLUENCE" IN AFRICA.

ON the map given in the last number of the *Missionary Herald*, showing the partition of Africa among the nations, the name of the United States does not appear. The "Spheres of Influence" and the "Protectorates" of the several European Powers, Great Britain, France, Spain, Portugal, Germany, and Italy, as settled by international agreements, were there indicated, and there was nothing to show that America stood in any relation whatever to the Dark Continent. But has our country no "sphere of influence" there? International agreements may determine much as to the political relations of the several districts, but they do not put bounds to the exercise of a power which shall strongly affect, if not absolutely control, them. The United States has no territorial rights in Africa, and she wishes none. But she has a sphere of influence there, though not in the technical sense, which it behooves her to guard most carefully.

I. One thing is certain, that in the past America has had a mighty influence upon portions of the Dark Continent. It was the market for slaves that this country afforded which aided prodigiously in the development of the African slave-trade. In 1620, the same year that the Pilgrim Fathers landed at Plymouth, the first cargo of negroes was landed at Jamestown, Virginia, and from that day on for nearly 200 years the demand for slaves from this side of the Atlantic wrought devastation and woe in Africa. Not merely were myriads of her people made captives, but those who were left were made tenfold worse by being incited to deeds of cruelty and hate in order to get slaves for the foreigners. It is estimated that during the hundred years preceding the close of the Revolutionary War no less than two million negroes were brought to America and the West Indies; an annual average of about 20,000. For every slave reaching these shores it has been said that ten persons died, either being slaughtered when the raid for their capture was made upon the native village, or succumbing to the horrors of the "middle passage." Slave-ships sailed from our Northern as well as our Southern ports, plowing the Atlantic on their accursed errand. God be praised that the traffic is at an end so far as America is concerned! But what a fearful "sphere of influence" we have covered in Africa.

II. There is another sphere in Africa in which the influence of the United States has been most deleterious. For generations we have been pouring into that smitten continent a flood of intoxicants, aiding other nations in developing a rum-trade, which Thomson and others, who know Africa well, have declared to be even worse in its results than was the slave-trade. We have no arithmetic which can measure the wretchedness and corruption caused by this traffic. But, unlike the slave-trade, this sphere of influence is still open to us. Can anything be done to close it?

For some reason, we know not what, there has been in recent years a gradual falling off in the exportation of distilled liquors from the United States to Africa. The latest figures we have been able to obtain cover the year ending June 30, 1890. During that period 1,707,464 gallons of distilled liquors were exported

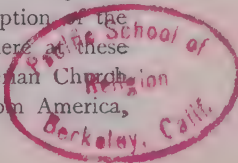
from the United States to different parts of the world, of which amount 1,367,726 gallons were "withdrawn from bond" for exportation. Only of this portion so "withdrawn from bond," which is eighty per cent. of the whole quantity exported, we are able to trace the distribution, and we find that 273,638 gallons went to Africa and to the following ports of entry:—

Cape Coast (Gold Coast) . . . . .	107,153 gallons.
Elmina (Gold Coast) . . . . .	71,167 "
Grand Bassam . . . . .	89,466 "
Goree (Cape Verde) . . . . .	2,338 "
Sierra Leone . . . . .	3,514 "
Total . . . . .	273,638 gallons.

This quantity is slightly less than that of the previous year (297,008 gallons), but it is a decided improvement on the 803,437 gallons of five years ago. It is through the port of Boston that the whole of this deadly stream flows to Africa. Cannot the vile fountain be closed altogether? It certainly behooves Christians and philanthropists to make the most strenuous exertions, both by the development of a public opinion and as far as possible by law, to put an end to this destructive traffic.

III. But we gladly turn our attention to some spheres open to us in Africa in which our influence has been, and is, beneficent. We may well mention what has been accomplished in making known the Dark Continent to the world through the explorations of our fellow-countrymen. Our missionaries have had other work to do than this, but incidentally they have rendered no little service as explorers. Mention might be made of the revelations early made concerning Zululand by missionaries of the American Board, and the more recent investigations by missionaries connected with our West Central and East Central Missions. But as an explorer, no man can compare with Mr. Henry M. Stanley, who has always claimed American citizenship, and whose earlier expeditions were conducted under American auspices. That he has rendered service of greatest value to the cause of African exploration and civilization, no one can deny. There may be a question as to the expediency of conducting armed expeditions through regions which have never yet seen white men, but to speak of the Emin Relief Expedition as "piratical," as has recently been done in a prominent review, is a total misuse of terms. To affirm this, is to make no account of motives and to confound a man whose purpose is noble and whose methods are as gentle and humane as his surroundings will admit, with a freebooter, whose object is robbery and plunder. The testimony of Mackay is sufficient to show that the influence of this explorer in Africa has been wholesome. He says: "Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man."

IV. But it is in the line of missionary effort that we find America's best spheres of influence in Africa. We are not doing there what we might do or ought to do, but we are doing something that is of real value for the redemption of the tribes we have done so much to degrade. We can only glance here at these spheres of influence. On the north, in Egypt, the United Presbyterian Church has a most vigorous mission, with over thirty-five missionaries from America,



and over 3,000 communicants in their churches. Their educational work is far advanced, and in the regions about Cairo and Asyoot Christian enterprises are most successfully prosecuted. Passing down the west coast, we reach the Mendi Mission, originally established by the American Missionary Association, but passed over a few years since to the Church of the United Brethren in Christ. Next we find the Protestant Episcopal and Methodist Episcopal and the American Presbyterian churches laboring together in seeking to build up the Republic of Liberia, which is modeled after the institutions of the United States. We wish a more cheering report could be given as to the position of this African Republic, but, whatever may be said of it, it is a vast improvement on what preceded it, and there is promise of better days in the future. Here, too, the Evangelical Lutheran General Synod has a prosperous work, at Muhlenberg on the St. Paul River. The Presbyterian Board has a mission at the Gaboon and Corisco, with an encouraging outlook. On the Congo, the leading American mission is that of the Baptist Church, which is expending over \$40,000 in extending its outposts along the Upper and Lower river. Bishop Taylor's mission is also prosecuting work on the Lower river and in the Province of Angola. South of Angola comes the West Central African Mission of the American Board, which after ten years of labor gives promise of great efficiency. Turning northward at the Cape of Good Hope and passing up the eastern coast, we reach Natal, where our own Board has labored for fifty-five years, having now sixteen churches, with nearly 1,200 members. North of Natal is our East Central African Mission, near Inhambane, which is just now being reinforced in the hope of extending its operations ultimately towards the interior. So far as we know, there are nine American missionary boards laboring for the redemption of the Dark Continent. We give here a table exhibiting their work, which,

WORK OF AMERICAN MISSIONARY SOCIETIES IN AFRICA.

SOCIETIES.	Annual Expenditure in Africa.	Missionaries—Male and Female.	Native Laborers.	No. of Churches.	Communicants.	Stations and Out-stations.
Baptist Missionary Union, Congo . . . . .	\$43,746	39	5	5	386	4
Protestant Episcopal, Liberia . . . . .	44,093	8	48	17	709	69
United Brethren in Christ, Mendi . . . . .	10,318	7	43	55	317	61
United Presbyterian Church Egypt . . . . .	42,000	35	256	29	2,971	112
American Board, Natal . . . . .	45,265	53	137	17	1,174	37
Methodist Episcopal Church, West Coast . . . . .	7,500	3	57	38	2,755	38
Bishop Taylor's Mission, Cong and Angola . . . . .		27	38		200	10
Evangelical Lutherans . . . . .	13,000	4	9	3	141	3
Presbyterian Board . . . . .	31,155	28	24	17	1,398	25
Totals . . . . .	\$237,077	204	617	181	10,051	359

though incomplete in some items, shows that the United States has in Africa 204 missionaries, male and female, and is occupying 359 stations and out-stations, and is expending in missionary work over \$237,000. These are not insignificant figures, and yet we are forced to exclaim, "What are these among so many!" Two hundred million souls at least in Africa! These souls are not conscious of their needs, yet they are none the less needy. A writer in the *Journal des Missions de Paris*, dilating upon the revelations made in Mr. Stanley's book, says:—



"This Africa which opens before me, shall I leave it by my inactivity to a commerce too often unscrupulous, to adventurers without conscience, to a civilization which can be only disastrous to the black race, if the gospel does not correct or hinder its effects? No! this abandonment of my duties I am not prepared for. I will remember my Christian responsibilities: I will remember that I owe the gospel, that I owe *myself*, to these heathen Africans or others, and that if I refuse what they have a right to expect of me, their blood, shed perhaps by the hand of a white man, will cry for vengeance against me. I owe myself to them, and I owe myself also to God, with all I have, with all I am."

Are not these right thoughts, such as a Christian should cherish? May we of America consider well, and as in God's sight, what is our sphere of influence in Africa!

### MRS. MARGARET S. SPRAGUE.

#### IN MEMORIAM.

MRS. SPRAGUE, wife of Rev. William P. Sprague, of the North China Mission, died at Rochester, N. Y., on January 5. She was born in Edinburgh, Scotland, December 4, 1844, but came with her parents to the United States when she was six years of age, finding a home in New Haven, Conn., at which place she made confession of her faith in Christ in 1857, uniting with the North Church. She was married to Rev. Mr. Sprague at New Haven, July 16, 1873, and they sailed together from San Francisco for North China, January 28, 1874, and were located at Kalgan, the northernmost station of the mission. Twice she was compelled to return to the United States on account of protracted ill-health, the last time in 1889.

In her mission service on the extreme frontier, although often in feeble health, she made such a bright and pleasant home that not only her husband found rest and inspiration there, but every one, missionary, merchant, traveler, or native visitor, who came within its reach, felt the ennobling influence of her life. Her model Christian home was a constant object-lesson to the multitudes of native visitors, many of whom came expressly to see "the beautiful house" they had heard about. In all her life and activities the one object which seemed ever uppermost was to please others. How often has she served Christ, unconsciously to herself, in the person of some of his little ones!

Her last sickness was long and painful. For many months after her physician had pronounced her disease incurable she persisted, with a determination that was all but victorious over disease, that she *must* get well, and go back to China and help save those for whom so few seemed to care. But when it became apparent that such was not God's will, her resignation was as calm, as natural, and as harmonious with her faith as had been her strong longing to recover. And when the last days came, she spoke of the transition to the heavenly life easily and calmly, showing that it was no new theme for her. When some one quoted the text, "What time I am afraid, I will trust in him," she quickly answered, and it was among her last words, "Why, I am not afraid." So, trustfully

and sweetly she passed into the heavenly life, doubtless to her own great joy, but leaving on this side of the river, both in China and in America, a great number of sorrowing hearts.

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## THE CONFERENCE OF MISSIONARIES AT JUAREZ, MEXICO.

BY REV. ALDEN B. CASE, OF PARRAL.

CIUDAD JUAREZ, also called Paso del Norte, is a city of Old Mexico, situated on the Rio Grande, opposite El Paso, Texas, and connected with the latter town by lines of street railway. In this old city was established, less than a year ago, the "Rio Grande Congregational Training School," which is already at work preparing Mexican youth for Christian service among their countrymen, both in Mexico and in the Spanish-speaking portions of the United States. This institution was founded and is jointly supported by the American Board and the New West Education Commission.

A meeting, quite unique in the history of our denomination, was held in Juarez during the holiday season just closed. Eleven missionaries of the American Board, including five ladies, were met by an equal number of "New West" professors and teachers from New Mexico and Colorado. The heads of these two societies were represented by Secretaries Bliss and Hitchcock, of Chicago; and the union was made still more comprehensive by the presence of several home missionaries, among whom was Rev. E. L. Hood, of New Mexico and Arizona, who is not only a home missionary superintendent, but a valuable servant of the New West Commission in his great field.

Although laboring in different countries and under different societies, these workers are all located on Spanish American soil, and, with scarcely an exception, all directly engaged in uplifting the Mexican. All are especially interested in the prosperity of the new Training School. Having, therefore, so much in common, they came together to form each other's acquaintance, to gain information regarding each other's work, and for purposes of mutual sympathy and help. The meetings were held in the Training School building. "Opening day," December 23, was naturally one of introductions and greetings. In the evening a fellowship meeting was held. On "New West day" reports were given of the various schools represented, essays read on practical topics, methods of work discussed, and in the evening the audience was favored with an admirable address from Secretary Bliss.

The morning devotions on "Christmas day" were in Spanish, and were conducted by a native New Mexican home missionary. Several hours were occupied by simultaneous sessions, in separate rooms, of the workers of the two societies, and the evening was given up to a joyous Christmas festival, such as Christian workers so far from home seldom have the opportunity of participating in. The toasts, "Christmas," "Christmas at home," "Christmas in the Southwest," and "Christmas in Mexico" were proposed and happily responded to.

"Foreign Missionary day" brought reports of the American Board work in

Mexico, and the reading of papers and discussions upon such subjects as "The Growth of Our Evangelistic Work," "The Chief Obstacles Encountered," "The Present Needs," etc. Of peculiar interest and profit was the discussion on "The Relation of the Foreign to the Home Work." Singularly earnest and tender was the spirit which characterized many of the sessions.

As yet we have spoken of but one feature of the Juarez meeting. It was in reality a conjunction of three important gatherings. The New West teachers of the Southwest held their yearly convention. The fifth annual meeting of the Northern Mexico Mission was held, and business of unusual importance transacted. In addition to these the fourth annual conference of the Congregational churches of Northern Mexico took place, the closing session of the English program coinciding with the opening session of the Spanish program, both languages being employed for the mixed congregation. Native helpers and delegates from a number of the mission churches were present. Reports, papers, and discussions, with a long-to-be-remembered address from Secretary Hitchcock, occupied another three days. Old Mexicans, New Mexicans, Texas Mexicans, and Americans took counsel together, and prayed together for the coming of the kingdom. It is believed that this meeting, in which Congregational workers of different societies and different nationalities have mingled so harmoniously and profitably, will mark a new era in the development of the Mexican work, both home and foreign. Other similar meetings are certain to follow. The bonds of sympathy will be strengthened, and the evangelization of the Mexican hastened.

## Letters from the Missions.

### Micronesian Mission.

#### SUMMARY OF EVENTS ON PONAPE.

A LONG journal letter has been received from Mr. Rand, narrating the incidents which happened after the arrival of the *Morning Star* at Ponape, August 20, until a day or two subsequent to the destruction of Oua, September 20. Though the main facts were given in our previous number, our readers will be interested in some of the details of the sad affair contained in Mr. Rand's journal, from which we here give several extracts, with a summary of other portions.

It will be remembered that the headquarters of the Spanish governor and his troops were at Kenan, about ten miles from Oua, which is our principal mission station on the island of Ponape. The district along the shore near Oua is the home of the Metalanim tribe, the largest

and most important of the five tribes on Ponape. The place was occupied in 1865 by Mr. Sturges. Here a large church was built by the natives, the upper story seating about 400 people and the lower story from 600 to 700. There was also a good schoolhouse near the church and a two-story dwelling-house. On a hill about twenty rods west of this house were the buildings of the Training School and the Girls' School. Mr. Rand wrote shortly after his arrival at Ponape (August 20), which was subsequent to the outbreak in which the lieutenant and several of his men were killed:—

"Most of the principal chiefs of the Metalanim tribe are Christians. Paul, the king, is a strong man as a Christian and as a ruler. The second, fourth, and sixth chiefs of the tribe are strong Christians. The last two are deacons in the Oua church. None of these chiefs were in the

affray. The third chief of the tribe, a young man not a Christian, was one of the leaders. Of the four chiefs mentioned as being Christians, all, excepting the king, did all in their power to prevent the trouble, and have been working hard ever since it happened to have it settled without more bloodshed. While Paul, the king, did not have anything to do with the trouble, neither did he do as much as he might have done to prevent it; thus he got himself into disfavor with the governor, who, though displeased with him, does not count him as one of the rebels. All he wants of Paul is to present himself before him, promising allegiance to Spain. He also wants him to send in all the guns in the tribe and the eight persons whom the governor counts as leaders of the rebel party. My work for the present is to try and persuade Paul and the leaders to accept the governor's terms of peace. The prospect of accomplishing this is not very encouraging. All I can do is to give them his messages and tell them I think it will be better for them to accept."

#### IRRITATING COURSE OF THE SPANIARDS.

In his account of the beginning of the trouble Mr. Rand says that soon after Mr. Doane left Ponape, in February, 1890, the Spanish governor informed the chiefs of the Metalanim tribe that he intended to place some soldiers at Oua, and that two priests would accompany them. On the middle of May this was done, the garrison consisting of a lieutenant and thirty-five men. Mr. Rand says: "From the first day of his landing at Oua till he was killed the lieutenant kept the natives in great excitement and fear by his threats and by statements in regard to what the governor intended to do when the fort and barracks, the church and priests' house were finished."

Miss Palmer, the only missionary at Ponape after Mr. Doane left, sent a messenger to the governor protesting against the erection of buildings on the mission premises. In reply she was assured that they would not be erected near the mission houses; but nevertheless the lieutenant

and the priests selected for their barracks and fort a site about twenty rods from the mission church, and for their own church a site only sixty feet distant [not six feet, as the manuscript of an earlier letter was read]. When this was protested against, the governor replied that he would direct the lieutenant to choose a site not so near, but later he wrote expressing his regret that no change could be made as there was no other healthful place for the priests' house. The work of building then went on.

On June 20 most of the fourteen native teachers and preachers assembled, as was their wont, at Oua, to prepare themselves for the work of the coming Sabbath. The lieutenant at once sent for Henry Nanepei, the leader among the native teachers, to inquire about this assembly, and he was assured that it was for no other purpose than to seek needed preparation for their work of preaching on the next Sunday. The lieutenant told Nanepei that they must not have any more meetings, and that "if they did, they would be sent to the governor, and he would take off their heads or else send them to Manila." In such ways as this the lieutenant irritated the natives and convinced them that he was but fulfilling the orders of the governor. The people believed that all his threats would be carried out, and this led to the sudden and sad uprising on the morning of June 25, when the lieutenant and, it is said, as many as thirty-five or forty Manila men were killed. The leader of the natives in this attack was an old chief from Japalap, a village about six miles from Oua. Henry Nanepei and some of the Christians saved the lives of the priests, the doctor, and four Manila men.

"The priests were hid upstairs in the Girls' School building, the doctor and the Manila men upstairs in Nanepei's house. The second night after the affray they were taken aboard the Spanish vessel by Nanepei and others. The best Christians in the Oua church were not engaged in the fight; while many were Christians, the majority of those engaged in the fight



were young men who for a long time have been slipping out from under the control of the king and chiefs."

#### EFFORTS FOR PEACE.

Mr. Rand narrates at length the protracted and earnest efforts made by himself and others during the following weeks to induce the native chiefs and the people to comply with the governor's demands. A great many prayer-meetings were held, in some of which most of the time was taken up in prayer "for light and guidance." At several of these meetings the king and all the chiefs were present. On two or three occasions it seemed as if the natives would be induced to accept the governor's terms, by which he promised that if all guns should be brought to him and the eight men whom he regarded as leaders would deliver themselves over, no blood should be shed. The chiefs hesitated to accept these terms till the governor informed them just what he would do with the eight men, should they surrender themselves. They feared imprisonment or banishment to Manila. On this point the governor would give them no assurances, and it appeared afterwards that it was his purpose to send them to Manila. Mr. Rand labored hard to convince the people of the folly of their trying to hold out against the Spanish authorities. They admitted that it was hopeless to do so, but they could not be induced to accept the governor's terms. They preferred to die first. Later the governor told Mr. Rand that, though the "eight leaders, if they gave themselves up, would be sent to Manila, he (the governor) thought the queen would pardon them, and that they would be returned to Ponape after serving a term of years in the prison at Manila."

A colonel with 1,000 troops having arrived at Kenan, and the natives still refusing to yield, it was manifest that the mission must remove from Oua. On September 3, all the missionaries, with the girls of the Training School, went on board the *Morning Star*. But the *Star* did not sail at once, and later the captain

of the Spanish vessel came aboard and required all hands, crew and passengers, to come on deck. Captain Garland was then told that the native Ponapean girls from the school would not be allowed to leave without written permits from their parents. These permits were obtained and shown to the governor, who replied that inasmuch as he did not know how many of these parents were rebels, *none* of the girls should be allowed to leave. Subsequently, September 11, all who were allowed to do so, were taken on the *Star* to the other side of Ponape, to Kiti. Here they remained with no definite tidings of events at Oua save that they heard the sound of the firing of cannon. And on Monday, September 22, when Mr. Rand's journal letter closes, they learned that all the mission premises at Oua had been destroyed by the Spaniards on the Saturday previous. It was then reported that in the assault some sixty or more of the Spanish troops were killed, while only three of the Ponapeans were killed and four wounded.

Shortly after this all the missionaries, with some of the pupils from the school, were taken by the United States man-of-war, *Alliance*, to Kusaie, where, as before reported, they arrived November 6.

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#### Zulu Mission.

##### SICKNESS. — RELIGIOUS INTEREST.

WE have heretofore reported the closing of the school at Inanda on account of the breaking out of typhoid fever which has been prevalent throughout Natal. Several of the scholars were prostrated with the sickness, but only one case was fatal. The school has now reopened. Mr. Dorward had been seriously sick, but was better. Mr. Pixley writes from Inanda, December 17:—

"I am glad to say that the spiritual state of the school has never been better, and possibly more and deeper religious impressions have been made than during any previous term. God's ways are not as our ways, or his thoughts as our

thoughts. Out of apparent evil he brings the greatest good, and makes our sharpest trials prove but blessings in disguise.

"On the station too we are just now having much encouragement. Last week Mr. Russell, the evangelist, unexpectedly gave us a two days' call, preaching morning and evening each day, giving us some of his most stirring sermons. The people seem quite waked up, and some thirty attended an inquiry-meeting held yesterday—a number of them are expressing a hope in Christ. One backslider has returned, and some are taking the 'Blue Ribbon.' I trust we shall have a real revival. We are already looking forward to the Week of Prayer, and I hope and pray that the year may not close without seeing good fruit. Mr. Fernie has promised to help us during the Week of Prayer. So we are very hopeful to-day."

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### West Central African Mission.

#### THE WAR IN BIHE.

OUR last number contained letters from Bihé reporting the critical situation of affairs, and also later telegraphic news received at Lisbon, that the Portuguese troops had attacked and defeated the Bihéans on November 1. We have now received letters from Kamondongo telling the whole story. It is a long tale, and in some respects a sad one, yet the end seems much more favorable than it was feared it might be. It is pleasant to find that our missionaries have been of such service to the natives during these troublous times. We give in full the letter from Mr. Sanders, which was written at the station of Kamondongo, the last date being December 4, together with quotations from a private letter of Mrs. Sanders containing some details not mentioned in her husband's communication. The native title for their ruler is *osoma*, which has been commonly translated king, but Mr. Sanders calls him chief. He must be distinguished from the numerous sub-chiefs who were about his capital, and from others who are rulers in various sec-

tions of Bihé. Mr. Sanders wrote, on November 28:—

"All was quiet here until October 28, about a month ago to-day. Then, at 11 P.M., I was called to the *ombala*. Word had just come that the whites (Portuguese) were near and in large force. The chief and headmen desired me to go and ask them why they came. As it was intimated by Muenendombe that unless I did as they suggested it would show that I was in league with the whites, I consented to go. Mr. Paiva, the Portuguese commander, was rather curt, and simply said the chief must present himself at the camp or have his *ombala* burnt. The message was received with laughter by the Bihéans, who declared that not one of those whites should step into the *ombala*. There was nothing to disquiet us for four or five days except that news came of some Bihéans being shot near the Kukema. At last, one afternoon, we were called out to see the smoke rising from the *ombala*. Soon the fleeing Bihéans brought word that 'the *ombala* is burned, the country is dead.' The Portuguese think they have killed 150 Bihéans thus far. To think of such a number shot just freezes the blood of the Bihéans.

"Next day some blacks asked me to see Mr. Paiva and ask if he were satisfied, now he had burned the *ombala*. The commander replied that he came for the chief, and he should continue burning till the Bihéans should deliver him up, or give guides to lead to his hiding-place. He gave them four days in which to deliver him up. Meantime he and his force, he said, would come and camp at our station Kamondongo. Of course we apprehended trouble for the people, but in this we were disappointed. He would not even allow such goats, pigs, and chickens as were running about to be molested. While he was here I went to Ochikala, the old village of the chief, to try and persuade him to give himself up and end the fuss. The people persistently denied that he was there, and I had to return without seeing him. The day after I returned, the force started for Belmonte and burned two

groups of villages (or kraals). They have made Mr. Silva Porto's place their headquarters ever since, and some Englishmen in the expedition tell me that it is settled that Mr. Porto's compound shall be transformed into a fort."

#### THE CHIEF FLEES.

Just a day after Mr. Paiva left our neighborhood word came that the chief wished me to come and get him. Mr. Arnot and Dr. Fisher were here. Arnot immediately started back to ask Mr. Paiva to suspend the burning for a while. Dr. Fisher and I started for Ochikala. When we got there the place was deserted. Finally some people came who were in great fear. They said the message to me, purporting to be from the chief, was a hoax. Next day we got together some Bihéans and with them went again to Ochikala, where we stayed a couple of days. We were led to the place where the chief had slept, but evidently he had stayed there but one day. It proved that after I had been there the first time and he had heard of my coming, he said he would go with me. Messengers followed me, but turned back without reaching me. Meantime the chief fled to the Ganguellas. Just as we had decided to start in a wrong direction, two Ganguellas came and said, 'The chief is with us; come and take him.' We started and reached the place the next day. Then the Ganguellas changed their minds and would not give him up. We warned them that they would have war if they persisted. Persist they did.

"While we were returning home we met a party of Portuguese which was to go over; and as I heard that they would begin to burn as soon as across the Kukema, I went with them till we reached the last Bihéan village—some distance beyond that stream. They refused to have the blacks go with them; also, they began by telling the guides that they would be shot in case there were any attempt to escape. The fellows, frightened before, were almost scared out of their wits, and when good opportunity came they ran away. The whites came back on the

26th, having failed in their design, either by bad management on their part or by good management on the part of the Ganguellas. They say they burned four villages and killed about 115 Ganguellas, and that a Ganguella man had said that the chief had returned to Bihé. So they came back. Now Mr. Paiva talks of continuing operations against the Bihéans. I am not minded to mix in the affair any more. When Dr. Fisher and I came back from the Ganguellas, matters had come to the point where we must have withdrawn, or, in order to get the chief, must resort to such methods as shooting and burning, which are outside of our calling.

"The people, mortally afraid of the Boers and Portuguese, come to us for news. Each mission station is a great resort for them now. Small delegations keep coming from various parts for news and advice. There are about fifty wagons in the force. The Boers brought their wives and children. It is said that they do not expect to settle here now, but are likely to choose a place somewhere between the Coanza, beyond us, and Chivula, towards the coast. Most of the country near us they consider not very good so far as soil is concerned. They also made inquiries about the country near the Barotse.

"Thus far the invading force has been quite moderate in its behavior. Evidently Mr. Paiva desires very much to get the chief, yet he does not wish to destroy the country. We hope he will either succeed without doing much harm, or give up the chase. The two groups of villages burned were Kandienne and Okana. The first was one hour from our place, and the other was two."

#### THE CHIEF SURRENDERS.

"December 4. Last Saturday (or Friday) Mr. Arnot came over with the chiefs from his direction, saying Mr. Paiva had given the Bihéans eight days to catch their chief. He felt that I must accompany him and them, and help in this affair which affected the welfare of all Bihé. Providence has seemed to favor us this



time in every move. Word of the whereabouts of the chief reached us on Saturday. On Monday we started out and crossed the Kukema. That evening a letter came to hand which the chief had sent to me before he knew of this last expedition, asking me to come and accompany him to the camp. Next day Mr. Arnot and I went where he was and secured him. Yesterday we and the sub-chiefs passed him over to Mr. Paiva. The chief desired it, but was disappointed that we insisted in having the party which was out with us accompany him. The risk that he might be overcome of fear, and so try to escape, was too great to allow us to grant his wish. Yesterday we delivered him over. Mr. Paiva immediately informed the sub-chiefs that the war is over; that they should assemble next Monday, December 7, to elect a new chief; also, asked them to see that the people bring food to sell. He also liberated all the people whom he had tied up. I took the occasion to speak of the seizure of a herd of thirty-five cattle near us by one of the officers, in a way that compromised my word to the natives, saying that I considered it unfair to me, as I could not afford to have them consider me a liar. He said that the cattle were beyond his control, but that he will pay for them. He has been very moderate and reasonable in all these matters."

#### AFFAIRS AT THE STATION.

The journal letter of Mrs. Sanders refers to some items of interest not alluded to in her husband's letter. After the first attack upon the chief's village, the natives came fleeing to the mission station.

"In about one hour nearly forty loads of stuff of every description had come from Mueno's village for us to store. The women of Kamondongo were ready to flee at a moment's notice. They said, 'We will run to our Sandele (Mr. Sanders) and ask whether we shall flee or what we shall do.' Of course we advised them to go back home and sit down. Ten or twelve of the Cisanje children slept here. Sunday all was quiet. I must tell you how

delighted the young people on the place were to have Mr. Sanders return after his visit to the Portuguese commander. I heard the girls who sleep in the kitchen saying in the middle of the night, 'Our Sandele has come home. Our merciful one has come.' On Monday there were flying reports that we were to be plundered because we refused powder to the chief, but we did not worry about it."

After the ombala was burned, the dense smoke of the conflagration being distinctly seen at the mission station, the people came flocking in from all directions. "More than 150 we had spend the night here. Men were coming and going all night. Mr. Sanders was called out twice during the night, and went to the village at three o'clock on that morning to see if he could quiet the people and stop them from running away. By daylight quite a number of the headmen near us were here entreating Mr. Sanders to go again to the Portuguese, and ask what they shall do."

The report of this visit has already been given in the letter of Mr. Sanders. Mrs. Sanders adds:—

"The poor people are pitiful in their terror. I could only cry last night to see women with their babies and two or three chickens in the same cloth on their backs. You may imagine we had a night with so many people, about thirty goats, pigs, dogs, chickens, and babies. We opened the schoolhouse and my schoolroom, and stowed them away in every available place. There are still a good many here, but a great many have gone. There are very few people in Kamondongo. Whether they will return or not we cannot tell. If not, it will ruin my school, as there are not half a dozen of the thirty left. Oh, I hope you will all pray that these people, as they see how unable their fetiches are to help them, may flee to the true refuge. One of the women said to me this morning, 'We have no fortress.' I tried to tell her of the One who says he is the refuge of his saints, but they are so terror-stricken they can think of nothing but how they can shun the present distress. Poor old Mueno! he looks ten years older



to-day than he did last week. Last night the idea got possession of the people that if they stayed on our place we would make slaves of them all. That is why so many fled."

#### THE TERROR OF THE PEOPLE.

"Thursday, November 6. Nearly all of those who came here the first night are gone. It hurts to think that they so suspect us, after all the kindness we have done to them. Instead of the rooms all being full as they were Tuesday night, there are *three* girls here. A few who have relatives or children here have stayed. One young man, Kasoma's brother-in-law, is here with his wife, four children, mother-in-law and sister-in-law. He is the one who three years ago tied Kasoma up, and declared he would carry him to Okandona to worship the Kandundu. Now he says, 'If I die, I will die at Sandele's shoes.'"

Writing more than three weeks later, November 25, Mrs. Sanders speaks again of the terror of the people. "They were frightened out of all their senses. Not a soul stayed in Kamondongo. Three poor old paralyzed women were brought here, two of them having just been left by their relatives." Three days later she writes, "The people have gradually been coming back, and as most of them are afraid to sleep at the village they come here. Every evening eighty or more come into prayers. There must be more than a hundred people on the place."

#### PEACE.

Of the surrender of the chief and subsequent events Mrs. Sanders gives the following details:—

"On Monday, December 6, Mr. Arnot and Mr. Sanders joined the people, to the number of about 1,000, in searching for the chief. On the road they met a man coming with a letter from him to Mr. Sanders, asking him to come and go with him to the camp. The chief knew nothing of the crowd out looking for him, but said he was tired and did not want any more people killed because of him. He had tried to send this letter before,

but could get no one to take it. He seemed very sorry about the Ganguella destruction, and said that if they had only told him that first time what Mr. Sanders wanted he would have gone with him then. Poor man! I could only sit down and cry after they left here, for they all stopped here on the way to the camp. He seemed to trust Mr. Sanders implicitly, and Mr. Sanders said he bore himself so well when they reached the camp that he excited the admiration of all. On Monday Mr. Sanders and Mr. Arnot, and perhaps Mr. Currie, are to meet all the chief men of the country at the camp, to choose a new chief, and then we trust the war will take itself off."

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#### Eastern Turkey Mission.

#### WORK IN KOORDISTAN.

KOORDISTAN is the special mission field of the Harpoot Evangelical Union, and the following letter from Mr. Barton, of Harpoot, reporting a trip through that district, will give some idea of the excellent character of the work done. Mr. Barton was accompanied by Professor Melcon, the oldest professor in Euphrates College, who is also president of the Harpoot Evangelical Union. The two were given authority by the Union to ordain pastors and organize churches as seemed to them best. Mr. Barton says:

"It required five days of hard pushing to reach the borders of this home mission field. Upon the way we passed through some of the Harpoot out-stations, in which we did what we could, but with which we cannot deal in this letter.

"Our first objective point was Farkin, about which an English consul, twenty-five years ago, wrote, "This is a miserable, dirty village of some thirty low houses"; but it now has many fine buildings, for that country, and some 800 houses. It has become a government and trade centre for all that region. For nearly ten years a preacher has been permanently located here, and for two years there has been a regular school, although heretofore

the preacher has had scholars. This summer, one of the Koordistan boys, after nearly completing the college course, graduated from the Theological Seminary, married one of the college teachers, and located in Farkin. He was to do all the good he could in every way he could, but more especially to labor for the organization of the school, with a view to making it a preparatory school for teachers for that country.

"Previous to this young men have been brought to Harpoot at considerable expense; and some of them have here seemed to get out of sympathy with their people and the Koordish work. The present plan is to prepare such men there, even to the giving of a theological training. We made arrangements for the opening of a theological class in April, in which a course of two years will be tried. The country there calls for only a biblical training of the simplest nature, and such can be given far better there than elsewhere."

#### STONES FOR THE TEMPLE.

"The brethren at Farkin have outgrown their primitive chapel, which is now needed for a preacher's house. Land has now been procured for a new building, for a chapel, and for schools. They made the proper applications to the government for permission to build, and at the same time began to bring cut stone for the walls. It is interesting to note that on the site of Farkin there was once a large and strongly fortified city. Its ruins are magnificent to-day. There are at least three distinct constructions, each built upon and from previous ruins. Whenever the earth is opened cut blocks of stone are found. These the brethren are now bringing in large numbers. Who can even fancy the history of these blocks? In how many temples have they already performed their part! Many of them are scarred; perhaps from blows received as they stood guard upon some of the city battlements; perhaps it was from early overzealous Christian hands, as they tore these blocks from their places

in heathen temples; or, it may be that, early built into the walls of Christian churches, they were brought low by the power that now holds sway. Be this as it may, they are now coming in silent order to again take their place of service, and this time they will be laid with prayer, and reëcho the sound of Christian hymns and gospel words, as these form part of the true worship of the God of all the ages. May this prove to be the noblest service of all their history!

"The wife of the young preacher Tomas had gathered a small class of girls at her house, whom she was teaching to read, and who were giving her practical lessons in the Koordish language, which she is compelled to learn. Their home, by the way, was a marvel to the people. It consisted of two rooms furnished with one chair, one table, and one long wide bench. But upon the walls there were pictures which had been cut from papers, Christmas cards, etc.; the walls had been plastered with white earth, and the house was as bright and clean as you please. If you could enter some of their houses, you would not wonder that this seems to them wonderful.

"The translation committee, who are working upon a Koordish translation of the New Testament [for picture of these translators see the *Missionary Herald* for August of last year, page 346], were engaged upon a final revision of Matthew, which has been thoroughly tested in all parts of the country. On the Sabbath, communion services were held. Three united with the church. At the baptism service Professor Melcon spoke most earnest words in regard to the education of their children and the treatment of their wives and daughters."

#### KILISE AND HALDE.

"At Kmise, only five miles from Farkin, we found that the brethren had erected one of the prettiest chapels in all Koordistan. The story of its building was most interesting and touching. The pulpit furniture was brought upon the backs of mules from over forty miles away. The

outside door was one solid black-walnut plank from thirty miles away. The women sold their jewels, and men and women together had labored early and late upon this place of worship. And what was the result? Twenty-one candidates for church membership! A former pastor of Koordistan, but now at Diarbekir, met us here and took part in the services. Many came in from near villages and were most attentive. As the region is dangerous they came with rifles, shields, swords, dirks, and clubs. These were stacked by the door inside, and reminded me of New England's early history. Here a school of twenty-six scholars was doing good work. One boy goes from here to Farkin this winter to continue his studies. The brethren are yet to build a new preacher's house. Upon the Sabbath here the congregation numbered 180.

"At Halde, about ten miles from Farkin, we found that one of the young men of the place had an average congregation of over thirty. He is an excellent singer of the Koordish hymns, which gives him great influence among all classes. There the brethren had nearly completed a schoolhouse with no outside aid. They called a teacher from Farkin, paying nearly half of his salary. This preacher said he did not wish the society to give him anything; for many say the people become Protestants for money, and he wishes it to be understood that he gets nothing except from the Lord."

#### REDWAN. — REMARKABLE PREACHERS.

"Redwan, about fifty miles to the southeast of Farkin, contains the only church, at present, in Koordistan. The people long for a pastor, and strongly importuned their former pastor, who was with us, to return, but circumstances were such that he could not promise. Their preacher is one of those marvelous men that Protestantism has sometimes produced. He has never been to school and yet he can read and write, with accuracy, Koordish, Armenian, Turkish, and Arabic, and can also read Persian. His native language is Koordish. He did not

desire to be ordained. He said he was not fit for such a sacred office. At Redwan there is a flourishing boys' school which has sent many of its graduates to Harpoot. We provided for a girls' school with a Harpoot pupil for teacher; also, a woman — a former Bitlis pupil — was engaged as Bible-woman to go from house to house and give lessons to the brides and mothers. Here three united with the church.

"Hamek is only about a mile and a half from Redwan. Here the 'preacher' is a marvel. His body is all out of shape with rheumatism; he cannot walk or stand except for a moment; his hands are practically useless; his eyes are weak and crooked. He never went to school, but he learned to read in recent years by compelling every one whom he saw, who could read, to give him a lesson. He now reads well, and in reading has learned Armenian. When the hour for service comes, some strong brother goes and brings upon his back Abraham, the preacher, who, with his well-thumbed Bible, sits propped up by a hard cushion and leads them in their services. And it seems that he has indeed led them. It was almost like one from the grave preaching to mortal men the words of life."

#### TIL. — A DEVOTED PEOPLE.

"Til is some twenty miles farther on, located at the confluence of the Tigris and Bootan rivers. It is not a large village, but is built upon ruins about which there is not even a legend. Two years ago the Lord called home their faithful preacher, and, until the present, there was no one to send them. We took with us one of their own boys who has spent two years in Harpoot in special preparation. In all these two years they have faithfully kept up services, one of their own young men, who can read, leading them. We asked them what they could give their new preacher. The reply was, 'We all give tithes.' 'But what will that amount to?' was asked. 'The Lord alone knows,' was the reply; 'but we will give, at the least, one fifth of his



salary, even if we starve and have to sell our beds to do it. But if the Lord prospers us, our tithes will amount to twice or thrice that sum.' This poor people know what it means to starve; for three years in succession locusts destroyed their crops, and very many died from lack of food.

"I passed three refreshing days here, certainly soul-refreshing if not so much so for the body. We shared one compartment with the large family, including goats, sheep, buffaloes, donkeys, cows, and oxen. There are several church members in the village and they brought forward their children for baptism; the water was from the Tigris and was in one of their copper drinking-cups. At the communion service the wine was served in my stoneware or ironware traveling-cup, and the bread was passed upon one of my tin journey plates; and yet the Lord of the service was there.

"Here also is a band of earnest singing young men. Their leader has a *good* voice; it would be called good in New England. These young men go to the villages in the week to gin cotton. They sing a great deal at their work. They were called to one place where the cotton was in a mosque. The beg, who ruled there, told them they must not sing their infidel hymns in that building. The young men replied, 'We cannot gin cotton and not sing. One of three things can be done: you can call some one else to do your cotton, or remove it to some other place for us, or let us sing there.' After some hesitation he told them to go ahead and sing all they pleased. They said they sang their throats sore over that job, and on several evenings the beg called them to his house to sing to him, while his son accompanied them upon an instrument something like a banjo. Thus the powerful beg became the young men's friend.

"But my letter has become too long. I have made no reference to the warm greetings wherever we went, the firm pressure of the hand, the tears at parting, the earnest prayers, the simple childlike faith. Here is where we get *our* spiritual life

renewed in contact with these simple faithful followers of the cross. We turned toward Diarbekir, four days away, with our hearts cheered at what we had seen. We found that the simple gospel truth is taking a firm hold in that land. Persecutions, except upon the part of priests, are becoming less. The 'Protestant religion' is admired by large classes who have not embraced it. Many men of influence speak in high terms of the fidelity and integrity of the Protestants. And yet that country, in which the only gospel work is that mentioned above, contains over 100,000 souls, not including the Moslem population, which is numerous. Of this vast number, only about 500 can be called *Protestant* and much less than that *Christian*.

"We hope the new translation of the New Testament into Koordish, of which Matthew is now nearly ready for the press, will prove a great blessing to the land. We have no doubt of it at all. Nearly every one who can read the Armenian characters will purchase it."

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### Marathi Mission.

#### ROHA AND TALY.

MR. ABBOTT sends the following cheering tidings from Bombay, under date of December 6:—

"You know I have worked for nine long years at Roha and vicinity without seeing any visible fruit; but Sunday before last, the firstfruits, a woman and her son, were baptized, and visions of a field white to the harvest are before us. We found there a Brahman young man, a former pupil in our school, under deep conviction of sin, with faith in Christ, and determined in heart to openly acknowledge Christ. He had not gained the courage to meet the trials he will have to face, but seemed daily growing in knowledge and faith, and I hope the final step may soon be taken. As he expressed it: 'I was the first to enter your school. I want to be the first to be baptized here in my own village, and to preach Christ to all



around.' He also encouraged us by telling of many who were seeking the truth in secret, whom he hoped would soon become Christians. We are hoping now to organize the church there on the eighteenth of this month.

"The people of Taly, a town twelve miles south of Roha, have long asked for a school where English would be taught. The last petition was signed by about fifty prominent men. Imam Baksh and I visited the place two weeks ago. The people all assembled, and I told them that if we opened a school there must be no misunderstanding. We should teach the Bible in the school. We should do our utmost to impress upon their children that there was no Saviour but Jesus Christ. We should preach on their streets. We should make their and their children's salvation the first concern of our work. Our conditions were accepted without a discordant voice, and we have promised to open the school the first week in January. How can I refuse such an open door? If the Committee can give me the money asked for those two schools, namely, Rs. 336 (about \$150), I can make the school a success, and sow the seed in a town where it has never been sown. The people will pay fees, of course."

#### MORE OPEN DOORS.

Mr. Henry Fairbank wrote from Wadale, November 30:—

"I have been away to the north of here some eight miles to a town called Kaldakwadi. Here some nineteen persons, nine men and ten women, were received to the church this morning. My father has been stopping there for several days, and we gathered quite a company of helpers to welcome the newcomers

"The fact that so large a number of people were received into the church is not the only thing of interest, but Kaldakwadi is the first of a long line of villages which are ready to accept Christianity. Our line of work has never extended very far in that direction, and lately we have done almost nothing in that region. But now from the northern line of our

present work to the Godavery River there are a number of villages calling for teachers, and professing adherence to Christianity. These villages begin with Kaldakwadi on the west. Three quarters of a mile away is Maktapur; three miles to the north is Zalke; two miles to the east is Salabatpur, a large market town; four miles to the east is Shirasgan; south three miles is Pimpari; and so on until you get to the extreme northeast corner of this county, where you find Kalegaw."

Mr. Fairbank speaks of this place as one not heretofore visited by a preacher, and the whole region is free from adverse influences such as sometimes hinder missionary work; and he adds:—

"The question to me, however, is a question of ways and means. It is useless to enter this field without a force of teachers to back the work up.

"In Kaldakwadi, for instance, they must have a teacher at once, and I first planned to give them a teacher, and then arranged for having them admitted to the church. The next thing is to provide them with buildings. At present in Kaldakwadi there is a house for the teachers to live in, and a thatched shanty, used until now for a stable, where they will have their children sit and study. But soon something else must be provided, and that is a great cause of anxiety to me. Every year since I came I have spent more than was allotted me on village school buildings and the repairs thereon.

"This year I received \$250 extra for this special purpose, and yet the end of the year comes and there is a deficit. The \$100 from Mr. R—— have been most welcome, and I hope to get three buildings out of that sum. Two I am going to build in Newase. I hope \$100 will be sufficient for these, but in doing so I am cutting down some of the trees in this yard at Wadale which are suitable for building timbers, and so save at least one third of the expense. One other building I shall put up at Lawkhede. But what am I to do next year with new places like Kaldakwadi opening before me so propitiously, and all the former places to keep

in repair, and to provide with new buildings where necessary?"

Since the above was in type a letter from Mr. Abbott, dated November 26, has been received, reporting the

#### ORGANIZATION OF THE CHURCH.

"I am very glad to make mention of the organization of a church at Roha on the 18th inst. A council composed of pastors and delegates, with Mr. Gates and myself, went there and formed the church. It begins its life with seventeen members. This is the first church of our mission in the Konkan, outside of Bombay. For the last nine years I have had this hope in view, and feel very happy at its accomplishment. Two of that number belong to a village near Roha. A young Brahman, a former pupil, has now openly asserted his intention of being baptized, and many seem interested, so I have great hopes for that little church. Every member of the newly formed church is giving the full tithe of his income, and with it supports a Bible reader to preach the gospel to the people around."

#### THE SCHOOL AT BOMBAY.—A SINGULAR SUSPICION.

Mr. Edward Hume writes from Bombay, December 5:—

"You will be gratified to hear that in the Government Educational Report for the past year our school is one of ten of the 'Aided Schools' in the Presidency to which 'particular praise is given.' It is the only mission school which is thus commended. We have felt very much encouraged that this notice of the school should have come before we leave it; and I take great pleasure in reporting the matter to you, in order that you may understand what estimate is placed upon it by the officers in the Educational Department, who are the only ones able to fairly compare all the schools of the Presidency."

Miss Millard writes of an incident which shows how suspicious the people are of the missionaries and of the effects of their Christian teachings:—

"Yesterday a strange message was sent me by my teacher in Worli. Five days ago a Brahman boy, the son of the postmaster, was missing; and after much vain search my teacher's husband was accused of having hidden him away, because the boy had been seen to listen with interest to his street preaching. After a day or two the parents received a postal-card from him, saying, 'Fear not; my caste is not broken.' This confirmed them in the belief that we had hidden him away and that he had had some thoughts of breaking his caste."

"My school is closed, as none of the children are allowed to come, and the police are making search for the boy, of whom we really know nothing. The work will not be interrupted long, I hope; indeed the school has been closed two or three times on just such pretences. These things but show us that the preaching and teaching have not been in vain there, that these thoughts are working in their minds, and although our work is stopped for a time, this is far better than to have stolid indifference."

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#### Madura Mission.

#### CONDITION OF THE CHURCHES.

MR. JOHN S. CHANDLER, of Madura City, in replying to certain inquiries as to the condition of the churches and their efforts toward self-support, presents some considerations which should be borne in mind by Christians in this country. He says:—

"It is true that the people do not feel a proper responsibility for the work, and it is our constant aim and endeavor to make them feel it. In doing this we have certain obstacles that are to be overcome. The people are under a patriarchal government, and always have been, and they look to the authorities above them to do as much as possible for them. There is not a made-road in all this district that is not kept in repair by the government, and as soon as the

officials cease to use a road and to spend money for its repair, it goes to ruin, for the people, though they may continue using it every day, will not spend a rupee for its repair. So it is with bridges—there is not a bridge that has not been constructed by the government. The spirit of the country is such that when a man has paid his taxes he feels no responsibility about roads or public works or education or even the sanitary condition of his own neighborhood.

"And this spirit has sway among the people after they become Christians. They even think that the missionary is a new party, added to the government, to do for them everything that is necessary. When they bring their offerings they feel as if everything else must be done for them irrespective of themselves and the amount offered by them.

"Our mission took an important step to overcome this when it laid down the rule that every pastor must be ordained by councils from the churches themselves, and again that the pastors must be supported by the churches; and these two principles have taken root. Another principle that has taken root to some extent is the necessity of the people's doing some evangelistic work on their own account, and in nearly every station there is an evangelist supported by the helpers with a little aid from those not in the mission employ. These two efforts, the support of pastors and some evangelistic work, are quite sufficient to use up all the contributions that the people can raise, and they are represented by the work of the Native Evangelical Society and its branch societies."

#### CASTE PREJUDICES.

Mr. Chandler then speaks of other efforts made to awaken the energies of the people, and of a matter bearing on this subject:—

"Another difficulty is the diversity of castes from which our Christians come, between thirty and forty being represented in our community. In heathenism these are all separate from one another and in Christianity they cannot

be perfectly united until the lapse of several generations. Even when the more enlightened feel the evil, yet their social and public interests run in such different directions that they feel united with one another chiefly in the church and through the missionary. The more ignorant cannot rid themselves of caste prejudices and only time can work a change among them.

"When one of our churches was selecting a candidate for the pastorate the best man in my opinion and that of my fellow-missionaries was one of a different caste from that of the people, and the best man in the church, the deacon, favored him, but the rest of the church would not vote for him. For the sake of putting the responsibility on them I yielded my preferences and united with them in the ordination of their own relative. And yet in doing so the separation of that church from other churches is continued. There is therefore but little union of interest and sympathy between the churches as societies. What union there is, is nearly confined to individuals, mostly mission agents, who have risen above the trammels of caste."

#### *North China Mission.*

##### APALLING DISTRESS.

LETTERS from this mission make constant reference to the suffering which is witnessed on all sides arising from the famine. In the midst of all this distress, there is much to cheer the hearts of the missionaries in reference to their religious work. There are willing listeners, and in many places a number of hopeful inquirers. We select a letter from Mr. Stanley, of Tientsin, as representing the state of affairs arising from the famine. In speaking of a tour which he had made with Mrs. Stanley, he writes, November 29:—

"Our work lies on either side of the Hsia Hsi River, a stream having very little water in the dry season, but, like other streams, overflowing its banks frequently during the rainy season. This

point of work is over 100 miles distant from Tientsin, and the greater part of the land on both sides of this stream had been inundated, and much of it was still under water. At this place only the west side had been overflowed (this was in July), and to the depth of ten feet or more, and for about six weeks. The wheat harvest was good and gathered before the waters came, but the growing autumn crops were entirely destroyed, which includes the winter supply of fuel as well, since the country villages and all the poorer classes depend wholly on the stalks and roots of their grain, and such grass as they can rake from the ground. Thus the mass of the population is left very destitute, and about half the population of these flooded regions must be assisted, or go out to beg their food during the winter.

"The government has made large appropriations of grain and money for the purpose of relief, enough, I am convinced, if honestly administered, to prevent suffering and starvation throughout this province. We have heard of places where the amount of about twelve and a half cents has been given to adults and half this amount to children, with the intimation that this is all they can expect during the winter. This is little less than a mockery in view of the facts that ample provision has been made for all, that hundreds are suffering and thousands will perish for lack of food before the winter is over, and that officials are fattening from this fund. These are facts known to every observer."

#### EFFORT AT RELIEF.

"Foreigners here are contributing and soliciting funds to be administered under

their own supervision. Ten villages not far from Tientsin have been assigned to us, and arrangements are nearly completed for the first monthly distribution. Indeed, two villages are receiving their allowance from the hands of two missionaries to-day. As rapidly as the tickets can be prepared, the remaining eight will be relieved—all say within four days. Others besides the missionaries are taking a deep interest in this matter. I have been made chairman of the committee for this work.

"The examination of these villages revealed a condition of poverty that beggars description. I know of no standard by which to compare it that would be intelligible to foreigners. The food we found them eating consisted mainly of the poorest quality of the lowest grade of large millet, ground up 'husk and all,' with which is mixed such weed and reed seed as can be gathered from the marshes or scraped together in any other way. We have about 10,000 names on our list as recipients of relief, representing scarcely one third of the entire membership of the families. It is safe to say that from 30,000 to 40,000 persons will be directly benefited by our monthly distribution of about \$3,000 gold. It may be necessary to increase the sum in midwinter. More funds are needed; and if any friends of the suffering desire to assist in this good work, they can forward them through the Treasurer of the Board, Mr. Ward."

Writing a few days later, December 5, Mr. Stanley says that he had effected the first distribution in the ten villages allotted to foreigners, reaching over 4,380 families, spending for their relief about \$3,000 in gold.

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## Notes from the Wide Field.

### INDIA.

THE EXPOSITION OF THE REMAINS OF ST. FRANCIS XAVIER. — Old Goa, the great city of Portuguese India, was greatly excited early in December by the ceremony of the exposition of the remains of this saint. Indeed the matter affected a large part of India, for we find in *The Madras Mail* an advertisement of the railway company offering excursion tickets from Madras to Goa for this occasion at a fare and



a half. In a country where paganism has for centuries been fostered by pilgrimages to sacred shrines, this pagan phase of Romanism proved most attractive. There were present at Goa, by estimate, about fifty thousand persons. This fête was ushered in by booming of guns and the blare of trumpets. Booths were erected, and races and other amusements were provided. The ecclesiastical ceremony was prolonged, crowds of priests and acolytes being present, and on the night of the third of December a grand pyrotechnic display was made. During the evening the body of St. Francis Xavier was transferred from its ordinary resting-place to the sacristy, and was carried by priests and soldiers. The papers state that the night was spent by the people in the refreshment booths, "in which there was much carousing."

The last exposition of these remains was in 1878, though formerly they were exposed once each year. It is said that in the middle of the sixteenth century a Portuguese lady bit off one of the toes of the saint when kissing it, and later, the right arm was severed from the body by order of the Pope and sent to Rome, where it was divided into four parts. The report of this latest display, given in *The Madras Mail*, represents the scene, even in the church, as one of wild confusion. It is in the line of the superstitions of the Hindus, but what possible aid can it render toward their elevation? It is a travesty on Christianity, and will only serve to blind the mind of the Hindus to the truth that the religion of Jesus Christ requires purity of heart.

This celebration at Goa reminds one of the change that has taken place since the Inquisition had full sway in that region. The branch of the Inquisition that had its centre at Goa was as cruel as in any other portion of the world. The dungeons and the tortures were of the worst sort; even many who were dead, if they had left behind considerable wealth, were sometimes accused of heresy, and their disinterred remains were burned and their estates confiscated to the Holy Office. Rome has changed its methods, but it has done little to elevate the people of its Indian province.

THE NATIONAL CONGRESS. — A large body of gentlemen, bearing this name, assembled in Calcutta, near the close of December last, to discuss matters relating to the social and political interests of India. A notable feature of the Congress was the presence of men representing so many different races and creeds, Hindus, Mohammedans, Parsees, and Christians being included among the speakers and in the audience. No British officials attended. A special meeting was held, December 28, of those interested in social reform, at which over a thousand persons, representing all castes, were present. The reformers quoted the Shastras as sustaining their positions that certain modern customs were a departure from the primitive teachings. On the question of infant-marriage the Congress unanimously resolved that the age of marriage ought to be raised to twelve years in the case of girls, and eighteen years for boys. Such proposals as these among the Hindus indicate a growing sentiment against what has been a common practice in India and the source of untold misery.

THE SALVATION ARMY. — It appears from a statement in *The Indian Witness* that within the last eight years 225 European and Canadian "officers" of the "Salvation Army" have come to India, most of them having come within three years. Of these 225, more than 20 have died, 100 have left the Army or returned to England broken in health, and about 120 still remain. There are some pitiful stories of suffering and death caused by the attempt of the Army to support its officers on five pounds a year in addition to what they can get from the people.

STEDFASTNESS AMID PERSECUTIONS. — We find in *The Harvest Field* some items relating to the persecutions which are endured by those who become Christians. It reports that a Brahman student of the college at Negapatam had been converted, and proved himself faithful, but having gone to Bombay he was baptized by Rev. Mr.

Abbott, of the American Board's mission. His friends tried to lure him to his home by telegraphing him that his mother was dying, but it was discovered that it was a ruse, and he did not return to meet the trouble and trials he would have been compelled to endure. The writer in *The Harvest Field* says: "It is almost impossible to resist the awful pressure that is brought to bear upon young converts by their family relations, and this is but one of the many dreadful trials that a person of high caste has to endure in becoming a Christian."

*The Harvest Field* quotes an interesting account from *The Methodist Recorder* of the village of Comari, where persecution had been almost incessant, but where not only the converts stood firm but others were added to them. The leader of this company was named Peter, who bore the brunt of the persecution, but who had often said, "I must go away. I cannot longer endure this, but must seek a place where I can serve God in peace." He, however, remained, and recently the elder of the district was to visit Comari to cheer the persecuted church. Very modest preparations had been made to receive him, but the heathen were greatly irritated. That night the house of Peter was burned, and he and his wife barely escaped suffocation, only to find six or eight armed men behind the house ready to attack them. The poor man lost everything except life, including the rack of corn in which was his food for the next season. It was naturally feared that such violence would deter the six or seven adult candidates for baptism who were to be received the next day. Would the converts shrink under such persecution? The report says: "Not a man wavered; every Christian in the village was at his place in our little school and chapel, and every prepared candidate boldly stepped forward to profess his faith in Christ. The days of persecution are not over, nor the days of bold confession of Jesus."

GOSSNER'S MISSION. — This mission, founded by Pastor Gossner, of Berlin, in 1844, was most seriously broken in upon by the going over, in 1869, of a large portion of its converts to the English Society for the Propagation of the Gospel, but it is still a most vigorous missionary body. They are at work among the Kols of Chutia-Nagpur, and are wonderfully successful. Within the last twelve months 10,073 have been baptized and 2,796 have broken caste and come under Christian instruction. There are now in the mission 167 churches, with 11,552 full members, and a Christian community of over 35,000. The leper asylum of the mission has been recently blessed with many conversions.

#### CHINA.

MISSIONARY SUCCESS IN CHINA. — A writer in *The Church at Home and Abroad*, Rev. Mr. Smith, of Shanghai, affirms that, notwithstanding all that has been said in regard to the success of Roman Catholic missions in China, at the present rate of increase the Protestants will number more converts at the end of one and a half centuries than the Roman Catholics now number, at the end of six centuries. Every one knows that the great difficulty in reaching the Chinese has been their overweening confidence in their own greatness and wisdom. Any suggestion from a foreigner seemed an impertinence. As an illustration of their conceit, we may mention an inquiry made of one of our missionaries by a native to whom he was exhibiting some charts of the heavens. Looking carefully over the charts the man soberly asked, "And where is China?" On what has been accomplished in the removal of this obstacle to missions we quote from the writer already alluded to. "It is impossible for any one unacquainted with the Chinese to understand the immense barrier of conceit and prejudice that separated the people from the missionaries and the gospel. There was at first nothing that the outside barbarians could give to the followers of Confucius that was worth the having. They gloried in their shame and despised that which we

esteem. They doubted our humanity, and hated us with a perfect hatred. There was nothing in our religion or civilization that they desired. All their ideas of education, civilization, and propriety were different from our own. I emphasize *propriety*, for that is the end of the Chinaman's life, when he has once risen above the mere struggle for existence. Over large parts of China this picture of affairs is still a true picture. But there are places, there are many instances, in which a change has come. We have succeeded in convincing the people that we are really human beings. We have taught them that there are in our possession treasures of knowledge. We have thus shaken the citadel of their pride and broken their armor of prejudice, so that we have really brought about a revolution in their attitude towards Christianity."

## AFRICA.

LONDON SOCIETY'S MISSION. — Information from the London Society's missionaries has been very meagre of late, but *The Chronicle* for January contains letters from Urambo reporting the safety of the missionaries, the death of the chief of the Unyamwezi, and the choice of a son of Mirambo to fill his place. The house of Rev. Mr. Shaw was set on fire by an incendiary and all his goods were destroyed, the saddest loss being the manuscripts of the vocabularies and the translations of the Gospels of Mark and Luke in Kinyamwezi. Affairs in the region of Urambo are very unsettled. The whole Ugogo country is in arms against the Germans and while many chiefs have submitted to German authority, others are proving refractory. Dr. Wolfendale, of the London Society, reports the many exactions of the native chieftains, and he believes that, had it not been for the German force with which he took refuge, the missionaries would have been slaughtered. This is certainly a critical time in this region of Central Africa, but it is to be hoped that the natives will come to recognize the beneficent intentions of the British and German colonists. In Fwambo, south of Lake Tanganyika, the situation is made difficult by the tribal disputes, so that the people will not settle where the missionaries are. On the extreme north end of the lake, Mr. Swann has found a region densely populated by a "fine, manly, intelligent, kindly, though somewhat treacherous race of people" who heretofore had not seen white men. The directors of the London Society would gladly open a work in that region had they the men and the means.

KHAMA'S MARRIAGE. — This notable Christian chief, about whom we have recently given many favorable reports, was recently married to the widow of one of Sechele's sons. This woman brought with her a letter of church membership, and the notable thing about the affair was that it was managed in the most simple manner, after a Christian form, and quite in contrast to the ordinary practices among the tribes. He was married without any noise and without special feasting, and immediately went about his duties as usual.

GERMAN EAST AFRICA. — The quarrel between Wissmann and Emin Pasha has not been settled, but the German Chancellor thinks that both of these officials can remain in service. Reports from Zanzibar state that Emin is engaged in constant hostilities with the Arabs and others in the region south of Lake Victoria, and that many natives have been killed. In the *Deutsche Colonial Zeitung* there is a letter from Emin Pasha, in which he gives details of his plan for the colonization of German East Africa. Briefly, it is this: first, he would establish a central post at Tabora, in the interior, and would place there a garrison of 150 men; then he would found three or four other posts, each with a force of 100 men under a German officer. At first these soldiers should be coast men, but gradually the natives of the interior would be employed in their stead, especially freed slaves. A series of smaller stations would

then be established, each under German command, and the local chiefs would be called upon to meet part of the expenses by tributes of ivory, while the natives would furnish wheat. The importation of arms and powder should be forbidden. Efforts should be made to acclimate the domestic animals of Europe, and each soldier should have a piece of land to cultivate. The first expenses would have to be met by the imperial government, which would have to disburse a million and a half, but "in three years probably" the country would be in condition to pay all the cost. As to the Arabs, instead of trying to expel them, it is necessary to arrange with them and to work for the gradual suppression of the slave-trade.

THE GERMANS AND MISSIONS. — The *Revue des Missions Contemporaines* reports that the imperial chancellor of Germany, Herr von Caprivi, has chosen as his adviser in matters touching the evangelization of the German colonies, Herr Jacobi, formerly secretary of state. This choice is considered an excellent one, Herr Jacobi being a member of the committee of the Missionary Society of Berlin and devoted to the cause which he is to represent in the imperial councils. This nomination shows the importance which the German government attaches to missions in the colonies and its desire to favor their development. It is supposed that Herr Jacobi will be called to take the position of advocate of the missionary societies with the government, and in some degree to supply the lack of an authorized and common head, such as Catholic missions have in the person of the Pope.

THE ZAMBESI MISSION. — M. Coillard writes to the *Journal des Missions* that the pupils whom he described in a previous letter as buying books and reading them with avidity are "still terribly savage." "They will not bear constraint long at a time. Most of them have their own cattle, their slaves, their villages. There they are masters. So it often happens that under pretexts the most foolish they make off to enjoy their fishing and canoeing, and the adulation of their subordinates. When they come back, others go; and adieu to progress." One great exception to this is found in the case of Litia, the king's son. He positively and persistently refused to sacrifice at the graves of his ancestors, even when entreated to do so by the queen for the sake of his sick brother, Kaiba. He dresses like a European, has built himself a little house and furnished it with a bed, tables, chairs, and *étagères* of his own making, and it is always a model of neatness and order. He has renounced pagan practices and ornaments and thrown away his charms. "I do not know," says M. Coillard, "what delays his openly declaring himself for the Lord, for we believe the grace of God is surely working in his heart. A precious quality for the position he may one day occupy is a force of will uncommon in so young a man. He has great influence and, though more and more popular, he permits no familiarities." The king, Lewanika, his father, still holds out stoutly against all sorcery and slave-trading, and publicly congratulates himself on having in his missionaries humane men who second him. "Our poor Lewanika! why must he halt in this good way? One day when he was with us and we were singing, each one choosing a hymn, I asked him to choose one also. 'One!' said he; 'but they are *all* full of Jesus!'"

UGANDA MISSION. — The English Church Missionary Society, on December 30, received news from Uganda down to August 15. The Christian party had again defeated the Mohammedans, and peace was restored, Mwanga ruling without dispute. The Protestant Christians had completed their church edifice, which is eighty feet long. The services were crowded, many having been baptized and others being applicants for baptism. The work of translating the Scriptures was actively progressing. Since the date of this dispatch Bishop Tucker and party have doubtless reached Uganda, and their presence and counsels will serve to greatly strengthen the Christian party.



## Miscellany.

### BIBLIOGRAPHICAL.

*Honda the Samurai. A Story of Modern Japan.*

By William Elliot Griffis, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This book is dedicated "to the noble band of missionaries, living and dead, who have done so much to make the New Japan that is and the Christian Japan that is to be." The author, whose life in Japan is well known, writes of that which he saw and heard there during those formative years from 1871 to 1875, and aptly compares the knowledge gained by a residence in the country to the designs of a stained-glass window, better understood from the church aisle than from the street. He is "the only living American who saw the Japanese feudal system in operation, and who witnessed its downfall."

The story of Honda, a chieftain of the old feudal order, is founded on fact, and serves as a thread on which are strung lively descriptions of Japanese customs, with historic accounts of recent events. Many of the characters were Dr. Griffis's personal friends or pupils. Ancient and mediæval Japan are pictured in the short stories of the first part, and the wonderful changes which followed the arrival of Commodore Perry are unfolded in the development of the narrative. It is a depository of facts relating to the history and social life and customs of the Japanese.

*My Note Book. Fragmentary Studies in Theology, and Subjects adjacent thereto.* By Austin Phelps, D.D., LL.D. With a portrait. New York: Charles Scribner's Sons. 1891. 12mo. pp. 324. Price, \$1.50.

The heart of man is the same the world over, and so is the gospel of Jesus. How to bring them together effectively is the same problem, largely, at home and in heathen lands. In this book a master in Israel dispenses ripe wisdom, fitted for every land and clime. Conscience and its allies, our sacred books, theistic and Christian types, the theological basis of the true theory of missions, the personality of the preacher, and the future of Christianity are among the important practical themes here treated in the suggestive and instructive way in which the beloved and now sainted author had great preëminence. As his final utterance it has a pathetic and solemn interest.

Missionaries in foreign lands who have been pupils of Professor Phelps will thank us for calling their attention to this volume from the pen of their revered teacher.

*The Sunday-school Primary Teacher's Manual.*

By Louise Ordway Tead. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This is justly called "a complete working outfit for a primary teacher." A great variety of exercises and Bible lessons are given, with a good collection of primary songs. The book would be very helpful and suggestive to missionary teachers in planning for their work among the children.

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## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For the new Queen of the Hawaiian Islands: that her reign may be prosperous and conducive to the advancement of Christ's kingdom in her own dominion and on other islands of the Pacific. (See page 79.)

With thanksgivings for the safety of our missionaries at Bihé during the recent troubles, let there be prayer that the new political arrangements may be such as shall open the way more freely for the preaching of the gospel. (See page 108.)

### ARRIVALS AT STATIONS.

November 6, 1890. At Tai-ku, Shansi, Miss Rowena Bird and Miss T. D. Hewitt.

December 6, 1890. At Foochow, China, Mrs. Sarah L. Woodin.

## ARRIVAL IN THE UNITED STATES.

January 23. At Chicago, Miss Ada Haven, of the North China Mission.

## DEPARTURES.

February 11. From New York, Rev. and Mrs. Fred R. Bunker, to join the East Central African Mission.

## MARRIAGE.

December 31, 1890. At Kalamazoo, Mich., Rev. Fred R. Bunker, of Olivet, Mich., to Miss Belle H. Richards, of Kalamazoo.

## DEATHS.

A telegraphic dispatch received at the rooms of the American Board, February 3, announces the death of Mrs. Sallie V., wife of Dr. J. H. Ingram, of the North China Mission.

November 28, 1890. At Berkeley, California, Mrs. Lydia P. Huggins, formerly a missionary of the American Board among the Dakota Indians. Mrs. Huggins was the last of the party of Rev. Thomas S. Williamson, who went into the wilds of Minnesota in 1835. Two of her sons were slain in the "Minnesota massacre." "The Bible, the *Missionary Herald*, and *The American Missionary* were her last companions."

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. *Resume* of the events on Ponape, Micronesia. (Page 105.)
2. New openings in the Marathi Mission. (Page 114.)
3. Condition of the churches in the Madura Mission. (Page 116.)
4. The conflict and deliverance at Bihé. (Pages 108-111.)
5. The grace bestowed upon the churches in Koordistan. (Pages 111-114.)
6. Palsied Hatton of Marash. (Page 131.)
7. America's "sphere of influence" in Africa. (Page 100.)
8. Items from India. (Page 118.)
9. Plan for a "Foreign Missionary Sunday." (Page 95 and the last page of cover.)

## Donations Received in January.

## MAINE.

Cumberland county.	
Falmouth, 1st Cong. ch. and so.	13 00
Portland High-st. Cong. ch., 200;	
Hannah Watts, 46; Francis K.	
Swan, 50; George Plummer, Coll'r,	
30; "Debtor," 10,	336 00
Westbrook, 2d Cong. ch.	56 66—405 66
Franklin county.	
Farmington, 1st Cong. ch. and so.	171 00
Hancock county.	
Castine, Rev. A. E. Ives, 7; M. F.	
and M. J. Cushman, 1,	8 00
Ellsworth, Cong. ch. and so.	11 00
Orland, H. T. and S. E. Buck, 20;	
Mrs. M. F. Trott, 3; A friend, 10,	33 00—52 00
Lincoln and Sagadahoc counties.	
Southport, M. A. Beal,	10 00
Oxford county.	
Bethel, Cong. ch. and so.	25 65
Penobscot county.	
Brewer, 1st Cong. ch. and so.	17 00
Hampden, Cong. ch. and so.	2 39—19 39
Washington county.	
Calais, 1st Cong. ch. and so.	19 00
Dennysville, Cong. ch. and so.	14 98—33 98
York county.	
So. Berwick, Cong. ch. (of wh. 100	
from Mrs. M. Burleigh, to const.	
Mrs. A. A. BURLEIGH, H. M.), to	
const. LUCY A. KEAVS, H. M.	250 00
	967 68

## NEW HAMPSHIRE.

Coös county.	
Hazen's Junction, H.	10 00
Grafton county.	
Hanover Centre, Cong. ch. and so.	1 90
Lebanon, Cong. ch. and so.	50 00
Orford, John Pratt,	15 00—66 90
Hillsboro county.	
Amherst, G. W. Bosworth,	2 00
Francetown, Cong. ch. and so.	19 31
Greenville, Cong. ch. and so.	10 00
Hancock, Cong. ch. and so.	25 00
Manchester, Franklin-st. Cong. ch.	67 32—123 63
Merrimac county.	
Concord, West Cong. ch., 33; A	
friend, 5; Rev. H. P. Dewey, 4,	42 00
New London, Seth Littlefield,	18 00
Pembroke, 1st Cong. ch., 20.73; Mrs.	
Mary W. Thompson, 10,	30 73
Penacook, Rev. A. W. Fiske, for	
Japan,	14 00—104 73
Rockingham county.	
Atkinson, Cong. ch. and so.	56 10
Chester, Cong. ch. and so.	50 00
Derry, 1st Cong. ch. and so.	58 00
Epping, FRANK W. SPAULDING, to	
const. himself, H. M., for Japan,	100 00
Exeter, Nath'l Gordon, for Theol.	
Sem'y, Tung-cho,	125 00—389 10
Strafford county.	
Farmington, Cong. ch. and so.	12 54
Sanbornton, Cong. ch. and so.	13 75—26 29
	720 65

Legacies. — Greenville, Lucy M. Mer-  
 riam, by George F. Merriam, Ex'r, 100 00  
 Hanover, Andrew Moody, by E. K.  
 Ruggles, Trustee, 50 00  
 Milton, Clarabel S. Abbott, by Al-  
 bert O. Mathes, Ex'r, 2,833 84—2,083 84  
 3,704 49

VERMONT.

Addison county.  
 Vergennes, Cong. ch. and so. 15 00  
 Bennington county.  
 Bennington, 2d Cong. ch. and so. 72 06  
 Cavendon county.  
 Barnet, Cong. ch. and so., 62.39:  
 Alexander Holmes, 20 32 30  
 St. Johnsbury, North Cong. ch.,  
 313.39: 1st Cong. ch., 10.56, 323 95—406 45  
 Chittenden county.  
 Burlington, Mr. and Mrs. W. B.  
 Howe, 25 00  
 Essex, Cong. ch. and so. 2 70  
 Essex Junction, Cong. ch. and so. 13 00—45 30  
 Essex county.  
 Green, Lucy E. Rice, 2 00  
 Hamouille county.  
 Cambridge, Mrs. C. Safford, 4: Mr.  
 and Mrs. S. M. Safford, 6, 10 00  
 Orange county.  
 Chelsea, Cong. ch. and so. 16 03  
 Fairlee, A friend, 2 00  
 Stratton, N. B. C., 5 00—23 03  
 Orleans county.  
 Barton, M. F. 5 00  
 Derby, Mrs. F. A. McPherson, 10 00  
 Newport, 1st Cong. ch. and so. 9 13  
 No. Craftsbury, Cong. ch. and so. 5 50  
 W. Charleston, Cong. ch. and so. 17 12—46 77  
 Rutland county.  
 Benson, Mother and daughter, 25 00  
 Washington county.  
 Montpelier, Misses Fisk, 10 00  
 Windham county.  
 Danvers, Cent. Cong. ch., m. c. 37 36  
 Townsend, Mrs. C. H. Smith, 2 50  
 Westminster, A friend, 3 40—43 26  
 Windsor county.  
 Quechee, Cong. ch. and so. 21 29  
 Rochester, Cong. ch. and so. 15 00—36 29  
 —, Nameless, 100 00  
 835 36

MASSACHUSETTS.

Barnstable county.  
 Centerville, Cong. ch. and so. 10 00  
 Dennis, 2d Cong. ch. 16 50  
 Yarmouth, Rev. John W. Dodge, 25 00—51 50  
 Berkshire county.  
 Adams, Miss Emily J. Haselton, 5 00  
 Centerville, Rev. J. Jay Dana, to  
 const. Rev. A. Lawrence, H. M.,  
 for A friend, 5, 55 00  
 Hinsdale, Cong. ch. and so. 21 85  
 Painesville, James H. Dunham, de-  
 ceased, 100 00—181 85  
 Bristol county.  
 Attleboro, 1st Cong. ch. and so. 7 62  
 No. Raynham, Cong. ch. and so. 2 00  
 Rehoboth, Cong. ch. and so. 5 26—14 88  
 Brookfield county.  
 Braintree, 2d Cong. ch. and so. 3 24  
 Brookfield, Cong. ch. and so. 33 00  
 Danvers, 1st Cong. ch. and so. 23 24  
 Grove Village, Evang. Free ch., with  
 other dona., to const. L. W. Car-  
 ters, H. M. 47 11  
 Gosham, Cong. ch. and so. 24 50  
 Southbridge, Cong. ch. and so. 64 79  
 Spencer, Cong. ch. and so. 380 15  
 Warren, Cong. ch. and so. 51 00  
 West Brookfield, Cong. ch. and so. 20 66—642 29

Essex county.  
 Andover, South Cong. ch. and so. 114 25  
 Lawrence, Lawrence-st. Cong. ch.,  
 40: Trinity Cong. ch., 46.29, 36 29—160 54  
 Essex county, North.  
 Georgetown, 1st Cong. ch. and so. 24 50  
 Haverhill, Centre Cong. ch., 125:  
 West Cong. ch., 15, 140 00  
 Ipswich, 1st Cong. ch. and so. 23 48  
 Merrimac, Cong. ch. and so. 100 00  
 Newbury, 1st Cong. ch. and so. 17 78  
 Newburyport, —, 5 00  
 West Newbury, 2d Cong. ch. and so. 12 25—129 01  
 Essex county, South.  
 Gloucester, Evang. Cong. ch. 130 60  
 Lynn, Central Cong. ch. 140 00  
 Northend, 1st Cong. ch. and so. 63 00  
 Salem, South Cong. ch. and so. 26 00  
 West Boston, Cong. ch. and so. 5 00—111 60  
 Franklin co. Aux. Society. Albert M.  
 Gleason, Tr.  
 Northfield, Cong. ch. and so. 5 00  
 Orange, Central Cong. ch. 46 31  
 Shelburne Falls, Cong. ch. and so. 2 00—72 92  
 Hampshire co. Aux. Society. Charles  
 Marsh, Tr.  
 Haverhill, Cong. ch. and so. 1 17  
 Hingham, 2d Cong. ch., to const.  
 Lewis E. Bellows, H. M. 117 46  
 Huntington, 2d Cong. ch. 4 84  
 Northampton, Cong. ch. and so. 25 00  
 Northampton, Cong. ch. and so., 28.17:  
 E. F. Morris, for Japan, 100, 128 17  
 Palmer, 1st Cong. ch., 11.36: Mrs.  
 William Korte, for teacher, care  
 Rev. H. Fairbank, India, 50, 61 36  
 Springfield, 1st Cong. ch., 100, South  
 Cong. ch., 124.44: Memorial Cong.  
 ch., 3 65: Olive ch., 36: A friend,  
 for Japan, 5, 469 09  
 West Springfield, 1st Cong. ch., 33:  
 A friend, 5, 38 00—500 32  
 Hampshire county.  
 Amherst, College Cong. ch. 183 51  
 Easthampton, 1st Cong. ch. 65 32  
 No. Hadley, Cong. ch. and so., with  
 other dona., to const. Mary F.  
 Davis, H. M. 50 00  
 Northampton, 1st Cong. ch. and so. 627 48  
 Westhampton, Cong. ch. and so. 36 25  
 Williamsburgh, Cong. ch. and so. 40 70—1,003 72  
 Middlesex county.  
 Cambridge, Shepard ch. and so. 1,359 17  
 Cambridgeport, Pilgrim Cong. ch.,  
 towards salary of Rev. J. K.  
 Browne, 100: A friend, 100, 200 00  
 Concord, Cong. ch. and so. 48 22  
 Everett, Mystic Side Cong. Union, 7 40  
 Framingham, Plymouth Cong. ch. 191 42  
 Lexington, "Lex," 50 00  
 Linden, Mrs. —, 10 00  
 Lowell, Kirk-street ch. 607 00  
 Natick, 1st Cong. ch. and so. 100 00  
 No. Woburn, Cong. ch. and so. 7 00  
 Somerville, Rebecca Whitcomb, 100 00  
 Wakefield, Cong. ch. and so., add'l,  
 Waltham, Cong. ch. and so. 16 05  
 Winchester, 1st Cong. ch. and so. 58-04—2,748 96  
 Middlesex Union.  
 Littleton, Otis Manning, to const.  
 Mrs. J. C. Houghton, H. M. 100 00  
 Lunenburg, Evang. Cong. ch. 11 30  
 Tyngsboro, Cong. ch. and so. 5 00—116 30  
 Norfolk county.  
 Braintree, 1st Cong. ch. and so. 13 28  
 Brookline, Harvard Cong. ch. 257 14  
 East Weymouth, Cong. ch. and so. 39 00  
 Foxborough, Cong. ch. and so. 31 67  
 Hyde Park, Clarendon Cong. ch. 1 00  
 Milton, 1st Cong. ch. and so. 44 43  
 No. Weymouth, Pilgrim Cong. ch. 23 42  
 Randolph, New Year's Greeting,  
 Sharon, A member of Cong. ch. 5 00  
 St. Weymouth, M. 1 00  
 Walpole, Cong. ch. and so. 28 65  
 Wrentham, Jemima Hawes, 100 00—615 00  
 Old Colony Auxiliary.  
 Fairhaven, 1st Cong. ch. 20 00

Plymouth county.	
Rockland, Cong. ch. and so., 40; A friend, 5,	45 00
Suffolk county.	
Boston, Old South ch., 2,524.56;	
Central ch., 2,223.14; Mt. Vernon ch., 543.72; Eliot ch. (Roxbury), 285; do., A friend, 10; do., m. c., 15; Winthrop ch. (Charlestown), 115.42; Evang. ch. (Brighton), 61.22; Phillips ch., Mrs. Alvan Simonds, to const. Rev. E. N. HARDIE, H. M., 50; M. E. and F. G. Thayer, for Japan, 25; A friend (Dorchester) for Japan, 25; Mrs. H. A. Bryant, 10; Cash, 2,	5,890 06
Worcester county, North.	
Gardner, 1st Cong. ch., to const. D. H. RAND, H. M.	100 00
Hubbardston, Cong. ch. and so.	2 50—102 50
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
East Douglas, 2d Cong. ch. and so.	32 44
Holden, E. K. and N. Perry,	7 00
Leicester, 1st Cong. ch. and so.	97 67
Webster, Hattie L. Goddard,	10 00
Shrewsbury, Cong. ch. and so.	6 50
Worcester, Pilgrim Cong. ch., 66.44; Extra Cent-a-Day Band of Union ch., 15; A friend, 15,	96 44—250 05
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 2d Cong. ch., for China, 10; to const. D. ATWOOD, H. M., 104.03,	114 03
—, Donation,	100 00
—, Worcester co., A friend,	12 70
—, A friend,	2 50
	13,691 63

<i>Legacies.</i> —Boston, Justin S. Ambrose, by C. C. Coffin and A. S. Lovett, Ex's,	
Boston, Mrs. Betsey L. Lang, by L. S. Ward, Trustee,	10,000 00
Millbury, Amasa G. Davis, by Edward F. Bisco,	75 00
No. Falmouth, James Nye, by Ferdinand G. Nye, Ex'r,	1,254 17
Richmond, Catharine H. Pierson, by Henry W. Taft, Ex'r, bal.	5 59
Templeton, Elizabeth C. D. Shattuck, by Mrs. Margaret J. Baker, Ex'x,	6,471 24
	500 00—18,306 00
	31,997 63

## RHODE ISLAND.

Kingston, Cong. ch. and so.	33 16
Little Compton, United Cong. ch.	17 36
Pawtucket, Cong. ch. and so.	37 05
Providence, Elwood Cong. ch., 131; Royal C. Taft, 250,	263 00—350 57

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so., 126.75; New Year's gift, 10,	136 75
Brookfield Centre, Cong. ch. and so.	50 00
Newtown, Cong. ch. and so.	15 00
N. Greenwich, Cong. ch. and so.	8 25—210 00
Hartford county. W. W. Jacobs, Tr.	
Bristol, A friend,	2 00
Buckingham, Cong. ch. and so.	17 00
East Granby, Cong. ch. and so.	3 45
Enfield, 1st Cong. ch. and so., to const. Rev. O. W. MEANS, H. M.	69 46
Farmington, 1st Cong. ch., 100; A friend in do., 50; both towards salary of Rev. G. P. Knapp,	150 00
Hartford, 1st Cong. ch. (of wh. 35.25 from the Hawes fund), 239.28; Asylum Hill Cong. ch., 195.81; William S. Williams, 500; A friend, 500,	1,435 09
Kensington, Cong. ch., with other dona., to const. Mrs. A. C. COWLES, H. M.	
	59 34

Newington, Cong. ch. and so.	50 41
New Britain, 1st Ch. of Christ, add'l,	7 91
Plainville, Lester P. Buell, to const. Mrs. L. M. BUELL, H. M.	100 00
Poquonock, Cong. ch. and so.	4 18
Southington, Cong. ch. and so.	36 48
So. Windsor, 2d Cong. ch. and so.	33 67
Thompsonville, Catherine Kingsbury,	4 00
Unionville, 1st Cong. ch. and so.	10 00
Wethersfield, Cong. ch. and so.	64 29—2,047 28
Litchfield co. G. M. Woodruff, Tr.	
New Milford, Mrs. J. S. Turrill,	15 00
Salisbury, Cong. ch. and so.	149 78
Sharon, Cong. ch. and so.	130 71
Thomaston, Cong. ch. and so.	11 76
Winchester, Cong. ch. and so.	4 00—311 25
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch. and so., 53.20; A friend, 10; A friend, 5,	68 20
Millington, Cong. ch. and so.	1 00
Old Saybrook, Cong. ch. and so.	39 53
Westchester, Cong. ch. and so.	20 25—128 98
New Haven co. F. T. Jarman, Ag't.	
Birmingham, Mrs. S. E. M. Brewster,	10 00
Fairhaven, 2d Cong. ch. and so.	64 43
Guilford, Kate M. Dudley,	5 00
Madison, Cong. ch., m. c.	9 06
Milford, Plymouth Cong. ch.	49 58
New Haven, Davenport Cong. ch., 130.65; College-st. Cong. ch., 128.71; 1st Cong. ch., m. c., 4.06; Mis. Soc. Yale Div. school, 44.42; A friend, 250; A. B. C., 10; J. M. B. Dwight, for girl, care Miss Jones, Africa, 1,	
Orange, Cong. ch. and so.	568 84
Waterbury, A friend,	21 65
West Haven, Cong. ch. and so.	10 00
Westville, Cong. ch. and so.	65 57
Wolcott, Cong. ch. and so.	21 66
	6 00—831 79
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Colchester, 1st Cong. ch., with other dona., to const. Rev. G. R. RANSOM and E. S. DAV, H. M.	136 98
Jewett City, 2d Cong. ch. and so.	10 08
Lebanon, Friends in 1st Cong. ch., New Year's offering,	35 00
Ledyard, Cong. ch. and so.	23 07
Lyme, 1st Cong. ch. and so.	48 83
Montville, 1st Cong. ch. and so.	30 50
Mystic Bridge, Cong. ch. and so.	16 50
New London, 1st Ch. of Christ, towards support of Rev. C. N. Ransom and to const. E. L. DA SILVA, H. M., 90.88; do., Y. S. R., 75; do., m. c., 16.71,	
Norwich, 2d Cong. ch., 180.36; Broadway Cong. ch., 100; 1st Cong. ch., 14.55,	294 91
Old Lyme, 1st Cong. ch. and so.	47 36—825 82
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	137 27
No. Coventry, Cong. ch. and so.	90 00—227 27
Windham co.	
Brooklyn, 1st Trin. ch.	48 00
Pomfret, 1st Cong. ch. (of wh. 6, m. c.),	177 85
Putnam, 2d Cong. ch. and so.	27 20
So. Killingly, Cong. ch. and so.	23 00
Thompson, Cong. ch. and so.	57 50—333 55
—, Eastern Conn., A lady, extra,	100 00
	5,015 94

<i>Legacies.</i> —New London, Mrs. Anna H. Perkins, by Henry R. Bond and Henry C. Haven, Ex's,	
Rocky Hill, Rev. Asa B. Smith, add'l, by Rev. Elijah Harmon, Ex'r,	5,000 00
West Hartford, Mrs. Abigail P. Talcott, by E. A. Whiting, Trustee,	60 00
Woolbury, Henry S. Curtiss, by Geo. M. Woodruff, Trustee,	75 00
	1,613 82—6,748 82
	11,764 76



## NEW YORK.

Albany, 1st Cong. ch.	44 77
Brooklyn, Lewis-ave. Cong. ch., with other dona., to const. F. A. YARD, Mrs. M. E. KENT, and Rev. WILLIAM EDDY, H. M., 151-50; S. S. of New Eng. ch., for native preacher, Madura, 31.94; T. A. Watson, for do., 40,	223 44
Buffalo, Pilgrim Cong. ch.	9 73
Busti, Eli Curtiss,	5 00
Canaan Four Corners, Mrs. A. Barstow,	12 00
Catskill, John Doane,	20 00
Clifton Springs, Mrs. H. D. Lyman, for Japan, 10; Miss Lucy D. Lyman, for do., 10,	20 00
Durham, WILLIAM CRAWFORD, to const. himself, H. M.	112 50
Ellington, Cong. Sab. sch., for East Turkey,	2 54
Jack's Reef, Mary H. Goodhue,	1 00
Jefferson, Mrs. C. Nichols,	2 00
Lawrenceville, Lucius Hulburd,	10 00
Lockport, East-ave. Cong. ch.	40 00
Moriah, Cong. ch. and so.	12 15
New Lebanon, Cong. ch.	15 00
New Village, Cong. ch.	5 00
New York, Calvary Presb. ch., 20; Br. Tab., add'l, A. D. F. Hamlin, 5; H. B. STILLMAN, to const. himself, H. M., 100; Camp Mem. Cong. ch., 4.50; Miss E. A. Dean and Miss B. Leathern, for two students in Tillipally Training School, 100; "Extra," 39; M. W. Lyon, 50; "W. C. C.," 10,	328 50
Patchogue, 1st Cong. ch.	18 93
Richmond Hill, Union ch.	28 00
Sanborn, Mrs. Abigail Peck,	12 84
Sayville, Cong. ch.	18 40
Suspension Bridge, Cong. ch.	37 71
Syracuse, Mission Circle of Good Will ch., "for Little Widows, India,"	12 00
Union Centre, J. T. Brown,	4 00
Utica, Bethesda Welsh Cong. ch., 15; Mrs. G. H. S. Maynard, for Marathi, 4,	19 00
Wading River, Cong. ch., Mrs. John Hurd,	25 00
Wellsville, Cong. ch.	40 28
West Bloomfield, Thank-offering, for the new year,	10 00
West Park, Julia A. Frothingham,	100 00
Yonkers, 1st Presb. ch.	60 00—1,249 79

*Legacies.*—Corning, Mrs. Sarah A. Mead, by Andrew Hall, Ex'r,

20 00  
1,269 79

## PENNSYLVANIA.

Forest City, Welsh Cong. ch.	5 00
Germantown, 1st Cong. ch.	4 80
Jeffersonville, Francis Whiting,	30 00
Lansford, 1st and 2d Cong. ch's,	8 00
Mahanoy City, Welsh Cong. ch.	12 38
Philadelphia, Central Cong. ch. (of which 100 from "Lancaster," and 200 for Marsovan), to const. Mrs. C. BURNHAM, Mrs. L. S. EVANS, Mrs. M. C. ADAMS, Mrs. F. M. GOODELL, Mrs. K. R. SMITH, Miss C. B. ULMER, Miss G. H. WEED, W. C. STROUD, and W. W. WOODRUFF, H. M.	868 48
Plymouth, Welsh Cong. ch.	28 60
Reading, O. S. Doolittle,	10 00
Shamokin, Cong. ch.	5 13
Scranton, Providence Cong. ch.	20 00
Wilkes Barre, Puritan Cong. ch.	3 81—996 20

*Legacies.*—Pittsburgh, William Thaw, by the Executors,

5,000 00  
5,996 20

## NEW JERSEY.

Newark, Estate of James H. Denison,	1,047 00
Newfield, Mrs. Hannah R. Howe,	15 00
Plainfield, A friend,	10 00
Summit, Presb. Sab. sch., for helper, care Mr. Sheffield,	100 00
Westfield, Cong. ch., to const. Rev. JOSEPH GREAVES, H. M.	285 65—1,457 65

## MARYLAND.

Baltimore, A friend,	9 00
—, A friend,	500 00—509 00

## VIRGINIA.

Snowville, N. M. Richardson,	1 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 100; Rev. J. L. Ewell, 13.50,	113 50
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## NORTH CAROLINA.

Oaks, Cong. ch. Woman's Mis. Society,	2 26
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## SOUTH CAROLINA.

Cheraw, Part of the tithe,	10 00
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## GEORGIA.

Atlanta, La. For. Mis. Soc. of Ch. of the Redeemer, for the Doshisha, Japan,	15 00
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## FLORIDA.

Lake Helm, F. E. Nettleton,	15 00
Orange City, Rev. J. C. Halliday,	10 33—25 33

## TENNESSEE.

Deer Lodge, Cong. ch.	5 00
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## TEXAS.

Sherman, St. Paul's ch.	41 25
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## OHIO.

Cleveland, Madison-ave. Cong. ch., 30.47; Union Cong. ch., 5,	35 47
Hudson, Cong. ch.	16 00
Jewell, T. B. Goddard,	100 00
Madison, Central Cong. ch., 9.50; Mrs. L. H. Roe, 10,	19 50
Marietta, 1st Cong. ch.	5 00
Norwalk, Y. P. Mis. Soc. (of wh. 10 for support of a girl in China),	69 30
No. Monroeville, 1st Cong. ch. and Sab. sch.	14 26
Oberlin, 2d Cong. ch.	78 61
Sandusky, Mrs. Chester Woolworth, to const. ABBIE B. WOOLWORTH, H. M.	100 00
Springfield, 1st Cong. ch.	28 33
W. Marietta, Cong. ch.	61 25—527 72

*Legacies.*—Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r,

2,500 00  
3,027 72

## INDIANA.

Angola, Cong. ch., 10; Harriet V. Quick, 25,	35 00
Indianapolis, Mayflower Cong. ch.	22 74—57 74

## ILLINOIS.

Alton, Ch. of the Redeemer,	36 51
Aurora, New England Cong. ch.	21 36
Bunker Hill, Cong. ch.	23 60
Chicago, South Cong. ch., 500; 1st Cong. ch., 132.45; Rev. and Mrs. C. A. Mack, 10,	642 45
Crete, Cong. ch.	3 25
Duquoin, Mrs. Mary A. Arms,	5 00
Elmwood, Cong. ch.	11 00
Galesburg, 1st Cong. ch., add'l,	17 60
Geneseo, Cong. ch.	109 32
Hamilton, Margaret Fairbairn,	4 00
Jefferson, Cong. ch.	20 00
Joliet, Rev. S. Penfield,	10 00
Knoxville, Rev. and Mrs. B. F. Ousley,	5 00
Lake View, Cong. ch.	4 85

Malta, Cong. ch.	22 00
Naperville, A. A. Smith,	10 00
Ottawa, Rev. M. K. Whittlesey,	10 00
Payson, Cong. ch.	32 50
Princeton, Cong. ch., 20.17; Sab. sch.	
class No. 5, for Bible reader in Cey-	
lon, 30.13,	50 30
Princeville, Mrs. Olive L. Cutter,	5 00
Ridgeland, Cong. ch., to const. O. L.	
BICKNELL, H. M.	100 00
Roseville, Mr. and Mrs. L. C. Axtell,	61 00
Tonica, Cong. ch.	3 50
Wheaton, Mrs. W. K. Guild,	5 50
——, A friend,	50 00
——, Friends, special gift,	850 00—2,113 74

## MISSOURI.

Hannibal, Cong. ch.	5 10
Ironton, J. Markham,	2 50
Lebanon, Cong. ch.	36 10
Republic, Cong. ch.	8 50
St. Louis, 1st. Trin. Cong. ch., 72.22;	
Pilgrim Cong. ch., 56; Christ's ch.,	
for the deaf, 2.22; Ger. Ev. Cong.	
ch., 2.13,	132 57—184 77

## MICHIGAN.

Grand Rapids, 1st Cong. ch.	35 85
Hancock, Cong. ch.	126 41
Jackson, Rev. M. Fisk, for Japan,	1 00
Lansing, Plymouth Cong. ch.	25 50
Olivet, Cong. ch.	35 07
Pottsville, B. Landers,	4 00
Richland, Cong. ch.	13 22
St. Ignace, 1st Cong. ch.	36 80
Traverse City, Cong. ch.	15 50
White Cloud, Cong. ch.	5 22
——, Michigan,	150 00
——, A friend,	100 00—548 57
Legacies.—Romeo, Mrs. Sophronia	
Osborn, by Geo. H. Palmerlee,	
Ex'r, 1,000, less exp., 1,	999 00
	1,547 57

## WISCONSIN.

Appleton, 1st Cong. ch.	29 00
Beloit, 2d Cong. ch.	89 08
Clintonville, Cong. ch.	10 35
Footville, Cong. ch.	6 70
Genesee, Cong. ch.	15 82
Grand Rapids, Cong. ch.	16 86
LaCrosse, A friend,	35 00
Lake Geneva, 1st Cong. ch.	12 03
Madison, 1st Cong. ch.	5 48
Menasha, 1st Cong. ch.	35 00
New Richmond, Cong. ch.	60 05
Prairie du Chien, Cong. ch.	5 00
Ripon, 1st Cong. ch.	20 08
Whitewater, Cong. ch.	34 78
Windsor, Rev. E. W. Butler and wife,	
to const. C. W. HASWELL, H. M.	100 00—475 23

## IOWA.

Anita, Cong. ch.	7 73
Cherokee, 1st Cong. ch.	47 80
Fairfield, Rev. and Mrs. H. L. Marsh,	5 00
Fort Atkinson, Ger. Cong. ch.	10 00
Garner, In memory of Rev. S. G.	
Wright,	10 62
Genoa Bluffs, Cong. ch.	5 52
Goldfield, Charles Philbrook,	4 00
Grinnell, Cong. ch., m. c.	5 50
Monticello, Rev. W. L. Demorest, 5;	
Henry D. Smith, to const. Rev.	
W. L. DEMOREST, H. M., 65,	70 00
Muscataine, A friend, through Rev.	
A. B. Robbins, 75; Friends, 8;	
Thank-offering, 2,	85 00
New Hampton, Ger. Cong. ch.	5 00
Tabor, Cong. ch., 10.54; A friend,	
6.67,	17 21
Toledo, 1st Cong. ch.	23 85—297 23
Legacies.—Des Moines, Mrs. Har-	
riet L. Rollins, by S. A. Merrill,	72 43
	369 66

## MINNESOTA.

Appleton, Cong. ch.	4 18
Brainard, 1st Cong. ch.	25 00
Duluth, Pilgrim Cong. ch., towards	
support of Mr. and Mrs. Stover,	
137.50; Mrs. E. G. Whittlesey, 10,	147 50
Elk River, Union ch.	6 32
Faribault, Cong. ch.	34 61
Freedom, Cong. ch.	3 00
Mazeppa, 1st, Cong. ch.	5 45
Minneapolis, Plymouth Cong. ch.,	
183.19; Union Cong. ch., 22; Mrs.	
M. D. Clapp, 4,	209 19
Park Rapids, Cong. ch.	1 79
Sauk Centre, Cong. ch., add'l,	7 00
Sauk Rapids, Woman's Board of	
Cong. ch., for Africa,	5 40
Shakopee, Mrs. S. W. Pond,	5 00
Spring Valley, Mrs. Betsey Ingalls,	4 00
St. Paul, "A. C. A."	120 00
Winona, 1st Cong. ch.	170 13—748 57

## KANSAS.

Arkansas City, Pilgrim Cong. ch.	8 38
Brookville, Rev. S. Wood and wife,	
for Africa, "Moffat Miss. Box,"	5 25
Oneida, Cong. ch.	3 66—17 29

## NEBRASKA.

Bladen, Cong. ch.	50
Campbell, Cong. ch.	70
Crete, Cong. ch.	1 50
Scribner, Cong. ch.	2 90
Victoria, Cong. ch.	2 65—8 25

## CALIFORNIA.

Monrovia, "O. D. C., wife and daugh-	
ter,"	3 00
National City, Cong. ch.	22 00
Sierra Valley, Pilgrim Cong. ch.	15 00
Soquel, Cong. ch.	5 00—45 00
Legacies.—National City, Charles	
Baum, by Annie Baum,	25 00
	70 00

## OREGON.

Portland, 1st Cong. ch., to const.	
W. R. WALPOLE, H. M.	100 00
East Portland, 1st Cong. ch.	3 67—103 67

## NEVADA.

Reno, Cong. ch.	5 00
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## WASHINGTON.

Aberdeen, Cong. ch.	1 00
Sprague, Cong. ch.	4 75—5 75

## NORTH DAKOTA.

Odell, Cong. ch.	1 85
Sanborn, Cong. ch.	1 90—3 75

## SOUTH DAKOTA.

Buffalo Gap, Cong. ch.	10 80
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## MONTANA.

Helena, 1st Cong. ch.	40 00
Meagher county, ———,	1 15—41 15

## IDAHO.

Sand Point, Alfred E. Street,	10 00
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## UTAH.

Salt Lake City, Phillips Cong. ch.	5 00
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## ARIZONA.

Nogales, Trinity Cong. ch.	15 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. of Amer.	
Fresh. ch., for support of Rev.	
Hilton Pedley, 300; Calvary Bible	
class, 24,	324 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Rev. J. F. Clarke,	
18; ———, Equitable, 50,	68 00
England, Chigwell, Mrs. Gellibrand,	50 00
Sandwich Islands, Kohala, A friend,	1,000 00
Turkey, Constantinople, Rev. E.	
Riggs, copyright, 2.42; Fundyack,	
Native Christians, for miss'y work in	
Africa, 2,	3 42-1,121 42

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	2,551 48
For housekeeping outfit of Misses	
Holbrook, Stone, and Telford,	225 00
	2,776 48
Less amount returned to Woman's	
Board of Missions, overpaid Dec.	
31, 1890, for traveling expenses of	
Miss Ada L. Smith,	233 00-2,543 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*.

2,019 11

## MISSION SCHOOL ENTERPRISE.

MAINE. — Sumner Hill, Miss Barrett's Sab.	
sch. class,	2 50
NEW HAMPSHIRE. — Farmington, Y. P. S. C. E.,	
for student in Cen. Tur. College, 25;	
Gilsum, Cong. Sab. sch., 7.10; Gorham,	
Y. P. S. C. E., 3.65; Greenland, Cong.	
Sab. sch., 22.55; Keene, 2d Cong. Sab.	
sch., 25.06; Pembroke, Cong. Sab. sch.,	
13.38,	96 74
VERMONT. — Barnet, Cong. Sab. sch., 13.34;	
Brattleboro, Cong. Sab. sch., for village	
school, Madura, 45; Chelsea, Cong. Sab.	
sch., 9.48; St. Johnsbury, A friend in North	
ch., for a student in the Doshisha, 25,	92 82
MASSACHUSETTS. — Easton, Cong. Sab. sch.,	
for support of Japanese student, 14.53;	

Everett, Mystic Side Cong. Sab. sch., 3.30;	
Hadley, 1st Cong. Sab. sch., 18.83; Whit-	
insville, Cong. Sab. sch., 50,	86 66
CONNECTICUT. — Colchester, 1st Cong. Sab.	
sch., 123.02; Hartford, 4th Cong. Sab. sch.,	
for Japan, 20; Ledyard, Cong. Sab. sch., 5;	
Newington, Y. M. mis. circle, for scholar in	
China, 25; New London, Chinaman, for	
Hong Kong mission, 2.50; No. Coventry,	
Cong. Sab. sch., 16.91; Norwich, 1st Cong.	
Sab. sch., H. L. Yerrington's class, 14.54;	
Somersville, Y. P. S. C. E., for pupils in	
Peking and Foochow, 12.50; Thompson,	
Cong. Sab. sch., for pupil at Pasumalat, 20;	
West Haven, Union Sab. sch., 5; West Win-	
sted, Cong. Sab. sch., 50; Windsor Locks,	
Cong. Sab. sch., for Kyoto Training school,	
15,	309 47
NEW YORK. — Brooklyn, Sab. sch. of Ch. of	
the Pilgrims, 100; Napoli, Cong. Sab. sch.,	
2.90; Sayville, Cong. Sab. sch., 9.32,	112 22
PENNSYLVANIA. — Germantown, 1st Cong. ch.,	
for Training school, Kusaie, 11.50; Phila-	
delphia, Central Cong. Sab. sch., 50,	61 50
NEW JERSEY. — Bound Brook, Cong. Sab.	
sch., for student for the ministry, in Japan,	25 00
OHIO. — Cleveland, 1st Cong. Sab. sch., 38.53;	
Springfield, 1st Cong. Sab. sch., for pupil	
in Turkey, 9.08,	47 61
ILLINOIS. — Let. sch., prim. dept., for Bibles	
for India, 1.37; Ontario, Cong. Sab. sch.,	
5.50,	6 87
MISSOURI. — Republic, Cong. Sab. sch.	
MICHIGAN. — Grand Rapids, 1st Cong. Sab.	
sch., 25; Kalamazoo, Y. P. S. C. E., for	
catechist in Madura, 13.10; Richmond,	
Cong. Sab. sch., 5.30,	43 40
IOWA. — Cedar Rapids, Sab. sch., birthday	
offerings, 3.94; Denmark, Sab. sch., birth-	
day box, for work in Mexico, 5; Lyons, 1st	
Cong. Sab. sch., 2.26,	11 20
WISCONSIN. — Platte, Cong. Sab. sch., add'l,	43
MINNESOTA. — Minneapolis, Union Cong.	
Sab. sch.	10 00
KANSAS. — Highland, Cong. Sab. sch., birth-	
day box, 15.19; Wabaussee, Y. P. S. C. E.,	
for India, 2,	17 19
SOUTH DAKOTA. — Howard, Cong. Sab. sch.	6 25
	937 86

## CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Norridgewock, Cong. Sab. sch.	15 00
MASSACHUSETTS. — Hallowell, Cong. ch.	
and so., 5; No. Brookfield, 1st Cong. Sab.	
sch., prim. dept., 11.82; Springfield, Mrs.	
M. P. Flagg, 20c.; Townsend, Cong. Sab.	
sch., 1.70,	20 52
CONNECTICUT. — Bethel, Christmas offering,	
5; Bridgeport, 1st Cong. Sab. sch., 10; Dan-	
bury, 1st Cong. Sab. sch., 1.12,	48 82
NEW YORK. — Buffalo, 1st Cong. sch., with	
other chs., to cover F. A. BRADSHAW, AP-	
THUR LEACH, S. T. KING, W. A. BRACK,	
Rev. R. E. ANDREW, and Miss IDA K.	
GREIN, H. M., 250; Cortland, Prim. Sab.	
sch. class, 1.75,	251 75
NEW JERSEY. — Upper Montclair, Chr. Union	
Cong. Sab. sch.	15 88
OHIO. — Oberlin, 2d Cong. Sab. sch.	20 00
ILLINOIS. — Amboy, 1st Cong. Sab. sch., 7.15;	
Morton, Cong. Sab. sch., 5.50,	12 65
MICHIGAN. — Detroit, Mt. Hope Girls' Club,	1 00
	385 68

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS. — Boston, M. L. P., for	
catechist, Madura, 40; ch., Village ch. Sab.	
sch., for Okayama region, 18.40; 2d ch.	
(Dorchester), Mrs. Lifford's class, 20c. and	
friends, for boy in Doshisha, Japan, 16;	
Easthampton, La. Beach, 1st Cong. Sab.	
sch., for use of Mrs. Holbrook, No. Africa,	
25; Hatfield, Sab. sch. class, for Rev. J.	
Howard, Mexico, 10c.; Spencer, Miss	
Draper's class, for a scholar, Academia	
College, 20; Springfield, Eastman Sab.	
sch., for school at Ammetnayan, 20; Wee-	
hampton, Reuben W. Clapp, 50; use of	
Mrs. Goodwin, Tung-sho, 20c.; Worcester,	
D. A. Putnam, for work of Mrs. J. L.	
Howe, 10; ch., class in Plymouth, Sab. sch.,	
for scholar at Kahum, 10,	324 70
RHODE ISLAND. — Providence, Pilgrim ch.	
and ladies, for ch. in Mosul,	121 11
CONNECTICUT. — Burville, Union Sab. sch.,	
for Mr. Gregorian's school, Yozgat, 10; East	
Windsor, Y. P. S. C. E., for boy in India,	
7.50; Hartford, Morgan-at school, for pupil,	
No. China, 20; Madison, Cong. Sab. sch.,	
for teacher, Feedan, 25; Stratford, Y. L.	
mis. circle, for use of Miss Judson, Japan,	
61,	123 50
NEW YORK. — Brooklyn, Mrs. H. Loomis,	
for Madura, 15; New York, Chalmers Pr.	
Sab. sch., inf. class, for Ceylon, 5; Tarry-	
town, Mrs. A. M. Bush, for pupil in Tur-	
key, 15,	35 00
NEW JERSEY. — Bernardsville, Penny Aid	
Soc'y, for Mrs. Cary, Japan, 28; Crawford,	

Hetty Woodruff, for use of Rev. A. Fuller	
70,	98 00
ALABAMA. — Talladega, Little Heplers, for	
Seeva Rutenam,	5 00
OHIO. — Oberlin, 1st Cong. Sab. sch., for	
Webster memo. fund, 20; Friends, collected	
by Mrs. F. J. Hurlburt, for same, 101.82,	121 82
ILLINOIS. — Chicago, Rev. G. S. F. Savage,	
D.D., for Training school, Tung-cho,	100 00
WISCONSIN. — LaCrosse, A friend, for scholar,	
Madura,	15 00
MINNESOTA. — Benson, Faithful workers, for	
2 boys, Marsovan, 2.50; Cannon Falls, H.	
A. Sriver, for use of Miss Brown, Japan,	
25,	27 50
OREGON. — Forest Grove, 1st Cong. Sab. sch.,	
for native helper, Foochow,	35 04
CANADA. — Belwood, Cong. Sab. sch., for the	
children of Erzroom,	10 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For books and apparatus for the Amer.

College for Girls, Constantinople, 500 00

For sundry appropriations: —	
For the Zulu Mission,	1,000 00
" Euro. Turkey Mission,	998 80
" West. " "	2,749 68
" Cent. " "	306 59
" East. " "	962 72
" Marathi Mission,	477 90
" Madura " "	482 40—7,478 09

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*.

For the Erzroom wagon fund,	20 00
" a boy in Miss Dudley's school,	
Japan,	5 00—25 00
	8,509 16

Donations received in January,	47,972 75
Legacies " "	36,655 99
	83,727 84

Total from September 1, 1890, to January 31, 1891: Donations, \$183,555.85;  
Legacies, \$83,546.34 = \$267,102.19.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN"  
FOR RUK, MICRONESIA.

MAINE. — Alfred, Cong. Sab. sch.	10 00	Cambridge, Cong. Sab. sch., 10; Engle-	
NEW HAMPSHIRE. — Penacook, M. Annie		wood, Y. P. S. C. E. of 1st ch., 10; Gales-	
Fiske,	1 00	burg, Y. P. S. C. E. of 1st ch., 10,	40 00
VERMONT. — Brattleboro, Cong. Sab. sch.	10 00	MISSOURI. — Amity, Rev. J. F. Field,	10 00
MASSACHUSETTS. — Dorchester, Village Sab.		WISCONSIN. — LaCrosse, Cong. Sab. sch., 25;	
sch.	10 00	Madison, 1st Cong. Sab. sch., 15,	40 00
CONNECTICUT. — Bridgeport, 1st Cong. Sab.		MINNESOTA. — Minneapolis, Bethel Mission,	
sch., 10; Bristol, Cong. Sab. sch., 16.91;		10; Wadena, Cong. Sab. sch., 5,	15 00
Hartford, 1st Cong. Sab. sch., 25.36; Plym-		WASHINGTON. — Skokomish, Little Workers,	2 00
outh, 1st Cong. Sab. sch., 10,	62 27	SOUTH DAKOTA. — Lake Preston, Cong. Sab.	
NEW YORK. — Buffalo, Cheerful Givers, 1;		sch.	2 32
Otto, Mrs. Poole's class of young ladies,			253 59
10,	11 00	Previously acknowledged,	3,730 88
OHIO. — Norwalk, Y. P. S. C. E. of 1st ch.,			3,984 47
30; Tallmadge, Cong. Sab. sch., 10,	40 00		
ILLINOIS. — Amboy, 1st Cong. Sab. sch., 10;			

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

MAINE. — Princeton, Cong. ch. and so.	2 00	OHIO. — Cleveland, Dewdrops of 1st Cong.	
NEW HAMPSHIRE. — Exeter, A. Z.	6 00	ch., 7.50; Tallmadge, Cheerful Workers, 10,	17 50
VERMONT. — Bellows Falls, Nelson W. Dawes,		ILLINOIS. — Chicago, Union Park ch., care	
3; Clarendon, Cong. ch. and so., 6; Jeffer-		missionaries Tung-cho, 75; do., South Cong.	
son, Cong. ch. and so., 30; Rutland, Miss		ch., 20; do., Rev. H. P. Beach, 7; do.,	
Allen's class, Baptist Sab. sch., 1.52,	40 52	Rev. F. T. Pastel, 1; Evanston, Cong. ch.,	
MASSACHUSETTS. — Amherst, A friend, 5;		25; Lake View, Cong. ch., 5.50; Oak Park,	
Auburndale, S., 6; Haverhill, Miss Welch		Cong. ch., 56.75; —, Friends, 80,	270 25
of Gen. ch., 6; Norfolk county, B. C. M.,		MICHIGAN. — Detroit, Mrs. F. A. Curtiss,	10 00
10; Oakham, Cong. ch. and so., 7; Rox-		WISCONSIN. — Eau Claire, Cheerful Givers,	
bury, M. M. T., Eliot ch., 10; South Had-		2.50; Janesville, 1st Cong. ch., 9.18; Me-	
ley, Miss A. D. Fenno, 3; Spencer, Sab.		nasha, Prim Sab. sch. class, 3; Milwaukee,	
sch. class of 13 girls, 3.36; Springfield,		Grand-ave. Mis. Band, 15.20,	29 88
Mrs. Amelia C. Haile, 30; Wakefield, Mis-		CALIFORNIA. — Los Angeles, Park Cong. ch.	20 00
sion Workers, 25; West Medford, Mrs. R.		UTAH. — Salt Lake City, Pansy Mission Cir-	
J. Ford, 1,	106 36	cle,	2 00
CONNECTICUT. — New Haven, Davenport		CANADA. — Maxville, Mrs. J. Macallum, 1;	
Cong. ch., 30; Humphrey-st. ch., 7.91;		Montreal, Abner Kingman, for use Rev. H.	
Friends in Yale, 7.20; Junior Eating Club,		Kingman, 50,	51 00
3.50; J. M. B. Dwight, 1; New London,	50 61	MANITOBA. — Treherne, Rev. H. W. Fraser	
Mary G. Brainard, 1,		and family, care Rev. C. A. Stanley,	12 00
NEW YORK. — New York, Chinese Sab. sch.			655 52
of Pilgrim Cong. ch.	34 00	Previously acknowledged,	975 74
DISTRICT OF COLUMBIA. — Washington, Rev.			1,631 36
J. L. Ewell,	2 50		
TEXAS. — Paris, The Widow's Mite,	1 00		



# FOR YOUNG PEOPLE.

## PALSIED HATOON OF MARASH.

BY MISS CORINNA SHATTUCK, OF CENTRAL TURKEY GIRLS' COLLEGE.

It seems fitting that some one send for the young people of the United States a brief account of the one whose life, despite most unfavorable circumstances and surroundings, has been very beautifully interesting. Our friend through long years was known as "Palsied Hatoon." While yet quite young, she suffered from a form of disease that left her without the use of her lower limbs. Her mother carried her about on her back, and she could sit on the cushions upon the floor. But after a few more years she was confined to her couch, unable to turn or be turned, or to lift her head from the pillow. Her mother was a widow and of the poorest of our people, while her brothers were in the same condition, with large families dependent upon them.

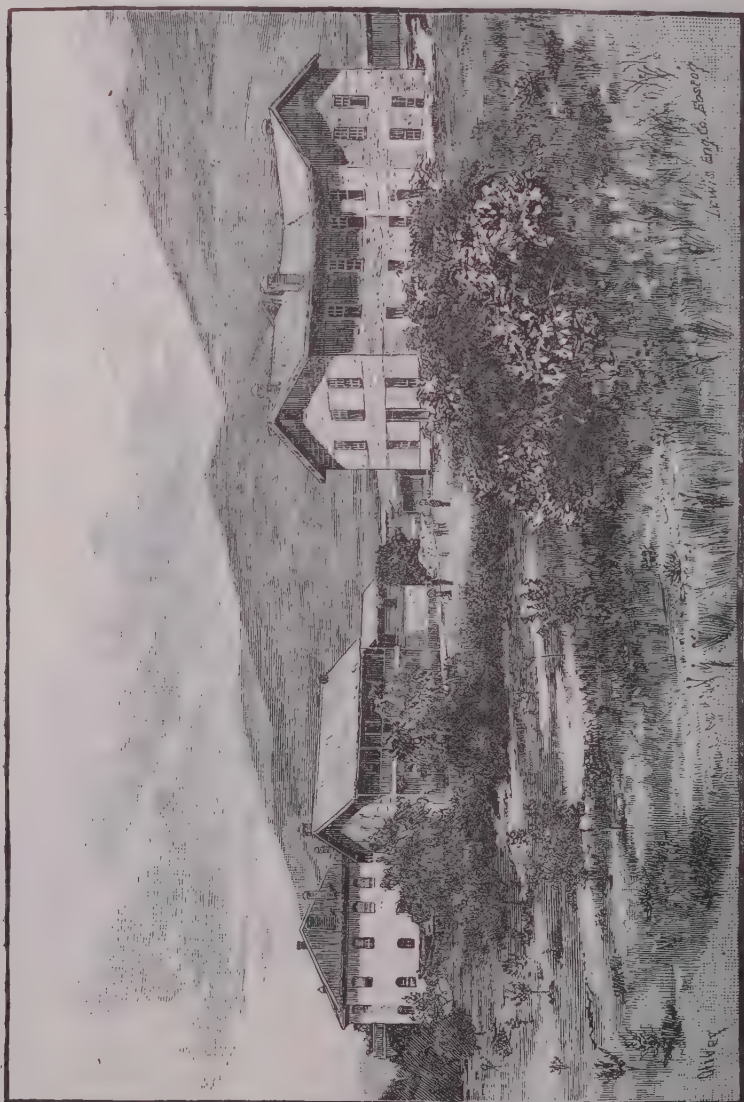
The old mother spun cotton when by a week's work a few cents could be earned. Sometimes she sat most uneasily without work, because she only lost by her sale of cotton after working hard to gain a little. Hatoon learned to crochet and knit, and was most happy when anybody would buy her work. The mother and daughter occupied a very small, sunless room, the one window looking out across a narrow street only upon a high wall. The one growing thing about the premises was a stunted grape-vine that half-shaded the little couch when, during the heat of summer, she could not remain inside. The one great luxury Hatoon craved was sufficient kerosene to supply her lamp to burn as freely, early and late, as she desired. Though much of the time they received assistance from the church in order to exist at all, she sometimes had to go short of kerosene.

Soon after being confined to her couch Hatoon learned to read, and the Bible became very precious to her. She knew it well in every part, and nothing was so willingly undertaken by her as teaching it to others. They count some twenty or more who learned of her to read. Among these are some active Christian young



A MOTHER AND CHILD IN TURKEY.

men, now church members, who on becoming her pupils were not only non-Protestant but wicked. She had a peculiar power in prayer, and labored and prayed earnestly and persistently for such as she undertook to help.



CENTRAL TURKEY GIRLS' COLLEGE AT MARASH, WITH THEOLOGICAL SEMINARY.

It was seven years ago that she was carried to the church to be formally received as one of its members. From time to time afterwards her neighbors carried her to church in the morning and she remained for all the services of the day. It was a very great joy to her, but she shrunk from asking friends to take her, saying it was "so hard for them." As often as once or twice in the year we





sent for her to spend a few days at the College. She enjoyed all our work, and said she could pray better for us after knowing the routine for each day. She once began the study of English, feeling she could get much help from our good books and realizing the dearth of literature in Turkish. She gave it up on finding she had not time for it except to turn off her pupils, and that did not seem right to her. She, though receiving assistance from her church, was a regular contributor to its funds. She said the Lord helped her to fulfil her pledges each year, though she never knew beforehand how she should earn her money. It was always a *definite sum* she pledged, prayed, and worked for. She regularly studied the Sunday-school lesson, though it was seldom she was at Sunday-school.

For fifteen years she continued after being confined to her couch. For several years she suffered most excruciating pain for days at a time. At last the pains left her, "in answer to prayer," she said, and she was usually comfortable though subject to fever and ague and ophthalmia, the ordinary troubles of other people here. She seldom talked of *self*, except to recount her blessings. People went to her to comfort and cheer, and they got more than they gave her. She had severe illness, however, at the last, which continued three and one-half months, and it was most pitiful to see her extremely wasted form and find her almost too weak to converse in a whisper. Her doctor and other friends tried to help her, but could do little to alleviate her distress. She continued patient to the end, and was willing to try to get well, though desirous of being released.

When asked what should be done with her books and tracts, perhaps twenty-five pieces in all, she said, "Give them only to such as will appreciate their worth." She had nothing else to think about as leaving behind except the dear old mother, and she earnestly requested that she would not leave the little room that had been so long their home, but continue to live there and *rest*, now she should not have her to care for. We could not mourn when we heard of her release on a recent Sabbath morning—the day she hoped she might go home; but we who did not attend the funeral met and recounted the good she had been permitted to accomplish, through her love for Christ and his abundant grace bestowed upon her.

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#### HEATHEN GOODNESS.

Two young Afghan orphans presented themselves at the Missionary Hospital at Amritsar, on English territory. They were asked about their circumstances.

"We are orphans," they answered.

"Have you no relatives who can take care of you?"

"We have an uncle who has been very good to us."

"Why does he not take you under his roof?"

"He has taken away all the property that our father left us."

"But in return he will doubtless feed and clothe you?"

"Oh, no! But he has been very good to us: he has not killed us."

They related further that, not knowing how long the "goodness" of their uncle would last, they had thought it prudent to put the frontier between themselves and him.



# THE MISSIONARY HERALD.

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THE receipts for February were in advance of those of the corresponding month a year ago ; from donations by over \$4,300 and from legacies by over \$1,000. For the first six months of the financial year the total gain is \$17,691.35, of which over \$8,000 is from donations and over \$9,500 from legacies. For so favorable a record let us give thanks, while we push vigorously for the much larger sum needed during the remaining months of the year.

THIS number of the *Missionary Herald* will reach most of our readers within a day or two of the Foreign Missionary Sunday, March 22, but too late for use on that day. The proposal for the observance of such a Sunday has met with a cordial response, and we trust that it will prove a success in all respects. The special form of missionary revival now needed is one in the churches at home, that they may provide the means for maintaining the laborers already in the field, and for sending forth those who are ready to go.

WE know not just what to make of a report that, in the closing hours of the late Congress, the United States Senate rejected the Brussels Treaty, the design of which was to provide means for the Congo Free State for the suppression of the liquor and slave trades. We had supposed that the signatures of the seventeen powers having part in the Brussels Conference were definitely affixed to the agreement, save that Holland at the time declined to enter into the arrangement, and was given six months in which to affix her signature. This Holland did a day or two before the expiration of the allotted time. We cannot think it possible that our Senate would withdraw from a compact entered into for such humane purposes. It would be a lasting disgrace to our country if the report as to the action taken should be confirmed.

PRESIDENT FULLER, of Central Turkey College, writes that work in the college, interrupted so sadly by the fire, is now going on as usual, and that, amid all the depression caused by the burning of their building, they are greatly cheered and strengthened by the tokens of deep affection felt by all classes for the institution. The very poorest of the people, including the Old Armenians, and even the Moslems, are generally glad to give at least a "love token," as they call it. Mr. Lee, of Marash, writes that one could hardly measure the influence of the college for good in all that region. "Relatively speaking, there is no comparison between the power of this institution for good here and one of similar size in America."

SOME generous responses have been received to our requests given last month for books to be sent to several mission fields. Yet we have by no means sufficient responses to meet the calls. We would like a great many more copies of Peloubet's or other Notes on the International Lessons for last year or for any year. Providence "Bible Lesson Pictures" are also in great demand. We would like also to send out many more volumes of "plain, straightforward sermons," and commentaries on the Old or the New Testament. There must be even thousands of copies of Notes of the International Lessons of previous years standing on the shelves in Christian homes in America which could be well spared for the use of native preachers and teachers in Turkey, Japan, and other parts of the world. Gifts of books may be forwarded to C. E. Swett, No. 1 Somerset Street, Boston.

NEED we commend to the attention of all our readers the extracts from the letters of missionaries, given on another page, in reference to retrenchment? Since that article was in type a score of letters of a similar character have been received. Our brethren at the front find it impossible to believe that the churches in this land can not or will not come up to their help. The sum asked for seems so small compared with the wealth that is rolling in upon the people of America that our brethren who have given their lives to the work of foreign missions cannot understand the failure on the part of the churches to support them. We must add here a few words from Principal Kozaki, of the Doshisha at Kyoto, who writes: "You have given these twenty years most generous help to our work, and to propose such reduction at this critical time is simply to do away the works of these many years. When we come just at the point of partially realizing our hopes, we have fallen into such a state as to be forced to send away these promising workers. This is most heart-aching to think of."

A LETTER is before us, written in Armenian characters, translated on another sheet, addressed by a committee of the Protestants of Oorfa, Central Turkey, to the American Board, expressing their hearty thanks for the sending of Miss West and Miss Mellinger to labor among them. These writers speak of their fathers and themselves as having lived like sheep without a shepherd, and as "going on by touching the walls, like blind men in the darkness." But they are full of joy at the coming of these teachers, and they say: "We can't explain the ten thousandth part of the gratitude that we have in our hearts for the benevolence and charity and grace that this blessed society has shown to us."

MR. LEE, at Benguella, West Africa, maintains a class, formed some time since, consisting of boys who had until recently learned all they knew about religion from the Roman Catholic services they had witnessed. On a Monday morning, in December last, while Mr. Lee was busy at work, these boys came, and when asked what they came for, they replied, "To church." Mr. Lee told them that it was not a church day; but they answered that it was a saint's day and they wanted a service. They were told that Protestants did not keep saints' days, and the principal reasons for not doing so were stated, as far as possible. But Mr. Lee adds: "It was of no use; they had come for a service and a service they would have. So I not unwillingly held one, and enjoyed it much."

THE cholera has made sad havoc in Central Turkey, but it is now abating in force. Fourteen hundred is the last estimate of the number of deaths in Antioch, and three hundred in Adana. Rev. Mr. Adams, of Kessab, says that the disease was brought into Syria by pilgrims from Mecca, among whom the mortality has been frightful. The exemption of the Protestants has been something remarkable. Moslems and members of the old churches have fallen on every side, but the Protestants have been singularly spared. *Woman's Work for Woman* records the exclamation of a Moslem official in Northern Syria, "How is this, O Christians! Has God spread a tent over you, out of all the people of this city, to preserve you from death?"

WE learn that Rev. Dr. L. N. Wheeler, well known as a missionary of the Methodist Church in China, has taken the agency of the American Bible Society in that empire, and has also become the editor of *The Chinese Recorder*. These positions were left vacant by the departure of Rev. Dr. L. H. Gulick, who has rendered such excellent service not only in China but in many other lands, and who is now an invalid, living with a son at Springfield, Mass.

THE moral condition of the people in Mexico is indicated by an incident which occurred at the City of Mexico on Sunday, November 23, 1890. Here, as in Roman Catholic Spain, bullfights are the special amusement for Sundays, and these debasing sports are participated in by priests as well as people. On the occasion referred to 10,000 persons were present, but the bulls fought badly and the spectators expressed their disgust by hissing. One of the matadors was caught on the horns of a bull and tossed high into the air, and as he fell upon the ground was terribly gored, and was carried off apparently dead. He rallied soon and returned to the ring, yet again fainted and was removed, and his wounds pronounced fatal. But this did not hinder the cruel sport; five more bulls were admitted, and because they did not fight ferociously the spectators became enraged and threw their chairs and tore away the railings. The bloody death of one man was not enough; they cried for more ferocious sport. Such was their wrath at the *tameness* of the affair that they demanded a return of their money, and this demand was granted by the authorities. Such is Roman Catholic Mexico.

THE bitter spirit of the Greek Church in Bulgaria against Protestantism has an illustration in the persecution recently visited upon a colporter employed by Mr. Kyrias, who is engaged in the Albanian work. This colporter was sick, and when one of his children died the ecclesiastical authorities pounced upon the sick man and succeeded in frightening him nearly out of his senses. They made him consent to go to church and renounce his Protestantism. They declared him to be a genuine heretic, and then anointed him with holy oil and obliged him to read the creed and afterwards to curse the religion of Luther three times. After the service was over the colporter came to his senses, and was thoroughly ashamed of his weakness. The people of the city, knowing that the assault was made upon the man in the hour of his weakness, confessed that the bishop overshot the mark, many of the non-Protestants even expressing hearty disapproval of the persecution.

By all means read the account of the Convention of Student Volunteers, on another page, and try to grasp the meaning of this remarkable Movement. God has opened doors in many lands, so that the cry is coming from these remote nations, "Send us the messengers of the gospel." And now God has touched the hearts of young men and young women, leading them to respond: "We are ready to go. Send us." Is not God about to touch the hearts of the people at home, and lead them to give of their gold and their silver so that these heralds of the cross, for whom the nations are waiting, may be sent with the blessed message of life? This form of missionary revival is what is needed now:

WE are glad to find intimations in correspondence from Japan that there is, certainly in some sections of the empire, a change for the better in the public sentiment towards foreigners and toward Christianity. Some of our missionaries report that they were never more cordially met than at the recent New Year's time. Dr. DeForest reports an incident which is perhaps significant. In the military city of Sendai the authorities have not hitherto allowed the soldiers to study Christianity, and they effectively discouraged even the owning of a Bible. But in December last the officers discussed the question, and decided by a majority vote that the soldiers might be taught Christianity, and Dr. DeForest adds, "Every Sunday now soldiers are seen in our audience, and at the last communion one stood up with a school-teacher and a groceryman to receive baptism in the name of the Father, the Son, and the Holy Ghost."

ALREADY the International Missionary Union is making arrangements for its Eighth Annual Meeting, to be held at Clifton Springs, N. Y., June 10 to 17 inclusive. Those who are now, or have been, foreign missionaries in connection with any evangelical society will be welcomed and entertained without cost, through the kindness of Dr. Henry Foster. Notice of purpose to attend should be sent to Rev. Dr. J. T. Gracey, Rochester, N. Y.

THE fellowship of Christians with each other and with Christ is touchingly illustrated in a recent incident that comes to us from Turkey. Rev. Mr. Boolgoorjoo, of Marash, writes of a village some seventeen miles from that city, which he visited on a recent Sunday, where the people are all poor; their main occupation being the bringing of wood to the city. On one day they go to the mountain and bring back a donkey-load to the village, and on the next day they go to the city and sell the load for from ten to fifteen cents, thus earning this small sum for two days' work for man and beast. To these poor people Mr. Boolgoorjoo preached a sermon from 1 John 1: 3, "That ye also may have fellowship with us:" etc. The duty of so acting that they might have fellowship with the millions in China and India and Africa was dwelt upon, and these poor people responded cheerfully. One gave three cents, another five cents, another two quarts of beans, another one cent, another a donkey-load of wood; and so the sum of one dollar was raised, and the pastor sends it to be expended as an expression of their fellowship for the needy ones in Africa. Hardly one of these people had a whole suit of clothes, and the pastor says that they were so poorly clad that it would not be suitable for any of them to attend church in any city of America.



WHILE these pages are going through the press a Foreign Missionary Conference will be in progress in Boston. The plan for this Conference was devised and arrangements for it were made by a committee of pastors in Boston and vicinity. An educational session, March 18, is to be addressed by leading men, like Principal Barbour of McGill University of Montreal, Professor Tucker of Andover Seminary, and President Seelye of Smith College. A missionary session will be addressed by missionaries from the field, by secretaries, and by Rev. Dr. March, who has in recent years seen so much of missionary work. The general session, on the evening of March 19, will be addressed by Rev. Dr. Storrs, of Brooklyn. The committee in charge of the Conference inform us that their proposal has met with great favor, and they are anticipating meetings of much interest and power.

THE United States Consul at Tientsin, in referring to the terrible floods in North China, reports the extraordinary rainfall which occurred in July last. On July 7 there fell 5.54 inches. In five days, from the sixteenth to the twenty-first of July inclusive, there fell twenty-two inches of rain, an average of 4.40 inches each day. Such a rainfall would cause a flood in almost any part of the world, but on the great Northern Plain of China the disaster resulting has been appalling.

PRESIDENT WHEELER, of Euphrates College, Harpoot, reports a gratifying increase in the number of pupils in the College during the past year, the number during the last term in all departments, including the preparatory, being 513. Thus far the number of graduates has been, in the theological department, 31; 65 in the male classical, and 28 in the female department. Of the 65 male graduates, 30 are in the United States, the larger portion of them being in theological or medical schools. Nearly all of these graduates are Christians. One of the most surprising facts is the increasing interest shown in female education. The graduates from the female department are in great demand as teachers. The theological graduates are called for from Koordistan, Bitlis, Sivas, Van, and other parts of the field. The male pupils of the College have come from as many as 51 different cities and towns. It is believed that during the year a number of the pupils have entered upon the Christian life. President Wheeler calls earnestly for the remembrance of the institution in the prayers and the gifts of Christians in America.

IN all countries where it has the power to enforce its authority, the methods of the Roman Catholic Church remain the same that they were three centuries ago. This fact has a new illustration in the persecution and imprisonment of Mr. Penzotti, an agent of the American Bible Society in Peru. He was charged with the "crime" of holding public religious services not sanctioned by the Roman Catholic Church, but it was shown that he had conformed to law by holding the services within closed doors, and the superior court acquitted Mr. Penzotti of the charge made. Yet the ecclesiastics have appealed the case to the supreme court, and, pending the trial, Mr. Penzotti has been in prison for over six months, and there seems no prospect of his release. Yet there are those who claim that the spirit of Romanism has changed!

THAT most interesting magazine, *Regions Beyond*, edited by Mrs. H. Grattan Guinness, has been publishing some vigorous articles of late relating to certain fallacies as to missions, and in its February issue it discusses the question whether self-supporting missions are possible in Central Africa. While cordially agreeing with those who defend this method, that missionaries should be willing to do anything which would facilitate the spread of the gospel, and that they should give an example of diligence and industry to the natives, the article affirms that "it is the very worst possible economy to encourage or even *permit* the missionary to diminish his already scant leisure for the real work for which he goes to Africa, by frittering it away in manual labor, in order that he may have food to eat." In regard to efficiency, the article takes Bishop Taylor's Liberian mission as an illustration, and affirms that no attempt has been made to learn the native language, and that no heathen congregations have been gathered, and no preaching to the heathen attempted, for the simple reason that the missionaries are compelled to give their whole time to raising their own food. The idea that these "self-supporting missions" are economical is a delusion, and we believe the writer in *Regions Beyond* is correct in the following statement: "It is *the most expensive way of conducting missions, viewed from the standpoint of accomplishing the object in view*. If that be not attained, all the money spent in pursuit of it, be it little or much, is wasted. If the outlay of £100 will *not* accomplish some end in view, and the outlay of £110 will, the man who resolves to spend the £100 is the extravagant man, and he who expends the £110 is the economical one — though he spends a little more money — because he succeeds in *doing the thing to be done*."

THERE is much excitement in India at the present time over the efforts now making to revise the marriage laws so as to prevent child-marriages. Public meetings are being held in various places, and many prominent natives have spoken in favor of a bill raising the "age of consent," and thus prohibiting the marriage of girls at an earlier age than twelve years. It is said that the Mohammedan communities, in several quarters, favor the change. On the other hand, an immense meeting was held at Calcutta on January 22 to protest against the enactment of the proposed law. There were present a great number of prominent men, including maharajahs and native gentlemen of the highest standing, and telegrams came in from all quarters expressing sympathy with the opposition to the new movement. In the resolutions adopted, the opposition to the proposed law is openly based upon the fact that "it will interfere with the *garvadhan* and other ceremonies which are essentially religious." Another resolution speaks of "marriage, which is considered sacred by the Hindus on account of its sacramental character." This is a striking illustration of the position of Hinduism. There is no attempt to controvert the testimony, which is overwhelming, as to the physical, moral, and social evils resulting from early marriage. But it is said that the religious customs and convictions of the people would be interfered with by the change. Is any other evidence required of the essentially evil character of a religion which thus stands as an obstacle to a reform which commends itself to the judgment of all right-minded men? What India needs is another religion than Hinduism.

WE do you to wit of the grace bestowed upon the Christian laborers in the Ahmednagar district of India. In view of the reductions in appropriations for the work by the American Board, the proposal has been made by the missionaries, Bible readers, and school-teachers in this district that they each relinquish two months' salary of the year; and at last reports this proposal was being carried into effect. It is not clear that this can possibly be done, but all are agreed that they would rather suffer themselves than that any one should be dismissed from service. A missionary writes that it will not do for the native laborers to live on borrowed money. Whether they can possibly reduce expenses so as to give a sixth of their salaries is not clear. A tithe of such effort on the part of Christians in this land would fill the missionary treasuries to overflowing.

IN one city of Japan, Nagoya, there seems to be a determined effort on the part of the Buddhists to drive out all foreign missionaries. Dr. Worden, of the American Methodist Mission, is obliged to live with carpets and blankets at his windows to prevent damage by stones. The police guard the house and the church, and are continually asking the missionaries "why they came to Nagoya." Dr. Perin, the Universalist missionary who has recently gone to Japan, attempted to hold a theatre meeting at Nagoya, and the mob was so violent that he narrowly escaped serious personal harm. But this outbreak at Nagoya, like that at Tsu, which is described in the letter of Mr. White on another page, is temporary, and it may be that these places in a short time will prove promising openings for Christian work.

By the side of this account we may place one of quite another sort from another city of Japan. Mr. Buckley, of Kyōto, reports that on a Saturday in January a meeting which was quite unique was held in the central theatre of Kyōto. The Y. M. C. A. of the Kyōto *Gymnasium* had made arrangements for this meeting of their fellow-students in the various schools of the city, in order to present to them the claims of Christianity. By the present law the students are not allowed to convene public meetings, but inasmuch as this arrangement was made unwittingly on the part of the Christian Association, they were allowed to carry through their program. On this half-holiday 1,300 students, of whom 250 were young ladies who sat together in one of the galleries, assembled to hear addresses upon Christianity. Mr. Buckley says: "For over three hours that assembly of the flower and promise of Japan sat in a building swept by wind, at a temperature of some forty degrees Fahrenheit, thickly strown with snowflakes from the apertures in the roof, with the decorum and attention of sages." The following topics were discussed: Miracles, by Mr. Murata; Principles of Christianity, by Professor Nakashima; Christianity Compared with Modern Speculative Creeds, by Professor Buckley; Christianity in Relation to Society, by Dr. Ono; Christianity and other Religions, by Mr. Ebina. All but one of these speakers are teachers in the Doshisha. It will be seen from these accounts from Nagoya and Kyōto that the attitude of the people of Japan is not the same in all places.

WE are much indebted to Rev. Henry Loomis, agent of the American Bible Society in Japan, for an early copy of his valuable statistical table covering missions and missionary work within the empire for the year 1890. This tabular view, which shows an adult church membership of over 30,000 in the Protestant churches of Japan, happened to reach our table March 10, which was the nineteenth anniversary of the organization of the first Protestant church within the empire. What a marvelous record this is! We give on the opposite page, in a condensed form, the most important items in Mr. Loomis's table.

*The Vermont Chronicle* and *The New Hampshire Journal* have been making inquiries of the churches in the two States in reference to the observance of the monthly Missionary Concert, and they print replies from several pastors, showing that the Concert is successfully maintained in churches where there are active and vigorous pastors. *The Chronicle* well says: "The missionary work is so emphatically the great work of the Church, in this age of the world, that neither pastors nor churches can be indifferent to it, or neglectful in informing themselves about it, and contributing liberally for its support, without showing a great lack of appreciation of the needs of the kingdom of Christ."

THE calendar of the Doshisha at Kyōto for the year 1890-91 is a remarkable document, especially in view of the fact that this institution has attained such dimensions within fifteen years. The faculty, including professors, instructors, and lecturers, numbers thirty-five, and the total number of students entered last September was 570, of whom eighty-five are in the theological departments. This does not include the Girls' School at Kyōto. Mr. Kozaki, who since the death of Dr. Neesima has been the Principal, is commending himself highly by his wisdom and ability in the management of the institution. The Harris School of Science, which is connected with the Doshisha but is supported by funds of its own, is under the directorship of Professor Shimomura, who is also professor of chemistry. This department opened last autumn with thirty-eight students, sixteen of whom are preparing for the University course. The School of Science is proving most attractive to the Japanese, and will serve greatly to strengthen the Doshisha in the good opinion of the people. On this calendar appears the name of Sir Edwin Arnold as a special lecturer. It seems that Sir Edwin desired to come to Kyōto with the privileges of a resident, and with this in view he kindly offered to give some lectures in the Doshisha. He made one address to the students and attended one monthly faculty prayer and conference meeting, and soon after was somewhat unexpectedly called to return to England. But he anticipates a return to Japan, and will then give a course of lectures in the Doshisha.

THE infant church "in the wilderness" of Central Africa, at Bailundu, now numbering about twenty members, sets an example to American Christians in the matter of foreign missionary giving. Its members are all very young men and women whose only resources are the small wages they receive for daily work, but the church is self-supporting, holds its regular monthly missionary meeting, and has just forwarded a contribution of ten dollars for the missionary vessel, the *Robert W. Logan*, and four dollars and fifty-six cents for the *Morning Star*.



## MISSIONARY WORK IN JAPAN FOR THE YEAR 1890.

CONDENSED FROM STATISTICS PREPARED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Churches.	Baptized Adult Converts, 1890.	Total Adult Membership.	Total Scholars in Day and Boarding Schools.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of Natives for all purposes, in yen. 1 yen equals 83 cents (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S. . .	1859	25	25	73	9					1,359			
Reformed Church in America . . .	1859	10	6	25	4	14							
United Presb. Church of Scotland . .	1874	3		6	1								
<b>The Church of Christ in Japan . .</b>						94	71	1,077	9,314		45	91	16,658.09
Reformed Ch. in the United States .	1879	3	2	8	1	4							
Presbyterian Ch. in the U. S. (South)	1885	9	5	20	4	30							
Women's Union Miss. Soc. of America	1871		3	3	1								23.00
Cumberland Presbyterian Church . .	1877	4	7	15	3					50			
American Prot. Episcopal Church <sup>1</sup> .	1859	13	14	37	4	35		193		337	1	70	2,920.23
Church Missionary Society . . . .	1869	22	18	55	10	30		273		322	5	32	2,733.94
<b>Nippon Sei Kokwai . . . . .</b>				6			56		4,000				
Society for the Prop. of the Gospel .	1873	3	5	9	2								800.00
Wyckliffe College Mission (Canada) .	1888	2		3	1	1				10		2	8.58
American Baptist Miss. Union . . .	1860	16	15	45	9	43	13	125	1,027	222	4	30	526.44
English Baptist Church <sup>4</sup> . . . . .	1879	1		2	1	19	2	40	200	62	1	4	153.53
Disciples of Christ <sup>2</sup> . . . . .	1883	3	3	9	3	3	1	42	179	144	2	2	87.00
Christian Church of America . . . .	1887	2		4	1	3	3	27	133			3	78.80 <sup>4</sup>
Baptist Southern Convention . . . .	1889	2		4	2			3					
A. B. C. F. M. (Kumi-ai Churches) <sup>5</sup>	1869	28	32	84	9	73	61	1,615	9,146	3,240	26	77	28,660.72
Independent Native Churches <sup>3</sup> . . .							3	50	300		1	1	542.16 <sup>4</sup>
Berkeley Temple Mission, Boston . .	1888	1		2	1								
American Methodist Episcopal Ch. <sup>1</sup> .	1873	20	29	68	9	39	53	492	3,923	2,144	25	50	8,124.46
Canada Methodist Church <sup>3</sup> . . . .	1873	10	11	29	5	12	15	287	1,446	348	7	43	6,491.35
Evang. Assoc. of North America . .	1876	5		10	1	5	7	98	440		10	14	710.00
Methodist Protestant Church . . . .	1880	5	5	15	2		2	17	221	297		8	219.98
Am. Meth. Epis. Church (South) . .	1886	12	5	27	4	15	6	77	318	136		18	364.67
General Ev. Prot. (German Swiss) .	1885	3	1	5	1	2	2	12	128	42		2	210.00
Society of Friends, America . . . .	1885	2	1	5	1	1	1		32	21		3	12.00
International Missionary Alliance . .		1	1	3	2								
Unitarian . . . . .	1889	1		1	1		1				2	5	
Universalist . . . . .	1890	2	1	4	1			3	3	30			
<b>Greek Church in Japan<sup>6</sup> . . . . .</b>			2		2	125	90	1,328	18,098	201	21	136	7,707.33
Total of Protestant Missions, 1890		214	189	577	93	423	297	4,431	30,820	8,758	129	455	69,324.95
Total, 1889 . . . . .		200	171	527	88	448	274	5,007	28,977	10,297	135	409	53,503.13
Increase, 1890 . . . . .		14	18	50	9		23		1,843			46	15,821.82

NOTE.—It is impossible to get exact reports from all the churches up to December 31. It is probable that complete statistics would increase the total membership about ten per cent.—H. L.

<sup>1</sup> Statistics to June 30, 1890.

<sup>2</sup> Statistics to August 1, 1890.

<sup>3</sup> No report for 1890. The statistics are the same as for 1889.

<sup>4</sup> No report for 1889 and 1890. The figures given are the same as 1888.

<sup>5</sup> Statistics to March 31.

<sup>6</sup> To July 31. These statistics were kindly furnished by Bishop Nicolai, the head of the Greek Church in Japan.

## LET THE CHURCHES HEAR WHAT THE MISSIONARIES SAY

THE correspondence from the mission fields received at the present time relates principally to the reductions made in their appropriations. The Prudential Committee, being simply trustees to administer the funds committed to their care, are able to appropriate only such amounts as are contributed, and these amounts have not been sufficient to warrant appropriations on the scale of last year. The missions were notified that a reduction of 16 per cent. would be necessary unless there were an increase in receipts. This reduction is now being carried into effect. The pinch of retrenchment is upon the work, and the missionaries write with deep feeling. Would that the letters could be read and their force felt by all Christians! We will here give extracts from a few of these letters, thus passing on to the churches the responsibility which properly rests on them.

From the European Turkey Mission, Dr. House, of Samokov, writes:—

"This field, it seems to me, is more ripe for the harvest than most of Bulgaria. How sad that some small additional help cannot be given to gather the harvest before the harvest day is past! But instead of additional help, it seems that it is a question as to whether some of the few workers in the field must not be cut off! Is it true that our American churches are so poor? Oh, that some of their members might come and stand in our places for a little while!"

From Cesarea, in the heart of Turkey, Mr. Fowle writes:—

"I wonder if you appreciate what it means to us to be reduced below our estimates: certainly the *churches* do not appreciate it, else they would never leave a chance for such reduction. We have said all we can say, and are now face to face with the need of gradual, *fatal* cutting into the work, if this process continues. The Lord give grace and wisdom to all!"

From the same mission, Mr. Bartlett, of Smyrna, the city of one of the seven churches to which he who was the "Alpha and Omega" sent his letters, writes unto the churches of America:—

"In all of this I would not utter one word in censure of the Prudential Committee, for I do not doubt that they are doing their best with the funds in hand. But the *churches*; the *churches* must know the situation; they *must come forward and meet the emergency*. The responsibility is a fearful one. The battle is raging all along the line, and we at the front send back the most urgent call for reinforcements, not so much of men as of money. But if no advance is possible, we plead with the churches, at the very least, not to cut off our present insufficient supply, for that means only defeat and the triumph of the enemy. If the churches cannot keep up even the present supply, let them unitedly petition the Board to attempt no new conquests, if by so doing they must surrender fields already won by long years of contest. The churches *must not allow* retrenchment in these Turkish fields, and I am sure they will not allow it. They only need to see the danger and to hear the call, and they will come to the rescue. The Christian world is waiting to see the gospel advance in this region of the seven churches. Smyrna and Thyatira are already occupied. Philadelphia and Pergamos might be occupied to-day with good hope of success,

had we the means to undertake the work. As to the remaining three of the seven, there is nothing to occupy, for the 'candlestick' has been utterly removed, a sad warning to unfaithful churches. I repeat it: the churches *must not allow* retrenchment in these older fields, and I am sure they will not. Will you not ring out the alarm anew, that all the churches may hear? Surely they can curtail a little in *luxury* for the sake of the perishing multitudes who are waiting for the bread of life! Oh, let not the Master's 'Inasmuch as ye did it not' be heard by any church or Christian to whom God has committed the supplies so much needed for the support and advance of his work in the dark places of the earth!"

From the Eastern Turkey Mission, Mr. Barton, of Harpoot, writes:—

"It has been the burden of our prayers for years, 'O God, raise up laborers!' The heaviest burden we have had to bear, since I came here, has been to turn away empty those who have come, with money in their hands, pleading for a preacher. We have told them all to pray to the Lord of the harvest. They have prayed, and I verily believe their prayers have been answered. Now what can we do? *We have no appropriation* for the seminary for training these needed preachers for this fall."

Still further to the eastward, Mr. Dewey, of Mardin, writes:—

"If we must hold ourselves strictly to the requisition, we see before us only confusion and changes so radical in the necessary readjustment that they seem fatal to the growth and progress for some time to come."

From India we have such words as these, first from Mr. Abbott, of Bombay, who, after enlarging upon the difficulties connected with retrenchment, says:—

"To diminish our work now is to lose and throw away what it will require years of labor, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over \$120 of the reduction, so that the work here may not suffer. The Christian people of America must not ask me to reduce. I mention these difficulties, for I see no way of reducing without such disaster as I cannot bear to see. May the Lord put it into the minds of many to give more abundantly so that the work may not suffer!"

From the same field Mr. Bruce, of Satara, writes:—

"And now comes the order to *retrench*. What can I do? Shall I dismiss the four new men I have brought here? Shall the two new schools be given up? Shall the new house at Atit remain vacant, after we have worked for six months to obtain it? I cannot answer any of these questions. We must wait to know what the Lord has in mind. We are simply *stunned* by the heavy blow that has fallen upon us, and we know not which way to turn. Our 'kirttan band' has done some useful touring, and the field is wide, but I have told them that they must *stop, because it costs money*."

There has not been time as yet to receive communications from China, but doubtless letters of a similar import to these are now on the way. But from Japan the communications are importunate, almost piteous. The missionaries know not which way to turn in view of the reductions made, which bear with special severity upon them, since heretofore so small a proportion of the appropriations for Japan, beyond what is necessary for the support of the missionaries, have been given to educational and evangelistic work. Some serious cutting

down has already been done. Evangelists have been dismissed, and new out-stations have been given over. Dr. Gordon writes from Kyōto: "Do the constituents of the American Board want us to carry the knife still deeper? Do they wish to incur the evils to our work that have been spoken of? It is for them to make answer."

Under date of January 26, Mr. Pettee, of Okayama, wrote:—

"It seems as though I had done nothing for the past ten days, aside from my regular necessary duties, but work over our station finances. It's the sorriest work I've had to do for many a day. Every church and evangelist in this field has been conferred with, the strictest economy enjoined; all new work prohibited so far as financial aid is concerned; everything cut down to the lowest figure without stopping work in hand, and the result is, we must ask for our station alone \$337 *more* than the proposed cut-down would give us. All the *regular* churches in this field are self-supporting; that is, they pay their pastors' salaries, church rent, etc. We aid them in outside evangelistic work. This outside work embraces ten evangelists, two of whom are women, costing from \$3 to \$15 dollars a month salary. It is to be remembered that they are the ones who do a large part of the personal work. To discharge them would be a serious blow at the real work of the churches. In these hard times the churches cannot entirely support them. A *full* estimate for this field at the present time is \$130 (silver) per month. We have worked this down to \$84. We cannot drop lower without grievous harm to the cause. And yet we must, unless you restore a part of the reduction."

These are but specimens of the messages now coming from those who are at the front. What say the churches? Responses should come speedily.

## CONVENTION OF STUDENT VOLUNTEERS.

BY SECRETARY JUDSON SMITH, D.D.

THE International Convention of the Student Volunteer Movement, gathered in Cleveland, Ohio, closed its four days' session on the evening of March 1, and has passed into history. It was a memorable occasion by reason of the cause it represented, the number and character of those who gathered for these consultations, the quality and tone of the meetings and discussions, and the influences which it set in motion.

A delegate Convention, composed of 529 young men and women from the higher schools of the United States and Canada, representing 6,200 young men and women in these same institutions who have solemnly declared themselves "willing and desirous, God permitting, to become foreign missionaries," devoting themselves for four days to discussions of the foreign missionary work of the day and the means by which they personally can forward that work, is a new spectacle in our land and times, and at once arrests public attention. One hundred and twenty-six colleges were represented in the Convention, twenty-five theological seminaries, and eight theological seminaries and colleges combined, making this the largest meeting of this kind ever held in this country. One



hundred and five foreign missionaries and Secretaries of Foreign Boards were present, sharing in the discussions and deliberations.

The meetings were all held in the hall of the Cleveland Young Men's Christian Association, and were largely attended by the people of Cleveland and neighboring towns. The hall was filled to its utmost capacity in all the principal sessions, and the attention of the audience was firmly held from first to last.

The management of the meetings was wholly in the hands of the Executive Committee of the Movement, and was almost faultless in promptness, dignity, order, and spirit. The time was all definitely laid out, the program accurately followed, the order of topics wisely chosen, and the ground covered remarkable for range and comprehensiveness. The spirit of the meetings was of a high order, befitting the theme and the occasion; prayers were frequent and earnest; the service of song was an important and always helpful part of every session.

The history of the movement and its present state were reported the first day, and presented a record of remarkable growth and success. Then all the varied features of the movement were brought forward for statement, explanation, answers to objections, and fresh suggestions. The Secretaries of Foreign Boards were called on for statements, and were permitted to answer the questions which the volunteers desired to ask respecting their several boards and the requirements for service under those boards.

The evenings were devoted to more extended addresses; Dr. A. J. Gordon, of Boston, speaking on "The Work of the Holy Spirit in Missions," on Thursday evening; Mr. Speer, one of the officers of the Movement, and Dr. A. T. Pierson, of New York, on Friday evening speaking on "The Evangelization of the World in this Generation," the former dwelling on its possibility, the latter on the means by which it may be made a fact; on Saturday evening Dr. D. W. Chamberlain, of Brazil, speaking on "The Spiritual Crisis in South America," and Dr. Judson Smith, of the American Board, on "The Condition and Needs of Heathen Lands."

Every one present must have been impressed with the sobriety and earnestness and high intellectual gifts and Christian consecration of the young men who have the movement in charge and of the volunteers as a whole. This movement is plainly a providential event, meeting the unparalleled opportunities of the hour by an unprecedented uprising of the educated youth of to-day to enter these fields of world-wide and glorious service and gather the ripened harvest unto everlasting life. Doubtless, as in Carey's day, and in Judson's day, these volunteers for the foreign field will need to stir the churches with their fresh enthusiasm, and draw out the added resources with which to carry on to success the added work they are called to attempt. And this will prove a double blessing.

May God abundantly bless these young volunteers, and deepen and spread a sacred enthusiasm for the world's conversion in all our schools and churches and homes, and speed the message of the gospel to a dying world!

## THE MISSIONARY CONCERT.

## A MEDITATION.

I HAVE been looking into the Old Testament and also into the New with reference to concerted supplication. From the collective cry of Israel in Egypt till the eight days' prayer-meeting before Pentecostal wonders, I find ample evidence that associated petitions have special efficacy. This accords with a universal ordinance of God that combined action is power multiplied.

It seems to me that the Concert should be in truth a Concert of prayer. Missionary lectures at that time are not what I want. Some one Scripture prophecy, promise, or example, duly presented, furnishes inspiration. The intelligence communicated stimulates to specific intercession or praise. Particular peoples, mission stations, persons, awaken specific desires. Wall-maps and charts appeal impressively to my eye. I see a Japanese, a Chinese, a Hindu bowing to idols. I see a Mohammedan entering the mosque. I hear Roman Catholics offering more prayers to the mother of Jesus than to Jesus himself. I behold God's ancient covenant people in their wide dispersion, the veil still upon their hearts. My heart's desire and prayer to God for Israel is that they may be saved. The wants and woes of some distinct nation, tribe, or individual press upon my heart. I feel the need of devotional help by the presence of sympathetic souls. The Concert has become the most attractive, the most significant, the most momentous gathering for me.

It is impressed upon my mind that I am responsible to God for the loss of so much blessing upon others as my needless absence will occasion; that every absentee from that devout assemblage withholds a certain amount of spiritual force for good to others and robs himself of some measure of spiritual good. I have come to believe that the fulness of predicted gospel triumph need not be looked for till the dynamics of concerted prayer are more fully prized; not till unnecessary absence from the place of missionary supplication comes to be dreaded as a guilty omission.

No other gathering so rebukes my narrowness; no other so draws out my soul into broad sympathies or gives me such an uplift. It is the very focus of devotional energy; the centre of broadest Christian education. Fellowship with the Lord Jesus who died for all becomes real. Contemplating thousands of cities, still crowded with unbelieving inhabitants, dry eyes do not comport with the tears He shed over Jerusalem. He who gave himself a ransom for all, to be testified in due time, has been waiting these centuries for a church as catholic and as earnest as himself. By prayers, by gifts, I must, to the utmost, make known the great salvation far and near.

## THE "RESCRIPT ON MORALS" BY THE JAPANESE EMPEROR.

REFERENCE was recently made in our pages to the fact that the Emperor of Japan had addressed a brief communication to the people of the empire, which was especially sent to all public schools, bearing upon the cultivation of morals. It is interesting as being the first instance in which the Emperor has given a moral

warning to his people ; and we give here a translation of the document made by Rev. Dr. DeForest, of Sendai : —

“The Emperor regards his ancestors as having laid the foundations of this country high and broad, and as having established virtue deep and wide. My servants, with loyalty and filial piety, my people, by uniting in one heart, have shown forth the worth of these virtues. Truly, herein consist my country's glory and the basis of education. You, my servants, be obedient to your parents ; kind to your brothers ; let husband and wife be mutually helpful ; let friends have mutual confidence ; exercise self-control with humility ; extend wide cordiality to the people ; cultivate learning ; engage in business ; make wide the power of wisdom ; perfect morality ; and more, extend blessings everywhere ; exalt duty ; always highly reverencing the power of the state and following the laws of the country. Should, perchance, any great calamity threaten, only and courageously give aid to the unending destiny of the Emperor. So doing, you are not merely loyal servants to the Emperor, but you thereby manifest the spirit of your ancestors.

“Truly this Moral Path is the will of my ancestors. And you, descendants, should guard this with them. These unerring principles run through all past and present time and belong alike to all peoples. That the Emperor and you, his servants, together should with one heart hold these moral principles in highest regard is the royal desire.”

This Rescript has excited much discussion throughout Japan. Men are asking, “What does it mean?” The interpretation which some put upon it is that the Emperor means that the ethical system of Japan is sufficient without turning to the ethical systems brought them from the Western World. Some have even asserted that it was intended as a blow against Christianity ; but this is stoutly denied by others.

A copy of the Rescript was sent to the mission school at Sendai, and it was decided that a meeting should be held at which the document should be read and explained by the principal of the school, and that addresses should be made, including one by the governor of the province. In his address the governor took occasion to say that it was not the object of this Rescript to return to Shinto ethics, nor was it a movement towards Confucianism, as some supposed, but that the times demand the words of the Emperor to call the people back to the principles of morality which, in the deluge of western thought, had been largely ignored, both in practice and in education.

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## TWO COMMON ERRORS AS TO FOREIGN MISSIONS.

BY REV. JOSIAH TYLER, OF THE ZULU MISSION.

IN forming an estimate of missionary work in heathen lands, let us guard against two mistakes often made. The first is in *expecting too much* from brethren in the field. They are but men, encompassed with infirmities, and liable to err, like other men. Although they imitate the example of the apostle to the Gentiles more closely than do some carrying the gospel to “regions

beyond," they, in many respects, consciously fall far below the Pauline standard. Sent far away to ignorant, superstitious, and impure heathen, it would seem as if they were expected not only to keep the flame of missionary zeal burning brightly in their own hearts, but to send home reports of "interesting conversions," calculated to kindle in the hearts of others the same enthusiasm. One has well said: "It is as if the sun should shoot out upon Lapland, Iceland, and Greenland a few straggling rays, demanding of those rays not only that they should retain light and heat in themselves, should illumine and fructify those frozen regions, but send back light and heat enough to supply the sun itself."

The idea, prevailing extensively, that foreign missionaries, owing to their life of exclusion and self-abnegation, must, as a matter of course, possess an extraordinary amount of piety, is obviously an error. The biographer of Rev. William Burns, the missionary to China, says: "The whole history of missionary life and labor abundantly shows how possible it is to leave house and home and kindred for Christ's sake and the gospel's, and yet in a heathen land to breathe neither the love of Christ nor the grace of the gospel." And he adds: "The brightest lamp will burn dim in an impure and rarefied atmosphere." Compelled, as our brethren among the heathen are, to witness, day after day, selfishness, ingratitude, and abominations of the vilest sort, the temptations that assail them to exhibit an unlovely and un-Christlike spirit are great. Then, too, they are debarred from hearing the gospel preached by others and from Christian fellowship, which contribute so largely to enthusiasm and joy in God's service. That they are conscious of this themselves is evident from the request they send to us so frequently — "Pray that we may live near to God."

Only those who have visited foreign fields, and observed without prejudice the true state of affairs, can form an adequate conception of the giant obstacles our brethren have to encounter. To root up the stumps of ignorance, superstition, and prejudice, to run the gospel plow down into the hard soil, and to sow the heavenly seed, to say nothing of long watching and praying, demands a degree of patience and faith which the toilers alone can fully understand. The reason why some of our mission stations are regarded as bad investments of time and money is because they are judged by numerical standards, like secular enterprises. But the hour has not arrived in which to solve the problem of failure or success. Time must be allowed for the mastery of languages, for winning the confidence of the people, for undermining erroneous, ancestral beliefs, and for setting in operation the various forces of Christ's spiritual kingdom. Until all this is accomplished, how unwise to expect of missionaries successful results! Ten years has been the average time our brethren have toiled in the Zulu field before witnessing conversions. The London Missionary Society has had laborers in Matabeleland nearly thirty years, but, so far as I can learn, not a single conversion is reported. To say that "missions do not pay," because of apparently meagre results, does the self-denying workers in the field great injustice. Do not expect too much from them.

A second mistake often made is in *undervaluing what has been done*. "See," says an objector, "what missions cost and how little there is to show!" How much has been spent, for instance, in evangelizing the Zulus! Well, how much?



Not one half, possibly not one tenth, of what the "Zulu war" of 1879-80 cost. How much in Christianizing the island of Hawaii? Not so much, we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed: "The cheapest enginery the world has e'er seen is the missionary." And he added: "I know not which more to admire, the feebleness of the instrumentality, or the matchless and fructifying power of God." Those who find fault with missions on account of apparently meagre results appear to me to put a low estimate on the value of the human soul. Said Rev. Dr. Griffin, sixty years ago: "Were there but one heathen in the world, and he in the remotest corner of Asia, did no greater duty confine us at home, it would be worth the pains for all America to embark together to carry the gospel to him." Such in the opinion of that man of God is the worth of the soul of a single heathen. And can we contemplate, without the deepest emotion, the sad truth that hundreds of millions in heathendom are passing into eternity untaught, unsanctified? Shall they be allowed to die in ignorance of the Saviour?

But there are results which encourage the hearts of missionaries in their isolated homes, and cause the angels to rejoice, though they may not be trumpeted to the world. Multitudes in heathendom have been reclaimed by the gospel who are living consistent lives. The heroism with which they overcome sinful practices and the joy which animates them in the near prospect of death are quite as conspicuous as in Christian lands. Then there is the *reflex* influence of foreign missions on communities at home, seen in the information they furnish as to climates, the various forms of social, individual, and national life, the religions of other races, the bond of brotherhood uniting us to people in distant countries, and the bright examples of Christian heroism, unparalleled since apostolic times. The *unconscious* influences at work on mission stations should not be lost sight of in forming our estimate of results. Canon Farrar, in one of his sermons, has alluded to this most beautifully: "We are accustomed to think that there is little progress in missions unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported. But there is a blessed work going on quietly and secretly, something like the mighty influence of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals, and which men are ingenious to smother? But these convictions will by-and-by break out into conversions to God. We cannot tell what secret influence is going on as the result of Christian living and laboring among the heathen? The fact is, there is a vast deal to be thankful to Almighty God for, which can never be seen in the society's reports."

Do not undervalue what is being accomplished.

## Letters from the Missions.

### Japan Mission.

#### A SABBATH AT KASAOKA.

MR. PETTEE wrote from Okayama, January 26:—

"A week ago I spent the Sabbath at Kasaoka. The weather was very cold. Two overcoats could not keep me warm, but the delightful communion service succeeded in doing it.

"There were four baptisms, all interesting cases. One man was a railroad official, whom Roman Catholicism did not satisfy. Another was an old man living on an island a few miles from Kasaoka. His son, who was a medical student here in Okayama and an earnest Christian, went home last summer to die. Not another Christian on the island, and so the boy was buried with Buddhist rites. But the father's conscience troubled him. He knew his son had desired a Christian burial. Moreover he feared he never should see his boy again unless he himself became a Christian, and was prepared to go to the Christian's heaven when called to die. Moved by these considerations he called on the Kasaoka pastor and told him the whole story. It was not long before he became a genuine believer.

"One of the two women baptized was the wife of a church member whose changed life had convinced her of the power of the new religion. The other woman was from a neighboring village, where she had occasionally heard the wonderful story of the Cross told to the people.

"That church is in a better state than for years. It hurts me worse than I can tell to be obliged to say 'No' to them in their plans for widening work. The reduction strikes them just at the wrong time, unless God uses it as the means to arouse in them a deep spirit of self-sacrifice, so that all the work may go forward even if we do not aid them."

#### Tsu. — PERSECUTION.

Mr. F. N. White, who is now located

at Tsu, writes under date of January 16, of a sudden outbreak of persecution:—

"Shortly before my coming here, the Sunday evening services began to be interfered with by a crowd apparently determined to put an end, if possible, to public preaching in Tsu. The affair had an insignificant beginning in the questions, perfectly courteous ones, of a Buddhist priest. This priest, however, appeared at the following meeting in a state of partial intoxication, accompanied by several acolytes, and carried himself in a way completely at variance with his courteous behavior on the previous evening. He subsequently apologized to one of the members, but, though he absented himself thereafter, the disturbance which he began went on developing until it assumed very large proportions.

"One evening a large stone was thrown from the outside, the door broken, and the preacher compelled to desist and close the meeting. For the next three evenings, on one of which I spoke, the speakers managed, in spite of impertinent interruptions and continued uproar, to persist to the end, though it must be confessed that the services could hardly be considered profitable to any one, and that they were maintained for the almost sole purpose of not succumbing to senseless clamor.

"The next Sunday evening, as I returned from a trip to the mountain village of Haze, I found the street in front of the preaching place jammed full of people. Making my way round to the rear, and entering, I was greeted with a yell, and found the place a genuine pandemonium, a few Christians, together with the pastor, huddled in one corner of the room, holding a meeting as best they could by themselves, while the rest of the place was filled with a crowd of howling children, incited by their elders, who sat or stood looking on behind. The police were supine, claiming that they could not interfere except by an express order from

the head office; and so the howling, the shoving, the pushing (involving the overturn and breaking of the melodeon) continued until eleven o'clock, when the necessary orders came and the meeting was dispersed."

During the following week efforts were made to secure police protection, but the chief of police insisted that he could only disperse an assembly when the uproar was too great. Services were held, but the noise was so great that little could be heard. The owner of the preaching place then demanded that it should be vacated, and owing to the excitement and the unwillingness of the owners to rent their premises, it was necessary to take a building in a retired quarter. Mr. White adds:—

"I wish I could write that the recent troubles had had the effect that we usually look for from persecution—the stimulation and strengthening of faith, the arousing of a keener and more sturdy church life. But aside from the conspicuous faithfulness of a few, the results have not been very cheering. In the face of what can be called a persecution only by courtesy, as the opposition was almost wholly confined to noise, altogether too many showed a lack of courage unbecoming the true followers of our Lord. But none that I know of have fallen away, and so doubtless these that are weak can be lifted by the love 'that suffereth long and is kind' into a stronger faith and a nobler service.

"As an offset to this, two were baptized last Sunday, one a man of not a little prominence, connected with the now building railway, and whose first hearing of the gospel dates back several years to the preaching of Dr. Gordon and others in the province of Tanba."

Notwithstanding this persecution plans have been made for weekly visits to several places in the vicinity of Tsu, and a permanent preaching place has been opened at Yamada, which is the "Mecca of devout Shintoists." A brave Japanese woman, supported by the Osaka Christian women, occupies the preaching place as her home and works from thence.

## Northern Japan Mission.

### WORK IN JOSHU.

DR. GREENE, of Tōkyō, sends an account of visits in the province of Joshu, which is one of the most important silk districts in Japan, where nearly all the people are engaged, either directly or indirectly, in the production of silk. Inasmuch as the year has been an unfortunate one both in the production and in the price of silk, the financial condition of the people is a good deal depressed. After speaking of the remarkable scenery of this region, Dr. Greene says: "From a missionary point of view the province of Joshu is most interesting, for there are few places where Christianity has gained a firmer foothold, or where its influence on the life of the people is more marked. Out of the sixty members comprising the prefectural assembly, ten are Christians, and in this ten are included the president and vice-president, besides several members of the standing committee. When one of the members of this assembly recently resigned in order to take his seat in the Imperial Diet, his place was promptly filled by the election of another Christian. It was by a mere accident, one might almost say, that this province did not send two Christians to the Imperial Diet. It is said that the movement for restricting prostitution, which has been gaining ground rapidly during the past few years, originated among these Christian men of Joshu.

"My first appointment was at a small village not far from Haraichi, where a little chapel was ready for dedication. This is a branch of the Haraichi church. The chapel is a neat structure twenty-four by thirty feet, and so far as I know no foreign money was given in aid of the building. At the dedication it was stated that I personally took part in the first Christian service in the village, but it was so long ago that I had forgotten all about it. There were three addresses in the afternoon and three more in the evening, one of each falling to my share. The others were assigned to the four Joshu pastors,

Rev. Messrs. Sugita, Sugiyama, Fuwa, and Ide. There must have been nearly 200 present, in spite of a heavy rain. The service was very interesting, and the many representatives from neighboring churches testified to the goodfellowship between these country churches. It was especially interesting to note the great improvement in the singing since I visited the province three years ago. This is partly owing to the various mission schools, but more, I think, to the teaching of music in the public schools. This instruction is by no means all that could be desired, yet, considering all the obstacles the authorities have had to contend with, the success has been most creditable, and is most noticeable in the country away from the direct influence of missionary instruction. Between the two services we were entertained by one of the principal men of the village, who, while not a Christian himself, takes great interest in the Christian movement.

"Maebashi was the next point, but owing to a delay in the mails the letter announcing my visit was so late that no notice could be given of the meeting which we intended to have held, so I was unable to meet many of the Christians."

#### OTHER TOWNS.

From Maebashi Dr. Greene went to Takasaki, where there is a hopeful Christian enterprise under the care of Mr. Ide. As to the work of a pastor in a region like Joshu, Dr. Greene says:—

"A pastor needs to be a kind of bishop with a certain oversight of the work in the smaller towns around his church. One of the busy pastors of this vicinity is said to be at home hardly more than three nights in the week because of the frequent calls of the evangelistic work outside the strict limits of his parish. In some of these outlying villages and towns evangelists of less thorough education are stationed, sometimes under the care of the church, sometimes under the care of the local conference, and sometimes under the care of the Japanese Home Missionary Society. In other towns more or less regular services are kept up by an arrangement with

the pastor and the evangelists. Of course the organization of this work is as yet very imperfect, but it points to a system not unlike that described recently by Dr. Dunning in *The Andover Review*.

"My next appointment was at Tomioka, a town of small note until the government selected it as the seat of a large silk-reeling establishment, where nearly 600 operatives are employed. Here is a self-supporting church, but unfortunately it has been without a pastor for a long time. There is here an excellent church building, save that the money gave out before the windows were provided for—not a matter of much moment in summer, usually, though the Sunday I was there we were obliged to give up the evening service because the wind blew so hard that no lamps could be kept burning. There are some noble men and women in that little church, and they would gladly call a pastor if a suitable man could be secured. They tell of one or two girls, operatives in the filature, who have become Christians, and who, longing to do something for the church, begged to be allowed to sweep and dust the church, and how they seem to take a real pleasure in doing it as unto the Lord. They tell too of a village of charcoal-burners about eight miles away, rough mountaineers, who heard of Christianity through a colporter of the American Bible Society, and became new men. Their charcoal became known in the market as the product of Christian men, and purchasers were glad to pay a higher price for it because they knew it would be full weight, and without stones or dirt. It would seem that few places could be more attractive to an earnest Christian minister than this."

Dr. Greene reports also a visit to other places, Shimonita, Annaka, Sano, and Omiya. Of Shimonita he says:—

"Here were two young men waiting to be baptized, so we had three services, including the lectures of Mr. Ide and myself in the evening. We were most hospitably entertained at a private house during our stay in Shimonita, and most royal hospitality it was too! Our host



was not a Christian himself, but his wife was. He was much interested in religion and was very earnest in telling us the state of mind of his townsmen. It seems there was in town a company of young men, mainly school-teachers, who were greatly interested in philosophy, and who were professedly agnostics, with a leaning toward atheism. How far we were able to help them I do not know, but what I have learned since shows that the work is moving on in a very encouraging way. The evangelist who was then stationed there has been obliged to give up his work on account of a severe attack of lung disease, but his place has been filled by another who seems to have the confidence of the people. It is probable that a church will be organized here before very long."

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### Western Mexico Mission.

CHEERING reports come from Guadalajara, where the school is growing rapidly so that there is no more room for boarders. Within the past year twenty-five persons have been received into the church. Under date of January 29, Mrs. Howland sends the following touching account of

#### A GOOD FIGHT ENDED.

"Our church has lost one of its first members, and we all mourn for dear old Don Pedro, who has struggled so hard to keep the faith and who has gone to receive his crown.

"We had been here but a few months when an old white-haired man began to be seen in the back seat of our service-room, brought there by his two sons, who dropped in one day as they were passing, and were interested in the new doctrine of the Protestants. I have never seen a Mexican who accepted the 'good tidings' more eagerly than Don Pedro, or one who seemed to be so completely changed in heart and life. He was never absent from a public service; at every prayer-meeting his earnest prayers and his heartfelt confessions of sin stirred all our hearts to deeper consecration; and he worked daily to seek

out absent members, to raise the fallen, and encourage the faint-hearted. He had never learned to read—but now he felt that he must be able to read his precious Bible for himself; so he got a primer and began to study. Soon he became able to pick out a few words, and, as he said, he loved to read over and over again 'God, Jesus Christ,' and the dear familiar words we all know. Morning, noon, and night one could see him, with his old spectacles on, poring over his large-print Bible, so absorbed that he would never look up until we called his name; and in time he learned to read very well, though he was always rather shy about doing so in public.

"When it came his turn to take charge of the weekly prayer-meeting, he would ask some friend to read for him, and then he would take up verse after verse from memory, and explain in such a quaint, earnest way that it never failed to make a deep impression. He had been a very hard drinker before his conversion, but he gave it up entirely, and for years never tasted a drop of liquor. He was especially fitted to work for those who had the same habit that he had given up, and if any member of the church fell into temptation Don Pedro was always the one to go and labor and pray with him, and finally bring him back into the fold."

#### TEMPTATION AND FALL.

"But trials began to come thick and fast, and poor Don Pedro found the way dark before him. Work became more and more scarce, and he could not sell *rebozos* enough to keep his family from hunger, though he tried ever so hard. His pastor tried to find work for him, and many and many were the ways he invented to provide some work to help him over the worst times. But there were many others who needed the same help and his share was small. Then his oldest son, who had worked in the mission printing-office for several years, became impatient of restraint and finally refused to work any longer, and went home for his old father to support. This was a very hard blow to his father, who had hoped that he would study for the ministry, and it seemed as if he could

not bear it. It was sad to see him as he sat with his white head bowed in his hands, and to hear him say, 'Now it seems as if I *must* take some wine again to forget my sorrow.'

"But he struggled along bravely for some time longer, hoping for the help of his other son, who had been given a position of importance in another city. But, alas! he too proved unworthy of confidence, and went away like the Prodigal Son of old. When the news was brought to the old man, he was heart-broken. All attempts at consolation were in vain, and his white, set face was pitiful to see. At this trying time an old companion offered him a glass of tequila and he took it. Then the slumbering demon was awakened and poor Don Pedro was no longer master of himself. For three weeks he drank heavily, and was not free from liquor long enough to realize what he was doing. In his intervals of consciousness he would come to the mission house and ask his pastor to pray for him, and then in a few minutes the craving would return, and he would rush from the house in spite of every effort to detain him."

#### VICTORY.

"At last he came to Mr. Howland and begged that he might be shut up in the house until he could gain control of himself again. 'I shall beg to go and shall try to get away, but don't let me,' he pleaded. So he was given a back room, the doors were all locked, and the struggle began. It was terrible to witness and we feared for his life. By the consent of a physician he was given small doses of ammonia instead of the wine it is customary to give here in similar cases, and after three days the dear old man was able to walk about the house. He paced back and forth in the *patio* for another day, and then said he was ready to return to his home. He was conqueror, but his spirit was broken. Never again would he venture to exhort in public, but sometimes would offer a humble prayer. It was harder than ever before to keep from drinking, but he did not yield again. His physical strength began to fail,

however, and six months after his fall he began to have heart-trouble, and one night he was suddenly called home.

"He was so happy to go! He called his family about him and commended them to God's loving care; left a loving message for absent friends, and said that he was in perfect peace. While his hands were laid in blessing upon his daughter's head, they suddenly relaxed, and he was gone. Many came to look at his peaceful face, and all the church mourned for him; but we could not feel but what it was best. How thankful we were that he died a conqueror and would receive the crown promised to 'him that overcometh'!"

"Dear Don Pedro. His life showed what the gospel can do when it takes full possession of a heart. Shall we not feel encouraged to labor on?"

#### Northern Mexico Mission.

##### PREJUDICES OVERCOME.

MR. OLDS, writing from Parral, February 19, reports two tours taken with Mr. Case; one of them to a large ranch, some thirty miles over the mountains, for the purpose of contracting for materials for a new chapel at Las Cuevas, and also, if possible, to hold religious services. In this section of Mexico the farmers do not live in isolated houses, but from three to twenty families in a group. Mr. Olds says:—

"It looked at first as if Don Florentino were not going to receive us, for we made no secret of the fact that we were Protestants, and had come to buy lumber for a Protestant church. He was the owner of the ranch, had hundreds of cattle and hundreds of acres of valuable farming land; besides, he was the judge of all that district, a very influential man. On the other hand, his personal appearance and dress were like the poorest of his servants, and he could neither read nor write. After a little hesitation we were invited in and treated very hospitably; however, Don Florentino did not wish to know anything about our religion, nor hear anything from the Bible. He was a

good Romanist, and he knew that the priests would make trouble for him if he listened to these 'agents of the devil,' or read the Bible. After some conversation he brought out a picture of La Niña de Cabora, a young lady whom the priests are using to attract these superstitious people, teaching them that she has miraculous power, and is a second Mary, or a Christ come again to the earth. He showed also a 'letter from heaven,' which some rascally priest had written and sold to him at a great price, telling of the divine powers of this young woman. Don Florentino firmly believed, like thousands of others, that this letter had been written by the finger of God and brought down by the angel Gabriel. Indeed some sentences did come down from heaven, for the priest had quoted from the Bible, and this gave us opportunity to turn to them and read them from the Bible itself. Thus gaining his attention, we read other passages, so that by eleven o'clock he had not only heard several passages bearing upon errors of the Roman Church, but had listened to some of our gospel hymns.

"We were agreeably surprised the next morning, when we proposed a service for the evening, to receive Don Florentino's consent, and also the offer of the best room in the ranch for the purpose. The day was spent in visiting other ranches in the valley, reading and explaining the gospel, and singing hymns. Here and there we found a believer or two, the fruits of a short visit made some months before by one of the native brethren. As a rule the people seemed glad to receive us, and several would come in to hear us sing."

#### WILLING LISTENERS.

"At the service in the evening, forty-six persons were present; thus thoroughly had we overcome the prejudice against us. If we had tried to hold a meeting on first arriving, we probably could not have induced half a dozen to attend. We were especially pleased to see a goodly number of women present, for, just as at home the women are the most earnest and faithful Christians, so here they are the most

fanatical in the errors of Romanism. Singing was new to these people, and the gospel in song interested them deeply. Praying was new to them, and before offering prayer we had to explain our act and show how it was taught by the Bible. Then Mr. Case, reading passages from the Scriptures, explained to them in a simple manner the great doctrines of repentance, faith, justification, and sanctification. But this sermon was not enough, and they continued to give the closest attention, while he explained to them what Protestantism was, and how the Roman Church in Mexico was teaching doctrines and practices directly opposed to the Bible, not in one instance, but in dozens. It was pitiful to watch their faces, especially the women, as they heard for the first time how cruelly they had been deceived by the doctrines of penance, of purgatory, of confession, etc. They could not hear enough, and were not willing to leave the room until they had listened for nearly three hours. On leaving many thanked us for coming, and wanted us to promise to come again and tell them more. One woman said: 'And is it only this one night? This is the most precious news I ever heard. I want to know more.' And Don Florentino himself was so thoroughly convinced that he told us that if any of his people continued to talk against the Protestants he would take them into the house and make them read the Bible for themselves.

"Thus we succeeded in gaining the friendship and influence of a powerful man, and in making a very promising opening in a populous valley. We ought to have a man to give his whole time to this field, but we have none. Other openings just as promising are awaiting the men, not only in this station, but throughout our mission, while we who are here are spreading ourselves out over as much ground as possible."

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#### *West Central African Mission.*

BIHE. — PEACE. — RELIGIOUS INTEREST.

LETTERS reached Boston from this mission on March 2, the latest date from

Kamondongo being December 29. Mr. Lee, who is still at Benguela, reports that carriers have been abundant since November first, and that he has been kept very busy in despatching the loads for the interior. Dr. and Mrs. Clowe reached Kamondongo December 5, and had a most cordial reception. The doctor finds plenty of medical work, and speaks of the situation of the station as a most happy one, both from a sanitary point of view and for evangelical work. Peace seems to be fully established, and it is felt that the outcome of the recent disturbances will be the firmer establishment of the mission and greater confidence on the part of the people in the missionaries. Mr. Sanders says that the faith of the natives in their fetiches has been greatly shaken. They had fully expected that the extraordinary charms they had used would effectually prevent the coming of the Portuguese. Now that all their charms have failed, they are ready to give a respectful and even an interested attention to the presentation of the gospel. The time is ripe for special evangelistic work. Men, women, and young people are coming from the villages to evening prayers, so that the attendance numbers from fifty to eighty. Under date of December 15, Mr. Sanders writes about a remarkable meeting held the previous day:—

“Last evening we were greatly rejoiced to have some twenty-five persons, including four or five lads from the school, who should have confessed Christ some time ago, three or four girls from the Girls’ School, seven or eight old women, two men, one of them father of four small children, and several young fellows who have not been about our place long, signify by rising their purpose to serve Christ. I would call attention to the fact that I add nothing to this statement. The plain fact is just this and no more: that when opportunity was given to signify, *by rising*, their purpose to serve the Lord Christ, about twenty-five or more arose, about fifty per cent. of whom ought to know well what they were about. The late circumstances in this country have

been such as to greatly commend to their intelligence all comparisons showing the folly of trusting in spirits and fetiches when the living God urges them to take himself as their refuge.”

#### CHISAMBA.

Mr. Currie, under date of December 24, reports himself as in better health than usual. Chisamba, though within the territory of Bihé, is thirty-six miles from Kamondongo, but the chiefs of that region went to aid in the resistance of the invading Portuguese. Mr. Currie was often in conference with these chiefs, and urged them to keep out of the conflict, and seems to have won their confidence and that of the people. He writes:—

“The people in this district escaped unhurt, having lost not even a goat. I led the people from this region to the meeting for the election of a new king. The chief of Kopoko was appointed, and returned no more to his own capital. At the request of the commander I signed the papers of settlement between the Bihéans and Portuguese, and then passed on to Kamondongo to visit the brethren there.

“We were treated throughout with the utmost courtesy and kindness by the Portuguese. The commander, in his farewell letter to me, said, ‘It is not probable we shall meet again, so now receive my compliments and thanks. If I may be of any service to you, oblige me with your order.’

“We seem to have lost nothing in the esteem of the people, for I have now a larger number of boys settled with me than ever before, and have just despatched a caravan of sixty-five men, besides some boys, to the coast for our goods, a thing we could not have done before. One of the old men expressed the feeling of many of the people when he said to us, ‘We thought you would have joined the forces against us, but now we see you are our friends and have come to teach us what is right. It may be we will all accept your words soon.’ God grant that they may accept not my words but the words of Christ before long!



"The eldest son of Kopoko has sent me several presents, saying he was now going to the *ombala* of his father, and that he and I would together care for the country."

#### BAILUNDU. — THE SCHOOLS.

There is a good health report from this station; Mr. Stover, who has been ill for some time, being somewhat better and again at his work. Miss Clarke is finding full occupation in assisting Mrs. Webster in the schools. Of these schools, Mrs. Webster writes:—

"Our Christmas passed off quietly and pleasantly. We served dinner to 130 persons. All seemed to enjoy themselves, and I am sure we all enjoyed the work of getting up the dinner for them. The boys and girls in the schools each received a gift of some kind. The small boys at the village danced and clapped their hands for joy when I presented them each with a new cloth and a piece of soap. It will soon be six months since I started this school, and in that time only four days have been missed. I have on the roll 30 names, but the school really numbers now only 16 who attend regularly. I have a very encouraging report to give of the Girls' School. It has grown in numbers, from 13 to 22, since I began in November. Nearly all the new ones came in during the first few weeks of school, and continue coming regularly. They all seem interested and enjoy their work, and are making good progress. Were it not for Miss Clarke's help I would have my hands more than full, and would find it impossible to give to all as much time as they require."

Mr. Stover, under date of December 27, says:—

"The attendance at morning service is very large now; many are coming from the villages, and the schoolroom is literally packed every Sunday. I am anxious to get into the church. The absence of so many lads with me and Mr. Cotton, together with my illness and Mr. Woodside's being so busy with carriers and other things, has hindered its completion.

But we hope now to occupy it before many weeks. We shall go in as soon as it is habitable and leave the finishing touches until the dry season."

Mr. Stover refers to a touching prayer made by Cato at the first Sunday morning service at which he (Mr. Stover) was able to be present, after his illness of nearly three months. He prayed that they might be truly grateful for the teacher who had been brought hither, and that they might be helped to manifest their thankfulness every day.

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#### European Turkey Mission.

##### REVIVAL AT SAMOKOV.

DR. HOUSE, under date of February 5, after speaking of many discouragements which had seemed to attend their work, reports a work of grace which began during the Week of Prayer. During the first three days of that week there were some cheering signs at the out-station of Banya. On Thursday, January 8, preaching services were begun which were well attended on each evening, all the brethren of the station assisting in these and other services and in the inquiry-room. Inquirers soon began to increase in numbers. Dr. House says:—

"The work has been extensive in both the schools, and also has awakened most of the brethren of the church. Of course it is not possible to tell how many have become subjects of grace, but there remain very few in either school who have not been affected by this work, Christians being awakened and revived, and sinners aroused to seek Christ. At the young converts' meeting of last week fifty-eight were present, but it is hardly to be supposed that all these are born again. We have hopes, however, for some who were not at that meeting. It is still too early to say much as to the numbers of those who have given their hearts to Christ. Both schools seem greatly changed.

"The meeting on Sunday evening in the Collegiate and Theological Institute was one that rejoiced my heart. One

encouraging sign is the greater readiness among the students to try to find something to do for the Master. I am sorry to say that the work has had no extended influence on the city as a whole. Our weekly cottage prayer-meetings, being held in different parts of the city, at the houses of friends, have been the means of reaching some who do not attend the meetings at the church. One of our members has also visited the jail and found some interest among two or three there."

Dr. House also reports a hopeful outlook in other sections of the mission, and of the manifest blessing of God resting upon the labors of the missionaries.

### *Western Turkey Mission.*

#### SMYRNA AND ITS OUT-STATIONS.

MR. BARTLETT, after his furlough in the United States, reached Smyrna November 22, and on December 26 he wrote from Boordoor, a town some 175 miles southeast of Smyrna, as follows:—

"You may be interested to learn something of our work as it appears to me after an absence of more than fifteen months. You will see that I am now far from Smyrna, in the interior of our field, having pushed out, as soon as I could well leave, after arriving, to see what could be done to help these distant out-stations.

"In regard to Smyrna, I have but little to say of the church that is encouraging. The Sabbath congregations do not seem to have increased during the year, though a very few persons have been received to the church. The schools have been well sustained, the Boys' School having a much larger number of pupils than when I saw it before leaving for the United States; and if we could have opened a boarding department in connection with it, we had every prospect of a houseful of boarders very soon.

"As to the work in the interior stations, I am not yet fully informed, but all that I have seen or heard is encouraging.

"Here in Boordoor I am delighted with every feature of the work. The progress

thus far has not been rapid, but the material gathered is of the most reliable kind for a nucleus or foundation. There are now seventeen adults and young men in the little band of Protestants, of whom twelve have united in covenant bonds, and the church in Boordoor has been formally recognized by the Bithynia synod. The number of souls reckoned as 'adherents' is thirty-three. Their preacher is a man of God and a thorough Bible-student, and his congregation, though nearly all very poor and almost without exception having suffered severe persecution, seem to be well grounded in the truth, and they exhibit a consistency in their profession which is very cheering. They are specially scrupulous in their observance of the Sabbath, constant in their attendance at all the services when possible, and very watchful of their example in business; and not one of them uses tobacco or spirituous liquors in any form, though nearly all were habitual smokers and some drank freely."

#### A DEVOTED PEOPLE.

"They have paid, in 1890, for preacher's salary and other expenses connected with their services, and for benevolent objects, \$97, and have pledged \$140 for a chapel, if such a blessing can be secured. Only two of these brethren have anything to call their own, except in some cases a very poor shelter; and three are more or less dependent upon others for their daily support. All except the two live by their daily labor, and these two could not, probably, command more than \$1,000 each if they should sell all. One brother pledged towards a chapel his entire earnings for eleven weeks (not profits). All of these brethren are ready to offer prayer in the prayer-meeting, and the simplicity and earnestness of their petitions show from whence they have learned to pray. Through the influence of this little congregation the knowledge of the truth has been widely disseminated among the people, but a wicked and infidel priest uses all possible means, even to violence, to hinder the progress of the good work. With such a nucleus as this for the work

of the Lord in this city of some 20,000 inhabitants, what grand results may we not expect in the not far distant future?

"Monday, December 29. Yesterday we celebrated the Lord's Supper and received to the church an old man seventy years old. His two sons, both young men, had united with the church before. They are Greeks, and he has been a leading man in the Greek church for many years; but he has been very intemperate, and a most inveterate slave to the nargileh, which he would smoke almost incessantly, declaring that he should die if he were obliged to give it up. He had for some time known the truth, and had occasionally attended the service on the Sabbath. One day while listening to a sermon from the pastor, in which he narrated the story which had suggested the hymn, 'Over the line,' he was led to a decision that he would not leave his seat till he had decided the contest, and then and there yielded his proud heart and stubborn will to Christ, and from that hour for now three months has never smoked his nargileh nor drunk any ardent spirits. He is constant in attendance upon all the services, and his wife also, in full sympathy, always accompanies him, though she says that for forty years they have never walked anywhere together, oriental custom forbidding. From the day of his decision he has had no desire to smoke or to drink, so completely has grace conquered his appetite. At the same service I also baptized a child of one of the brethren whose wife is a daughter of the preacher. This is one of the places for which I was endeavoring to secure funds for a chapel, and I doubt if any congregation in Turkey is more worthy of aid in this respect."

#### VEZIR KEUPRU.

Mr. Smith, of Marsovan, writes of a recent visit to Vezir Keupru:—

"The meetings were well attended and very encouraging. On the Sabbath we had four general meetings and two after-meetings. I baptized a large number of children, and sixteen were received to the

church, their ages varying from ten years to over seventy. One was an influential Greek whose wife had long opposed his coming to our meetings, but finally entered the church before him. Five are, or were, members of our Girls' Boarding School. Fully 500 people were present at the Sunday morning service, crowded into two basement rooms of the church they are building. They undertook this building, hoping to finish it for 200 liras, or a little over, and to receive 80 of that from the Board.

"But their estimates are always too low; and moreover both timber and work have been unusually high, so that the whole cost will not be less than £300. Still if you can only give the aid we have so long urged, and which has been repeatedly sanctioned by the mission (£80T.) they will be able to finish it—if not immediately, yet in a year or two at latest. I was much pleased with the building. When finished it will meet all their needs for church and schools.

"Moreover they have room to put up a parsonage as soon as they are able. The Lord greatly favored them in this undertaking, and by remarkable providences answered the prayers of many and thwarted the plans of their enemies. And now *can you not help them?* Aid rendered under these circumstances will be specially appreciated and hasten on the time of self-support.

"I was very glad to find the people so well united on their new preacher, who went there last summer from Kastamoni, where he has labored so long with almost no apparent results. I saw many hopeful signs, and am persuaded that there will be several more additions to the church at the next communion; and I trust that of the nearly 200 non-Protestants present on the Sabbath some at least received truth into good and honest hearts and will bring forth fruit. As my eyes rested on that neat and convenient building, and that goodly band of converted, Christian men and women, and my mind wandered back to my first visit there, twenty-five years ago, my eyes filled with

tears and my heart with gratitude and praise; and I thanked the Lord for the great things which he had wrought—then, one or two despised individuals; now, a somewhat large and greatly honored community. Most of all did I thank him for that growth in grace, in Christian giving, and in Christian living, which has been steadily going on during all these years.”

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### Madura Mission.

#### CHANGES AT MELUR.

MR. HAZEN, of Manamadura, sends the following good news under date of January, 3:—

“The work in Melur station has at times seemed somewhat discouraging. The people were ignorant, bigoted, and opposed to the pure and holy gospel by their unholy lives and dishonest practices. Multitudes of them belong to the robber caste, and in times of scarcity there was little security for life or property. Mr. Burnell was openly beaten in one of the public streets in the daytime.

“We are happy to say that a change for the better has taken place. In places where preaching was formerly attended with scorn and abuse, we are now listened to with respect and attention. They invite us to come again, and often show their goodwill by presents of milk and fruit. There seems to be increasing interest on every hand. In many villages they beg us to come and open schools, and in some they even ask for a catechist. At one village not far from Alagacoil, the famous resort of pilgrims, they have renewed this petition several times during the past two years, and we have recently sent a man to live among them, doing both evangelistic and teacher’s work.

“At another place, five miles from Melur, where our message was formerly received with contempt, they now urge us to give them a teacher. There are nearly 100 families of Shanars in that town just ready to come over to us through the influence of a Christian relative in another place. The open door seems so inviting

that we are sending a godly young man to them this month.”

#### AT MANAMADURA,

“Also, there are encouraging tokens. A very prominent man of high caste, the head of his village and the leader of all his people in that region, has come out a bright, happy Christian, after twelve years of fruitless search in heathen systems and at various heathen temples for peace of mind. He immediately began to tell what a Saviour he had found, and has since given his whole time to this joyful work. Following our Lord’s instruction to ‘begin at Jerusalem,’ he went to his brother, and soon won him and his family. That brother is the headman of four villages. There is a general expectation that this influential man, with his winning address and heart overflowing with joy, will draw over a large number of people.

“We have been happy to occupy two other recently opened fields in the Manamadura station.

“But I must close after speaking of the great joy we have had in taking seven of the older boys of our Boarding School into the church. Their experience was clear and decided, and their conduct since has been most satisfactory. It is a cheering fact to note that some of them attribute their conversion to the home Bible study, required as a part of their curriculum of studies; for all of which we render devout thanksgiving to the Lord of the vineyard!”

#### WELCOME OF RETURNING MISSIONARIES.

Somewhat against the letter of a request received from Dr. Washburn, of Pasumalai, we give an extract from a communication he sends referring to the reception given himself and his wife on their return from their visit to America. Writing from Pasumalai, December 30, he says:—

“From Madras forward we began to be cordially welcomed home. In Madras a number of friends found us out and called on us, among whom were several old students, now at the university or in the professional schools of the capital.



At Tanjore we were waked up to be congratulated and garlanded by another company of Pasumalai College men, who are now in the Government Medical School of that place. And again when we passed through Madura, though it was five o'clock of a cold December morning, we found at the railway station to welcome us a crowd of native Christians and others, and all, or nearly all, the Madura missionaries. Mr. Chandier handed over charge of Pasumalai while the train waited, and we were again in harness.

"At the station below Madura, where we alighted, all the people of Pasumalai and some from other places had turned out with a grand carriage and pair, a brass band and muskets, to convey us

home again in true oriental fashion, with due uproar, music, and display. The greetings of the people were hearty and some of them very touching. One said to us that scarcely a prayer had been offered in public or private at Pasumalai for the last six months in which we had not been remembered. And here please turn down a leaf to call the attention of those who do not believe in mission schools."

Dr. Washburn gives particulars in reference to some of those who were prominent in this reception given him, not all of whom are now Christians. The facts illustrate the influence that Christian missions have had even upon Hindus and Mohammedans.

## Notes from the Wide Field.

### INDIA.

ANOTHER TELUGU REVIVAL. — There has been another remarkable awakening in the Telugu Mission of the American Baptist Board similar to that which occurred in 1878. *The Baptist Missionary Magazine* for March says that, at Ongole, on Sunday, December 14, there was an unusually large attendance of anxious inquirers, and on the afternoon of that day 352 were baptized. Another great assembly convened on December 27 and 28, thousands coming in from villages, some of which were from fifty to seventy miles distant. No building was large enough to accommodate the crowds, and Dr. Clough preached from the steps of his veranda. The most profound attention was given to this discourse. The report states that, following this sermon, from "half-past nine to one o'clock about fifty preachers and teachers were busy in hearing the evidence of those who came for baptism." Dr. Clough and native preachers then began to baptize, and the record states that the total number baptized "in four hours and twenty-five minutes" was 1,671. This makes a total of baptisms during the quarter of 2,023. Calls were coming from all directions to the missionaries to send preachers and teachers. The same number of *The Missionary Magazine* which contains this account of the revival, has an article concerning the low-caste and non-caste races of India, which, the editor says, well describes the people in the Telugu Mission. It is stated that on account of the character of the people the work is extremely difficult, and that the difficulty will not be *before* baptism, but *after* it. "They must be taught, for they are *unspeakably ignorant and superstitious*. Long centuries of oppression and ignorance have left no desire for a better state." The people are extremely poor, and cannot pay for the education which they must have if they are to be lifted from their present degraded position. They get in debt to their masters, who are rich and of high caste, and the employee cannot leave his master's service till his debt is paid. These high-caste masters, therefore, who find the people valuable to them, will resent all attempts to ameliorate their condition through schools or any other way. It is to these poor and oppressed ones that the gospel comes as an unspeakable comfort and support.

## FORMOSA.

A REMARKABLE MOVEMENT. — Mr. Mackay writes to the Canadian Presbyterian Society, with which he is connected, of an extraordinary turning from idols on the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Mr. Mackay had been hindered from going there, though he had had the matter in mind for a dozen years. On his recent visit he found many of the people having a clear idea of gospel truth, while all of them were wearied of idol-worship. But they told the missionary that the military mandarin had declared that they must keep up their idol-worship or else become rebels against Chinese authority. Mr. Mackay visited the official, who "wished him peace," and gave permission to the people to do as they liked. A council was at once held by the people, which turned out to be boisterous; but on Mr. Mackay's entering the assembly and inquiring if it were because of difference of opinion, he was informed that the people were unanimous and that they were only giving vent to their indignation for having served idols so long. They then handed over for Christian service an idol temple which they had built at a cost of \$2,000. The next day was a joyous one. Led by the headmen of the place, parties went from village to village gathering up idols, incense sticks, and all the paraphernalia of idolatry, and made a great bonfire of them all. The temple, now a Christian church, was opened and the people poured in, singing with great gladness the One Hundredth Psalm. The three main facts in the case Mr. Mackay states thus: (1) Nearly 500 idolaters cleaned their houses of idols in our presence. (2) They declared themselves anxious to worship the Lord, the Redeemer. (3) They gave a temple built for idols as a house of worship for the living and true God.

## CHINA.

PROVINCE OF SZ-CHUEN. — This interior province of China has an area of 167,000 square miles, which is a little less than that of New England and the Middle Atlantic States combined. United States Minister Denby, in a report made a few months since to our government, estimates its population as between thirty-five and forty-five millions. By a recent convention between China and Great Britain the city of Chungking, the commercial metropolis of western China, has been opened to British trade. This city is on the Yang-tse River, 725 miles above Hankow, and 1,500 miles from Shanghai. Missionaries of the London Society have recently arrived at this city, and they speak of the journey up the Yang-tse as most grand. There are already laboring there missionaries connected with the American Methodist and China Inland missions. Minister Denby speaks of the province as fertile and rich in mines and in salt wells. The cultivation of the poppy has increased greatly within recent years, the heavy duty on the Indian opium serving to stimulate home production. Minister Denby says: "It is a source of great dissatisfaction to the missionary to observe the wide extent of fertile ground given up to Indian corn and poppy; the one to be converted into alcohol and the other into opium." Notwithstanding the obstacles arising from the use of opium, the opening for mission work in this immense interior province seems to be most promising.

## AFRICA.

PROGRESS IN UGANDA. — Our last number reported tidings by telegraph of peace and prosperity at Uganda. Letters from Messrs. Gordon and Walker are printed in *The Church Missionary Intelligencer* for February, showing that there is a genuine progress in all Christian enterprises. The peril from persecution has entirely ceased, but peril of an exactly opposite character has arisen on account of the outward

advancement of the Christians, who are becoming rich and powerful. Many of them have become great chiefs, and they now possess much land which, in due time, will make them rich. The danger is lest they lose their simple faith and become worldly-minded. The Christians have built their own church, 80 feet long by 20 feet broad, which is crowded every Sunday morning. They have also built a comfortable house for Mr. Gordon. There has been of late a great lack of food, because, during the conflict for supremacy, the Mohammedans devastated the country and cut down every plantation, so that it will take a year or two for the country to recover.

As to the character of these Christians, Mr. Gordon says that it is a great pleasure to be able to speak to such attentive audiences. The responses in the church are repeated more heartily than in many a church at home. Yet he says it is to be feared that with many it is but a lip service. "There are many who know Christ as a personal Saviour, who daily fight the Christian warfare against Satan, sin, and self, and who overcome. These want more and higher spiritual teaching and encouragement to growth in grace. Then there are many, very many, who have only got a knowledge of the Saviour in their understanding and whose hearts are not changed and who have not learnt their need." And at another time he says, "In some cases too I have been gladdened and rejoiced at their understanding and answers, at their sense of sin, their penitent and humble spirit, their trust in the Saviour for true repentance and newness of life." The position of the missionary is much more secure than it has ever been. The Christian chiefs would never allow the king to demand of the missionaries tribute or tax, and the people have for a time entirely supported the missionaries, even during the famine depriving themselves of food that they might be able to send some to their religious teachers.

In the opinion of Mr. Gordon the time has fully come for the extension of the work into other regions. He speaks especially of Busoga, on the northeast side of Lake Victoria, where the king and his katekero, the latter being a quiet, sensible man, are ready to receive missionaries. The people are simple, well-mannered, and rustic, and have not been corrupted by the Arabs or coast traders. Politically there is quietness since Mwanga has been victorious over his enemies. Christians brought the body of the dead king, Kalema, back to Uganda, so that the people will not question whether he is really dead. There is a prospect for peace for some time to come. This certainly is a most cheering record from this "heart of Africa." But with these reports of success in mission work come the tidings of the death of two of Bishop Tucker's party, who started for Central Africa last May. They both died at Usambiro, near the middle of November. But though men fall, the work goes on. Rev. Mr. Ashe, one of the early missionaries in Uganda, will return this spring, leading in a new party, and six or eight men are asked for to enter these wonderful openings for Christian work in Uganda and Usoga.

Bishop Tucker and his associates were detained at Usambiro on account of the non-arrival of the boat, which was on the north side of the lake. On the 4th of December, the boat having arrived, the bishop and his party started for their voyage across the lake.

THE TRANSVAAL. — A letter from the Swiss missionary, M. Berthoud, is given in *Regions Beyond*, presenting a hopeful outlook, and it will be of special interest to friends of the American Board, inasmuch as one of the out-stations of the Swiss mission stands in such near relation to our East African Mission. M. Berthoud says that they have in the Transvaal three stations and many out-stations, one of which is on the banks of the Limpopo. At Lorenzo Marquez also, where work was begun in 1882, there are now, according to M. Berthoud, from 500 to 600 converts, and out-stations are starting in every direction around that town. M. Berthoud speaks of

missionary tours he had made into the low country, west of the Limpopo River, where he had been able to preach the gospel to thousands of the unevangelized. It will be remembered that it is near the Limpopo that Gungunyana now lives, so that this Swiss mission is approaching his dominions on the westerly side while our East African Mission will move from the easterly side. M. Berthoud says that the converts and members of the churches have maintained a good reputation for consistency and faith. It is a noticeable fact that total abstinence is made a *sine qua non* for church fellowship.

EAST AFRICA. — It is reported that the total cost to the German government of its present possessions in Eastern Africa has been not far from \$4,000,000. The British East Africa Company has spent much less, the government not assisting this company as the Germans do theirs. But the British have cut a road of 300 miles into the interior, and expeditions are traversing the country for the purpose of laying out lines of entrance, and with an eye especially to the building of a railroad.

THE CAMEROONS. — The *Journal des Missions Évangéliques* states that the Basel Mission in the Cameroon country has been afflicted during the year 1890 by the death of three young missionary brothers recently arrived from Germany. On the other hand, the mission rejoices in the extension of its work. Herr Autenrieth writes as follows from Mangamba: "The Spirit of God seems to breathe upon this region. Our hill resembles at times a place of pilgrimage; young men especially coming just to hear the word of life." He had ascended the river Abo in his canoe to visit the villages. As he passed the village of Fiko, a "man of God" pushed through the reeds of the riverbank and cried out in a tone of astonishment and reproach, "'You have come, then! You are not going on! You well know how long we have been waiting for you.' Blessed impatience! However, we had to beg him to wait a little longer." Soon after, a canoe met them and the native owner told them that there were at his village ten "men of God." "All around Mangamba, people seem drawn by some unseen power toward the everlasting gospel; they band themselves together and take spontaneously the name of 'men of God,' the God whom the missionaries declare. And the greater part of them have never seen the missionaries and wait for them with the utmost impatience at Bonapaki." Herr Autenrieth found thirty men belonging to one of these associations, among them the chief and his son. They were absorbed in a project of building a "new city of God," as they expressed it; that is to say, a village for themselves, apart from the heathen one, where they were mocked at. These men are not Christians, nor even as yet catechumens. It is a kind of vague aspiration that moves them; they know not how to define it, but it is full of promise.

Among the Bakouri, at the eastern base of the Cameroon range, this preparation does not appear. "In a market-place," writes the missionary Scholtens, "I was closing a meeting, and asked the catechist to pray. Instantly a woman cried out, 'Now God is coming down!' and the whole crowd fled with cries of fright."

THE FRENCH CONGO. — MM. Teissières and Allegret, who were sent to choose a favorable region for founding mission stations, write from the banks of the Ogowe concerning the Pahouins, a savage and powerful race. "The question which preoccupies the French government," says *L'Afrique*, "is how to establish relations with them." "We have stayed at all the Pahouin villages," write the missionaries, "and have everywhere found a welcome. We have been well received wherever we established ourselves; we have met only those who were disposed to receive missionaries. All doors are open, one might say; the field is immense. It is true the material difficulties are great. But it is not only a Christian duty, it is the duty of patriots; it is necessary that the black men should see whites whose only motive is love of the native."



This statement is confirmed from another quarter, by the experience of Mr. Hodister, an agent of the Society of the Upper Congo. Last summer he was exploring the river Lomami, an affluent of the Congo. He writes to the *Mouvement Géographique* as follows: "In ascending the river I was often attacked by the natives. One day, among others, I had to pass, in a place where the Lomami is very narrow, between two rows of villages whose inhabitants did not cease flying their arrows at me from six o'clock in the morning till five o'clock at night. I did not answer, and no one on board was hurt. On my going down the river I stayed in these same villages, so hostile two months before. I bought food and wood, and we ended, the natives and I, the best friends in the world."

GERMAN CATHOLICS AGAINST SLAVERY. — One of the most powerful private associations to which the recent anti-slavery movement has given birth is the African Association of German Catholics. *L'Afrique* reports that this association holds many public meetings in different cities, publishes a journal, *Gott will es*, and has ten diocesan committees, comprising 1,500 circles and about 200,000 members. The central council at Cologne has received more than \$130,000 in money. This is to be spent in African expeditions, in founding safe retreats for threatened negroes, in missions, orphan houses, etc., all over the German African possessions. Six thousand dollars have been given to aid in the transport of the first German steamer for the Victoria Nyanza.

#### POLYNESIA.

MARE. — Our readers have been informed of the high-handed proceedings of the French in expelling Rev. Mr. Jones, the missionary of the London Society, from this island, where he had done such noble work. After the assumption of authority by the French it was stated that the religion of the people would not be interfered with. Practically it was most seriously interfered with, through the establishment of petty regulations which the people were not willing to submit to. Recently a missionary of the London Society has visited the island, and finds matters in a better state than was to have been anticipated. He was not molested in his work, although the churches were suffering from many annoyances. The people had gone from the shore into the interior, and there were only three places where the communion was dispensed. The French officials had ordered the people to come down to the seaboard to reside, but they had not obeyed. These officials took away six men as prisoners; one a pastor, two deacons, and three church members, and the complaint against them was that they had violated the regulation that permission must be asked of the officials before a pastor could be obtained. For this neglect these men were imprisoned. This seems to be the method by which the French officials on Maré carry out their promise that "religion shall not be interfered with."

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## Miscellany.

### BIBLIOGRAPHICAL.

*The Light of the World; or, The Great Consummation.* By Sir Edwin Arnold, K.C.I.E., C.S.I., author of "The Light of Asia." New York: Funk & Wagnalls. Pp. 286. Price, \$1.75.

The literary and religious world have been awaiting with much interest the publication of Sir Edwin Arnold's new poem, and the circumstances under which it was written, as well as its intrinsic merits, will give the volume a world-wide circulation. Many supposed that in his "Light of Asia" Sir Edwin Arnold in-

tended to present Gautama as the purest of mortals, and his philosophy and religion as the highest and best. Such an impression the present volume will wholly dissipate, for it sets forth Christ as the Light of the World, in whose light men shall see light. As a work of art the new book will sustain, if it does not increase, the author's reputation, and this is saying a great deal. There is much exquisite poetry here, especially in the earlier portions. By introducing one of the Magi who

brought gifts to the infant Saviour in conference with Mary Magdalene, the poet is able to present and compare the teachings of Buddha with those of Jesus, making the wise man recognize the supremacy of Jesus as,

"Truly, the Son of God."

While there are many strains in the poem which Christians will cherish and will love to repeat, there are a few utterances which we much regret, and which we sincerely wish might be charged to "poetic license." It is little short of amazing that one can apply such exalted terms to Christ, and then speak so disparagingly of the Scriptures which Christ in manifold ways declared could "not be broken." The poet has a strange misconception of the God of the Old Testament, who so often revealed himself as "the Lord God, merciful and gracious." And there are some utterances in the poem which are not merely beyond but quite contrary to the declarations of Christ. But our magazine is not the place for a criticism of this remarkable poem. It is well known that most, if not all, of it was written in Japan, and the author stands in such relations to the religious thought of Asia and the world that it is proper that his volume should be briefly noticed here.

*The Whole World Kin. A Pioneer Experience among remote Tribes, and other Labors of Nathan Brown.* Philadelphia: Hubbard Brothers, Publishers. Sent postpaid by Miss E. A. Rogers, 40 East Thirty-fifth Street, Station F, New York City, for \$1.75.

It would have been better, it seems to us, if the title of this book had been "Memorials of Rev. Dr. Nathan Brown, missionary in Burma, Assam, and Japan." Dr. Brown was a remarkable man, and rendered remarkable service in many mission fields. His most conspicuous work was the translation of the New Testament into Japanese, which was published in 1879. The volume before us is made up largely of extracts from Dr. Brown's letters, in which, aside from personal records, much information is given concerning the countries in

which Dr. Brown labored for thirty-five years. It is a notable addition to the number of missionary biographies.

*The Church in the World and the World in the Church.* By Maria A. West, author of "The Romance of Missions."

In a booklet of thirty-two pages this well-known missionary lady expresses in verse her sense of the Church's failures and its dangers at the present time. Her own devoted life gives her the right to warn and to entreat. May Christians so believe and live that such pleading may no longer be needed!

*The Great Discourse of Jesus the Christ, the Son of God.* A topical arrangement and analysis of all his words recorded in the New Testament, separated from the context. New York: Anson D. F. Randolph & Co. Price, \$1.50.

This volume, although made up entirely of the *direct* sayings of Jesus Christ as found in the Four Gospels, impresses one as unique and most valuable. There is an *Apologia* by the author, whose name is not given, though he speaks of himself as a layman. But the value of the book is the topical arrangement of all the recorded sayings of our Lord while he was upon the earth. It will surprise multitudes who regard themselves as familiar with the Gospels to find how many distinct themes our Lord discoursed upon, and how clear as well as gracious his utterances upon them are. There are those to whom the very words of Christ have an authority not belonging to other portions of the Scriptures. With such a thought we do not sympathize. A note endorsed by the Rothschilds is just as good as a note originally drawn by them. The Scriptures which Christ has affirmed as true are just as reliable as his own words. Nevertheless this collection of Christ's own sayings on the highest themes of which it is possible to speak is welcome and will be most helpful.

#### BOOKS RECEIVED.

*The Starling. A Scotch Story.* By Norman Macleod. New York: A. D. F. Randolph & Co.

*Aunt Dorothy. An Old Virginia Plantation Story.* By Margaret J. Preston. New York: A. D. F. Randolph & Co.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For a revival of the spirit of benevolence; that Christians may recognize their privilege and obligations as stewards of the manifold grace of God; that the needs of a perishing world may be better understood; and that there may be a consecration of wealth and all earthly possessions to Him whose kingdom should be sought first of all.

### ARRIVAL AT STATION.

January 16. At Pasmalai, Southern India, Mr. H. H. Stutson, who is to be employed in the Pasmalai College.

### ARRIVAL IN THE UNITED STATES.

February 23. At New York, Miss M. A. J. Richards, of the Japan Mission.

### DEPARTURE.

March 11. From New York, Rev. W. P. Sprague, to rejoin the North China Mission.

### DEATHS.

March 4. At Northampton, Mass., Mrs. Sophia D. (Hazen) Stoddard, aged eighty years. She was the second wife of the Rev. David T. Stoddard, of Persia, whom she married February 14, 1851. Returning from Persia to the United States in 1858, after the death of Mr. Stoddard, she was subsequently married to a brother of her former husband. She was a sister of Rev. Dr. Allen Hazen, formerly of the Marathi Mission.

February 10. At Hanover, N. H., Miss Betsey Tilden, who from the year 1835 to 1843 was connected with the Syrian Mission of the American Board.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. What the missionaries say in regard to retrenchment. (Page 144.)
2. The Student Volunteer Movement. (Page 146.)
3. Story of a good fight ended. (Page 155.)
4. Prejudices overcome in Mexico. (Page 156.)
5. A devoted people in Turkey. (Page 160.)
6. From the province of Joshu, Japan. (Page 153.)
7. Persecutions in Japan. (Page 152.)
8. Religious quickening in West Africa. (Page 157.)
9. Revival in Samokov, European Turkey. (Page 159.)
10. Revival among the Telegus. (Page 163.)

## Donations Received in February.

### MAINE.

Cumberland county.	
Cumberland Centre,	2 00
Portland, State-st. ch.	338 46—340 46
Franklin county.	
Wilton, Cong. ch. and so.	4 00
Kennebec county.	
Monmouth, 1st Cong. ch. and so.	4 58
Somerset county.	
Norridgewock, A friend, 10; Thank-offering, A friend, 10,	20 00
Union Conf. of Churches.	
East Otisfield, Rev. J. Loring, 11.90; Mrs. M. Knight, 5; Miss A. Lovewell, 2; Two ladies, 2,	20 90
Otisfield, Y. P. S. C. E., for native teacher in India, 3; for do., in China, 3,	6 00
So. Bridgton, Mrs. M. P. Fitch,	5 00—31 90
Waldo county.	
Belfast, 1st Cong. ch.	62 09
Washington county.	
Machias, Centre-st. Cong. ch.	7 80
Milltown, Cong. ch. and so.	12 00—19 80
York county.	
Biddeford, 2d Cong. ch.	43 00

Kennebunk, Union Cong. ch.	38 23
Limerick, Cong. ch. and so.	10 00
York county, A friend,	10 00—101 23
Danville, A friend,	2 00
	586 06
<i>Legacies.</i> —Kennebunkport, Jonathan F. Brown, by W. F. Moody, Ex'r,	100 00
	686 06

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Walpole, 1st Cong. ch. and so.	21 40
Winchester, Cong. ch. and so.	10 20—31 60
Grafton county.	
Littleton, Cong. ch. and so., 11.75; John Farr, 5,	16 75
Plymouth, Cong. ch. and so.	32 50—49 25
Hillsboro county.	
Amherst, L. F. B., 170; E. D. Boylston, to const. Miss Josie E. STAYNER, H. M., 100,	270 00
Brookline, Cong. ch. and so.	5 00

Goffstown, Cong. ch. and so., with other dona., to const. FRANK T. MOORE, H. M.	71 00
Hollis, Cong. ch. and so.	29 00
Manchester, Hanover-st. ch., union meeting,	69 40—444 40
Merrimac county.	
Concord, North ch., A. S. Smith,	3 00
Tilton, John R. Williams,	2 00—5 00
Rockingham county.	
Exeter, 2d Cong. ch. and so., to const. Mrs. CORA KENT BELL, H. M.	285 61
Newmarket, T. H. Wiswall,	10 00
Northwood, Cong. ch. and so.	10 00
Windham Depot,	10 00—315 61
Sullivan county.	
Meriden, A member of Cong. ch.	62 40
Newport, Cong. ch. and so.	100 16—162 56
	1,008 42

<i>Legacies.</i> —Amherst, Rev. William Clark, by W. B. Rotch, Ex'r,	2,500 00
Exeter, Mrs. A. W. Chadwick, by R. B. Archibald, Ex'r, in part,	66 08—2,566 08
	3,574 50

## VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	77 15
New Haven, A memorial gift,	50 00—127 15
Chittenden county.	
Milton, Cong. ch. and so.	5 54
Franklin county.	
Enosburgh, Cong. ch. and so.	33 00
Grand Isle county.	
Alburgh Springs, Cong. ch. and so.	6 00
Rutland county.	
Wallingford, Cong. ch. and so.	20 00
Windham county.	
Brattleboro', Centre ch., m. c.	26 37
Westminster West, Soc. of Morals and Missions,	48 60—74 97
Windsor county.	
Hartford, Cong. ch., J. G. Stimson, extra,	50 00
Ludlow, Cong. ch. and so.	15 00
Woodstock, Cong. ch. and so.	31 05—96 05
	362 71

## MASSACHUSETTS.

Barnstable county.	
Hyannis, Cong. ch. and so.	1 82
West Barnstable, Rev. H. E. Thygeson,	10 00—11 82
Berkshire county.	
Great Barrington, C. A. W. Sumner,	1 00
Hinsdale, Cong. ch. and so.	10 00
Lee, Y. P. S. C. E., for native preacher in Japan,	100 00
Sheffield, Cong. ch. and so.	13 50—124 50
Bristol county.	
Attleboro Falls, Central ch.	12 20
Berkley, Friends,	30 00
Fall River, Thomas J. Borden, to const. F. W. BASSETT, H. M.	100 00
Norton, Cong. ch. and so., 10.66;	
Mrs. E. B. Wheaton, to const. SUSAN M. FLIMPTON, H. M., 100,	110 66
Taunton, Trin. Cong. ch., to const. JOHN P. BROWN and Mrs. G. H. RHODES, H. M.	200 00—452 86
Essex county.	
Andover, Chapel ch., to const. Rev. T. C. CRAIG, Rev. O. D. SEWALL, and Rev. F. P. JOHNSON, H. M.	149 00
Lawrence, South Cong. ch.	30 09—179 09
Essex county, North.	
Newburyport, North Cong. ch., 36; do., the Misses Wiggins, for Theol. student in Doshisha, 50; do., —, 10,	96 00
Essex county, South.	
Beverly, Dane-st. ch., m. c.	4 67
Gloucester, Evang. Cong. ch., A friend, by Rev. R. P. Hibbard,	45 00
Salem, South Cong. ch., 15; A deceased friend, 45; A friend, 5,	65 00
Saugus, Cong. ch. and so.	13 03—127 70

Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.,	31 30
Montague, Cong. ch., for Africa,	2 00—33 30
Hampden co. Aux. Society. Charles Marsh, Tr.	
E. Granville, Cong. ch. and so.	21 00
Ludlow, Cong. ch. and so.	14 08
Springfield, Park Cong. ch., 20; S. Morris Coe, 10,	30 00
Westfield, 1st Cong. ch.	10 21
West Springfield, Park-st. Cong. ch.	42 00—117 29
Hampshire county.	
Enfield Centre, Cong. ch. and so.	9 00
Florence, Cong. ch. and so.	20 44
Northampton, Edwards Cong. ch.	144 41
Worthington, Y. P. S. C. E., for native preacher at Madura,	2 21—176 06
Middlesex county.	
Arlington, A friend,	30 00
Auburndale, Cong. ch., 505; do., m. c., 29.89,	534 89
Bedford, Cong. ch. and so.	15 00
Cambridgeport, Pilgrim Cong. ch., towards salary of Rev. J. K. Browne,	45 32
Cliftondale, G. P. Haywood,	10 00
Everett, Cong. ch. and so.	107 38
Holliston, Mrs. Elizabeth S. Burnap,	25 00
Lowell, High-st. Cong. ch., to const. Rev. C. W. HUNTINGTON and W. H. WHITE, H. M., 164.61; John-st. Cong. ch., 18.59,	183 20
Newton Highlands, Cong. ch. and so.	270 45
Newtonville, Central Cong. ch.	171 78
Reading, Cong. ch. and so.	10 00
Somerville, Broadway Cong. ch., to const. T. W. TOWNSEND, H. M.	100 00
Southboro, Pilgrim Cong. ch.	39 38
South Natick, John Eliot Cong. ch.	5 00
Tewksbury, Cong. Sab. school, for printing and distributing Bibles,	20 00
West Somerville, Day-st. Cong. ch.	6 16
Winchester, 1st Cong. ch., Int. on legacy of D. N. Skillings,	200 00—1,773 56
Middlesex Union.	
Ashby, Cong. ch. and so.	16 58
Dunstable, Cong. ch. and so.	27 00
No. Leominster, Ch. of Christ,	22 31—65 89
Norfolk county.	
Braintree, H. A. Johnson,	15 00
Cohasset, 2d Cong. ch.	46 72
Milton, 1st Cong. ch.	2 00
Quincy, Cong. ch. and so.	86 16
Readville, Blue Hill Evang. society,	6 23
So. Walpole, Missionary,	3 00
So. Weymouth, 2d Cong. ch.	8 00—167 11
Plymouth county.	
Campello, South ch., with other dona., to const. R. W. Dow, H. M., 90; Sarah Packard, 20,	110 00
Hanson, Cong. ch. and so.	8 01
Kingston, Mayflower ch., M. H. Peckman,	15 00
Marion, Cong. ch. and so.	18 25
Marshfield, 1st Cong. ch. and so.	127 29
Plymouth, Ch. of the Pilgrimage,	129 30—407 85
Suffolk county.	
Boston, Shawmut ch., 1,031.56; Mt. Vernon ch., 500; do., Mrs. E. C. Parkhurst, 50; do., Mrs. P. R. Woodford, 10; Immanuel ch., A. M., 500; Central ch. (J. Plain), 372.80; Highland ch. (Roxbury), 77.57; 2d ch. (Dorchester), Dr. H. S. Babbitt, 30; Eliot ch. (Roxbury), m. c., 5.79; Pilgrim ch. (Dorchester), for China, 4.10; W. G. A., 400; Mrs. Henry B. Hooker, 50; A friend, 10; X., 10,	3,051 82
Worcester county, North.	
Hubbardston, Church member,	10 00
Templeton, Cong. ch. and so.	21 15—31 15
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Douglas, Cong. ch. and so.	15 35
Princeton, Cong. ch. and so.	88 78
Shrewsbury, Mrs. Frank Pratt, for China,	5 00
Worcester, Plymouth Cong. ch., to const. M. D. A. PUTNAM, H. M.	119 31—228 44



Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Milford, Cong. ch. and so.	65 42
—, A friend,	10 00
	7,119 86
<i>Legacies.</i> —Chelsea, Charles A. Richardson, by Mary J. Richardson and Wm. F. Ray, Exec's,	500 00
East Charlemont, Mrs. Almira P. Leavitt, by Charles H. Leavitt, Ex'r, in part,	1,587 54
Newburyport, Nathaniel Smith, by Eben F. Stone, Trustee,	5,424 51
New Salem, Mrs. Eliza C. Ellis, by Daniel Ballard, Ex'r,	100 00
Northampton, Lucius C. Graves, by Mrs. Emeline C. Graves, Adm'x,	753 00
Plymouth, Amasa Holmes, by F. L. Holmes,	6 00
Waltham, Sarah Emily Albro, by Robert J. Melledge, Ex'r,	50 00—8,421 05
	15,540 91

## RHODE ISLAND.

East Providence, Riverside Cong. ch.	3 60
Providence, Union Cong. ch., 172.77;	
Beneficent Cong. ch., 141.51,	314 28
Slatersville, Cong. ch. and so.	57 71—375 59

## CONNECTICUT.

<i>Fairfield county.</i>	
Norwalk, A friend, for Bibles for the heathen,	1 00
Ridgefield, 1st Cong. ch.	33 89
Wilton, Cong. ch. and so.	65 00—99 89
<i>Hartford county.</i> W. W. Jacobs, Tr.	
East Hartford, Cong. ch. and so.	50 00
Granby, 1st Cong. ch. and so.	7 10
So. Glastonbury, Cong. ch. and so.	2 50
Suffield, Cong. ch. and so.	26 09—85 69
<i>Litchfield co.</i> G. M. Woodruff, Tr.	
East Canaan, Cong. ch. and so.	4 38
Falls Village, C. W. Hanna,	3 40
Northfield, Cong. ch. and so.	8 99
Plymouth, Mrs. Polly Fenn,	200 00
Salisbury, Cong. ch., m. c.,	2 12
Thomaston, Cong. ch. and so.	12 80
W. Winsted, A friend,	5 00—236 69
<i>Middlesex co.</i> E. C. Hungerford, Tr.	
Clinton, W. H. Stafford,	20 00
Durham, Cong. ch. and so.	4 00
Middletown, South Cong. ch.	89 12—113 12
<i>New Haven co.</i> F. T. Jarman, Ag't.	
Middlebury, Cong. ch. and so.	40 52
New Haven, Rev. S. J. Douglass,	
5; A friend, 1,	6 00
Waterbury, 1st Cong. ch. and so.	41 00
West Haven, Cong. and so.	150 00—237 52
<i>New London co.</i> L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st Ch. of Christ, m. c.	13 64
<i>Tolland co.</i> E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	12 00
Rockville, Union Cong. ch. to const.	
Misses J. A. WARNER, J. M. BUTLER, J. E. SNOW, S. HOLSTEIN, Mrs. E. G. WEST, Mrs. H. M. SMITH, Mrs. J. PEASE, F. GOODSELL, G. B. THOMPSON, and H. L. JAMES, H. M.	1,033 59—1,045 59
<i>Windham county.</i>	
Westford, S. S. Stowell,	12 00
Windham, Cong. ch. and so.	39 68—51 68
	1,883 82
<b>NEW YORK.</b>	
Brooklyn, Plymouth Cong. ch., 692.96; Ch. of the Pilgrims, Mrs. W. S. Packer, 75; Lewis-ave. ch., 20; Central Cong. Sab. sch., for 2 Bible Readers, Madura, 36; A friend, 1,000,	1,823 96
Cambria, Rev. D. T. Williams,	5 00
Corona, Union Evang. ch.	25 00

Elbridge, 1st Cong. ch.	9 15
Greene, Cong. ch.	4 60
Jamesport, Cong. ch.	6 00
Mannsville, A. M. WARDWELL, to const. himself, H. M.	100 00
Moravia, 1st Cong. ch.	14 30
New York, Broadway Tabernacle, add'l, 5; do., Dr. L. C. Warner, 500; do., A. C. Armstrong, do., 35; Mrs. Griffith and 2 daughters, 75; Miss Taft, 4,	619 00
Northville, Cong. ch.	30 80
Owego, Cong. ch.	18 00
Paris, Cong. ch.	8 25
Rutland, La. Mis. soc. of 1st Cong. ch.	6 80
Sherburne, Miss Carrie E. Pratt, to const. JOSHUA PRATT, H. M.	100 00
Steuben, 1st Welsh Cong. ch.	2 25
Syracuse, Plymouth Cong. ch.	16 85
Williams Bridge, A friend,	20 00—2,809 96
<i>Legacies.</i> —New York, William E. Dodge, 8th instalment, by William Jay Hunt, for the Ex'rs,	5,000 00
	7,809 96

## PENNSYLVANIA.

Montrose, Friends,	10 00
Ridgway, La. Mis. Society,	5 00
Scranton, W. R. Storrs, to const. Rev. CURTIS M. GEEB, H. M.	55 00—70 00

## NEW JERSEY.

Bound Brook, Cong. ch.	31 13
Chester, A friend,	50 00
Newark, 1st Cong. ch.	7 00
Plainfield, Cong. ch.	226 25
Upper Montclair, Christian Union Cong. ch.	162 62—477 00

## WEST VIRGINIA.

Huntington, Cong. ch.	16 61
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 65.02;	
Ralph Dunning, 50,	115 02

## NORTH CAROLINA.

McLeansville, 1st Cong. ch., 2.79;	
2d Cong. ch., 2.21,	5 00

## FLORIDA.

Crescent City, D. W. Burton,	4 00
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## ALABAMA.

Florence, N. W. Bates,	4 00
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## ARKANSAS.

Fort Smith, C. Denton,	1 00
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## TEXAS.

Boerne, A friend,	25 00
Paris, Cong. ch.	19 55—44 55

## OHIO.

Alliance, 1st Cong. ch.	7 60
Ashtabula, 1st Cong. ch.	23 00
Bellevue, Cong. ch., 47.75; Mrs. Stahl, for Pakarich, Turkey, 10,	57 75
Burton, Cong. ch.	43 25
Cincinnati, Mr. McCoy, for Bibles for India,	1 00
Cleveland, Park Cong. ch. (first benev. contribution),	25 00
Delaware, William Bevan,	5 00
East Liverpool, Mrs. H. T. Kitchel,	500 00
Elyria, Cong. ch.	74 84
Fredericksburg, Cong. ch.	12 20
Kelloggsville, Isaac Amor,	3 00

Kent, 1st Cong. ch.	10 00
Kinsman, 1st Presb. and Cong. ch.	51 00
Lenox, Cong. ch.	8 25
Mansfield, Cong. ch.	50 00
Marysville, Several children, for Bibles for India,	45
Mt. Vernon, W. G. Sperry,	10 00
North Bloomfield, Cong. ch.	3 03
Oberlin, 1st Cong. ch., Mrs. C. G. Finney, 20; Miss C. M. Nettleton, 5; J. B. Clarke, 3,	28 00
Paddy's Run, Cong. ch.	26 70
Rootstown, Cong. ch.	24 20
Simons, O. F. Chase, for Africa,	1 00
Springfield, Lagonda-ave. Cong. ch.	15 92
Syracuse, Cong. ch.	2 00
West Andover, Cong. ch.	10 00—993 19

## ILLINOIS.

Abingdon, Cong. ch.	21 35
Bartlett, Cong. ch.	11 00
Chicago, U. P. Cong. ch., 348.14; do., m. c., 11.59; South Cong. ch., m. c., 10.75; Prada subscribers, by Rev. E. A. Adams, 5.85,	376 33
Earlville, J. A. D.	25 00
Farmington, Cong. ch.	40 62
Griggsville, Cong. ch.	37 41
Kewanee, Cong. ch., add'l,	30 00
Lincoln, R. W. Crowell,	5 00
Sycamore, 1st Cong. ch.	86 18
Tolona, Mrs. L. Haskell,	10 00
Victoria, Mr. and Mrs. E. Coleman,	5 00
Wauponsie Grove, Cong. ch.	13 58
Wilmette, Mr. Smith,	5 00
Woodburn, Cong. ch.	4 60
—, Unexpected,	300 00—971 07

## MISSOURI.

Kansas City, Olivet ch., La. Mis. Soc.	5 00
St. Louis, 3d Cong. ch.	26 30—31 30

## MICHIGAN.

Detroit, Mary F. Leach, for Japan,	3 00
Hancock, Cong. ch.	6 50
Hillsdale, Mary Smith,	10 00
Irving, Cong. ch.	3 50
Manistee, 1st Cong. ch.	20 00
Middleville, Cong. ch.	9 12
Orion, Cong. ch.	8 25
Stockbridge, Mrs. Rhoda W. Reynolds,	100 00
Webster, 1st Cong. ch.	9 00—169 37

## WISCONSIN.

Antigo, Cong. ch.	21 65
Beloit, Rev. Jeremiah Porter,	50 00
Delavan, Charles T. Smith,	100 00
Eau Claire, 1st Cong. ch.	29 71
Genoa Junction, Cong. ch.	4 00
Janesville, 1st Cong. ch.	25 00
Milton, Cong. ch.	19 74
Milwaukee, Grand-ave. Cong. ch.	98 61
Peshigo, Cong. ch.	4 20
Wild Rose, A. J. Humphrey,	5 00—357 91

## IOWA.

Alden, Cong. ch.	10 55
Corning, Cong. ch.	15 70
Dunlap, Cong. ch.	17 80
Farmington, M. H. Cooley,	2 00
Independence, Rev. W. S. Potwin,	5 00
La Grand, A friend, for preacher in No. China,	35 00—86 05

## MINNESOTA.

Cannon Falls, Cong. ch.	10 00
Lake City, Cong. ch., toward salary of Miss Hewitt,	11 93
Mankato, Cong. ch.	15 57
Milford, Cong. ch.	13 00
Minneapolis, Fifth-ave. Cong. ch.	16 06
Wabasha, Cong. ch.	20 76
Zumbrota, Cong. ch.	43 20—130 52

## KANSAS.

Carbondale, Cong. ch.	5 00
Elmdale, 1st Cong. ch.	4 00
Lawrence, Plymouth Cong. ch.	69 84
Parsons, 1st Cong. ch.	6 00—84 84

## CALIFORNIA.

Alameda, Cong. ch.	35 00
Ferndale, Cong. ch.	10 00
Oakland, 1st Cong. ch., 189.09; Ply- mouth-ave. ch., 4.05; Harry Perks, for Yu-chou station, China, 2.60,	195 74
Petaluma, Cong. ch.	21 15
San Francisco, Plymouth Cong. ch., 11; Green-st. Cong. ch., 7.10; Oli- vet Cong. ch., 2.10; Cong. Chinese For. Miss. Society, 9.95,	30 15
Woodbridge, Mr. and Mrs. G. W. Skey, 5; Mrs. Margaret Skey, 5,	10 00—302 04

## COLORADO.

Montrose, Cong. ch.	7 20
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## WASHINGTON.

Ritzville, Peter Och, 2; Conrad Scherman, 1,	3 00
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## NORTH DAKOTA.

Jamestown, Mrs. M. S. Wells,	5 00
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## SOUTH DAKOTA.

Yankton, J. R. Sanborn,	25 00
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## WYOMING.

Big Horn, Cong. ch.	5 00
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## DOMINION OF CANADA.

Province of Ontario.	
Guelph, Y. P. S. C. E., towards salary of Miss M. A. Clarke, Africa,	20 00

FOREIGN LANDS AND MISSIONARY  
STATIONS.

Turkey, Broosa, Leslie and Douglas Caw- ford, for China, India, Africa, and Micro- nesia, 4; Constantinople, Rev. and Mrs. H. S. Barnum, 25; do., Rev. and Mrs. J. K. Greene, for Japan, 10; do., Rev. Elias Riggs, 3.98; Mentese, Cong. ch. (160 ps.), 7.06; Monastir, Congregation (230 ps.), 10.12; Pera, First fruits, Armenian Teacher, 4.40,	64 56
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part,	9,529 57
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	4,617 50

## MISSION SCHOOL ENTERPRISE.

MAINE. — Auburn, Y. P. S. C. E. of High-st. ch., 5.25; Castine, Cong. Sab. sch., 5; Machias, Y. P. S. C. E., 3.40; Milltown, Cong. Sab. sch., for Boys' school, Turkey, 83; No. Bridgton, Y. P. S. C. E., for work in Bulgaria, 4; Southport, for the Bardezag High school, 5,	105 65
NEW HAMPSHIRE. — Tilton, Infant class in Cong. Sab. sch., 6; do., The K. R. T. Soc., for students in Doshisha, 25; West Lebanon, Y. P. S. C. E., 3.93,	34 93
VERMONT. — Lowell, Y. P. S. C. E., 2; Montpelier, 7 young people, for pupil in Cen. Tur. College, 25.55,	27 55
MASSACHUSETTS. — Attleboro Falls, Y. P. S. C. E. of Central ch., 2.50; Boston, Y. P.	

S. C. E. of Union ch., for student in Pasumalai Sem., 25; do., 2d Cong. Sab. sch. (Dorchester), 12.41; do., Y. P. S. C. E. of Pilgrim ch. (Dorchester), for North China, 5; do., Y. P. S. C. E. of Cen. ch. (J. Plain), 5; Globe Village, Y. P. S. C. E., 10; Hyde Park, 1st Cong. Sab. sch., 11.67; Lakeville, Precinct Sab. sch., 10; Longmeadow, Y. P. S. C. E., 1.60; Lynn, Currier Y. P. S. C. E. of Central ch., for pupil in Erzroom High school, 10; do., Y. P. S. C. E. of 1st ch., 5; Magnolia, Y. P. S. C. E., 3.50; Northampton, Class of young ladies in Edwards Cong. Sab. sch., 5; Peabody, Y. P. S. C. E. West Branch of 2d ch., for pupil in Erzroom High school, 10; Raynham, Y. P. S. C. E., 2; Saundersville, Y. P. S. C. E., 5; Sherborn, Y. P. S. C. E. of Pilgrim ch., 6; Spencer, Y. P. S. C. E., 10; Springfield, Y. P. S. C. E. of Memo. ch., for Volunteer Fund, 25; Westfield, 1st Cong. ch., for boy in Broosa school, 25; West Newton, Cong. Sab. sch., 25; Woods Holl, Y. P. S. C. E., 4.06.

RHODE ISLAND. — Providence, Union Cong. Sab. sch., 25; Woonsocket, Y. P. S. C. E. of Globe Cong. ch., 5.

CONNECTICUT. — Baltic, Y. P. S. C. E., for pupil in Ceylon, 8; Bristol, Y. P. S. C. E., 5; Lyme, Y. P. S. C. E., 2.50; Middletown, 1st Cong. Sab. sch., 30; do., Tiny Mission Helpers, for pupil in Erzroom High school, 10; Norwich, 2d Cong. Sab. sch., 11.36; Pomfret, Y. P. S. C. E., for pupil in Erzroom High school, 10; Rockville, Union Cong. Sab. sch., for school at Bar-

dezag, 32.50; Salisbury, Cong. Sab. sch., 11.77; Thomaston, Y. P. S. C. E., 7.

NEW YORK. — Buffalo, Niagara-sq. Peo. ch., Y. P. S. C. E., for 2 pupils in So. Africa, 10; Fairport, Y. P. S. C. E., 10; Malone, Cong. Sab. sch., for work in Broosa, 50; Rutland, 1st Cong. Sab. sch., 4; Syracuse, Y. P. S. C. E. of Plymouth ch., for Bardezag High School, 4.40.

PENNSYLVANIA. — Drifton, Welsh Cong. Sab. sch., 3 00

NEW JERSEY. — Cedar Grove, Y. P. S. C. E. OHIO. — Berea, Y. P. S. C. E. of 1st Cong. ch., for Africa, 2.08; Elyria, Cong. Sab. sch., 40; Greenwich, Y. P. S. C. E., 1.25; Madison, Central Cong. Sab. sch., 17, 60 33

ILLINOIS. — Chicago, New Eng. ch., Boys' mis. soc., 15.01; do., Evanston-ave. Sab. sch., 12.01; Rogers Park, Y. P. S. C. E., for China, 5.25; Sublette, Cong. Sab. sch., 5.28, 37 55

MICHIGAN. — Flint, Cong. Sab. sch., 2; Harrison, Y. P. S. C. E., 1.30; Hillside, Mary Smith, 30c, 3 60

WISCONSIN. — West Superior, Y. P. S. C. E. IOWA. — Clay, Cong. Sab. sch., 2.30; Corning, Y. P. S. C. E., 3.85; Dubuque, Cong. Sab. sch., 5.28; New Hampton, Y. P. S. C. E. of 1st Cong. ch., for Marsovan, 3; Postville, Y. P. S. C. E., 10, 24 38

KANSAS. — Lawrence, Cong. Sab. sch., 30 16

CALIFORNIA. — Riverside, Y. P. S. C. E., for student in Theol. Sem., Adams, So. Africa, 15 00

SOUTH DAKOTA. — Redfield, Cong. Sab. sch., 2 50

813 42

### CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Calais, Y. P. S. C. E., for girl in Micronesia, 12 00

VERMONT. — Brookfield, 2d Cong. Sab. sch., 9.06; So. Royalton, Cong. Sab. sch., 10.91, 19 97

MASSACHUSETTS. — Auburndale, Y. P. S. C. E., for preacher in Marshall Islands, 25; Brookfield, La. Mis. Soc., for Mrs. Logan's work, 11, 36 00

RHODE ISLAND. — Kingston, Cong. Sab. sch., 10 00

CONNECTICUT. — Middletown, 1st Cong. Sab. sch., 39 00

NEW YORK. — Brooklyn, East Cong. Sab. sch., 25 00

CALIFORNIA. — Ferndale, Cong. Sab. sch., 2 00

AFRICA. — Bailundu, Church of Christ, 4.56; Mrs. M. M. Webster, 2, v 56

SANDWICH ISLANDS. — Honolulu, C. N. Church, for support of Miss Hoppin, Kusaie, 150 00

300 53

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Calais, 1st Cong. Sab. sch., for pupil, Jaffna, Ceylon, 10; Rockland, from "Golden Sands," for boy in Bardezag High School, 25, 35 00

NEW HAMPSHIRE. — Concord, Y. P. S. C. E. of South ch., for scholarship in Ana. Coll., 15; Milford, 1st Cong. Sab. sch., for scholarship in Boys' High School, Bardezag, 25; Nashua, S. C. Bartlett, Jr., for evang. fund, Kyōto, 20, 60 00

VERMONT. — East Hardwick, Y. P. S. C. E., for native preacher in Japan, 8.46; Pittsford, Cong. Sab. sch., for organ for Bitlis, 15, 23 46

MASSACHUSETTS. — Amherst, E. F. Felt, for student in Japan, 13.01; Brookline, A friend in Harvard ch., add'l for Girls' High Sch., Bombay, 450; Campello, Ladies, for boy in Bardezag High School, 25; do., South Cong. ch., for work of Miss Wheeler, 10; E. Somerville, Franklin-st. Sab. sch., for do., 12.02; Haydenville, "Light Bearers," for girl in school of Mr. Chandler, 20; Holyoke, "I'll try" mission band of 2d Cong. ch., for use of Mrs. Stanford, Kyōto, 60; Lowell, Y. P. S. C. E. of Highland ch., for use of Mr. Pettee, Japan, 20; Malden, 1st Cong. ch., for the poor, care Dr. Greene, Constantinople, 30; Milton, M. L. R., for use of Rev. H. Fairbank, India, 50; Newton Centre, Extra Cent-a-Day Band,

for teacher at Kumbhari, India, 50; North Weymouth, Y. P. S. C. E., for work of Rev. G. A. Wilder, South Africa, 4.25; Princeton, Little Arthur's bequest, for native evangelist, Madura, 60; do., Mr. and Mrs. Pratt and Miss Merriam, for Ahmednagar, 3.50; Somerville, Henry Peirce, for Foochow, 11; Stoneham, Cong. ch., for work at Sofia, 44.30; Woburn, Y. Men's mis. club, for boy, Madura, 30, 893 08

RHODE ISLAND. — East Providence, Y. P. S. C. E. of United Cong. ch., for Tung-Cho, 3 00

NEW YORK. — Brooklyn, Lend a Hand Soc. of Westminster Presb. ch., for scholarship Anatolia College, 25 00

PENNSYLVANIA. — Scranton, Presb. Sab. sch. class, for Russian work at Erzroom, 12 00

DISTRICT OF COLUMBIA. — Washington, 1st Cong. Sab. sch., for scholarship in Anatolia College, 40 00

OHIO. — Cleveland, Mrs. M. G. Street, for Miss Cozad's work, 10; Oberlin, Prof. Powers' Bible class, for scholarship, Ana. College, 18, 28 00

ILLINOIS. — Chicago, A lady, for Miss Dudley's work, Kōbe, 40; do., Rev. C. F. Gates, for students, Mardin, 35; do., 1st Cong. ch., for "student giving notes," at Mardin, 25; Geneva, Cong. ch., for Mr. Gregorian's work, Turkey, 18.91, 118 91

MICHIGAN. — Detroit, Mary F. Leach, for books for Kôbe school, 30 00  
 KANSAS. — Manhattan, Y. P. S. C. E., for work of Rev. M. A. Crawford, Mexico, 3 20  
 CALIFORNIA. — Mills College, Tolman Band, for native teacher, Madura, 20 00  
 CANADA. — Cowansville, Y. P. S. C. E., for boy in Bihé, 14 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For add'l appropriations, for Western Turkey, 1,172 60  
 For Misses Patrick and Dodd, Constantinople, 270 00  
 For add'l loss on silver, in Mexico, 221 67  
 „ organ for American College for Girls, Constantinople, 50 00  
 For special objects in various missions, 428 53—2,142 80

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For music teacher, Kôbe Home, 400 00  
 „ last year's deficit in do. expenses, 300 00  
 „ Miss Nancy Jones' house, 125 00  
 „ Miss Houston's housekeeping outfit, 100 00  
 For extra pupils in Wadale schools, 45 00—970 00  
 4,418 45

Donations received in February, 37,819 12  
 Legacies „ „ 16,087 13  
 53,906 25

Total from September 1, 1890, to February 28, 1891: Donations, \$221,374.97 :  
 Legacies, \$99,633.47 = \$321,008.44.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN"  
FOR RUK, MICRONESIA.

MASSACHUSETTS. — Chicopee, Primary class in 2d Cong. Sab. sch., 4; Newburyport, Miss M. A. Dimmick, 10; Pepperell, Frank Tracy, 1.50; Henry Miner, 1.50; Westfield, 1st Cong. ch., 25;  
 CONNECTICUT. — Gilead, Cong. Sab. sch., 8.50; Rockville, Union Cong. Sab. sch., 30;  
 NEW YORK. — Middletown, 1st Cong. Sab. sch., 20; Sherburne, King's daughters, 5;  
 TENNESSEE. — Sherwood, Y. P. S. C. E. of Union ch. 2 42

ILLINOIS. — St. Charles, Cong. Sab. sch. 10 00  
 MICHIGAN. — Ann Arbor, 1st Cong. Sab. sch. 10 00  
 CALIFORNIA. — Campbell's Station, Cong. Sab. sch. 4 42  
 AFRICA. — Bailundu, Church of Christ, 10; Helen H. and Mabel M. Stover, 10, 20 00  
 152 34  
 Previously acknowledged, 3,984 47  
 4,136 81

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR SUFFERERS IN CHINA.

MAINE. — Portland, W. B. M. Auxiliary, 95 00  
 NEW HAMPSHIRE. — Exeter, Rev. Jacob Chapman, 5; do., Rev. Geo. E. Street, 5; Keene, Friends, 25;  
 VERMONT. — Bennington, 1st Cong. ch., 17.32; do., 2d Cong. ch., 35.94; Montpelier, Cong. ch., 7.10; St. Albans, Cong. ch., 45; St. Johnsbury, North and South ch's, 27.50; Vergennes, Cong. ch., 12.50; Vershire, Wm. Mattoon, 1; Woodstock, Cong. ch., 26.86;  
 MASSACHUSETTS. — Amherst, Rev. G. S. Dickerman, 10; Boston, Chinese Sab. sch. of Clarendon-st. Bapt. ch., 10; do., A friend, 2; Bridgewater, Lewis S. Hopkins, 3; Brockton, Friends, 10; do., A working girl, 3; Dorchester, 2d Cong. Sab. sch., 35; Fall River, "Mary," 6; Newton, A friend, 5; Newton Centre, A grateful family, 10; Norfolk co., B. C. M., 10; Roxbury, Poor mothers' meeting, 1; Saundersville, Y. P. S. C. E., 5; So. Framingham, Grace Cong. ch., 50; So. Hadley, Bertha Holbrook, 1; Springfield, King's Helpers of North ch., 1; Wakefield, S. M. A., 5; Wayland, Mrs. C. S. Hartwell, 2; Worcester, T. W. Thompson, 10;  
 CONNECTICUT. — Bristol, A friend, 1; Hartford, D. H. Wells, 25; New Haven, Ch. of the Redeemer, 30.62; do., Y. P. S. C. E. of Humphrey-st. ch., 10.42; do., Rev. Timothy Dwight, D.D., 20; Westville, Cong. ch., 34.81;  
 NEW YORK. — New York, Miss D. M. Douw, 50; Palmyra, Mrs. Horace Eaton, 2;  
 NEW JERSEY. — Passaic, Some of Miss Demorest's pupils, 5 00

NORTH CAROLINA. — All Healing, Three teachers in Jones Seminary, by M. L. Sturtevant, 5 00  
 FLORIDA. — Winter Park, Rev. C. M. Livingston, 3 00  
 OHIO. — Alliance, Mrs. J. M. Thomas, 1; Cleveland, Rev. H. A. Schauffler, 10; Mt. Vernon, R. Elizabeth Pratt, 10, 21 00  
 ILLINOIS. — Blue Island, Cong. Sab. sch., 12; Chicago, A friend, by W. L. G. and Co., for use of Rev. H. Kingman, 5; Evanston, Mrs. B., 1; Hinsdale, Cong. Sab. sch., 30; Marseilles, Y. P. S. C. E., 12.53; Oak Park, Mrs. Mary E. Pallet and daughter, 3; Winnetka, Cong. Sab. sch., 6.11, 69 64  
 WISCONSIN. — Beloit, G. M. P., 5; River Falls, W. B. M. Auxiliary, 6.75, 11 75  
 IOWA. — Dubuque, Friends, 12; Oskaloosa, A friend, 1; Tipton, Rev. G. D. Gurley, 3.25, 16 25  
 KANSAS. — Comet, Fay Lynch, 82c.; Kansas City, Mrs. M. P. Ford, 2, 2 82  
 COLORADO. — Boulder, Harriet D. Harlow, 4; do., Mrs. L. P. Wolcott, 1, 5 00  
 CALIFORNIA. — Pasadena, Hannah F. Tyler, 5; San Bernardino, Miss V. C. Murdock and friends, 7, 12 00  
 CANADA. — Montreal, Abner Kingman, 43 00  
 MANITOBA. — Treherne, D. MacArthur, 20; do., Rev. D. Munroe, 10; Rev. H. W. Fraser, 5, 35 00  
 885 53

Previously acknowledged, 1,631 36  
 2,516 89



# FOR YOUNG PEOPLE.

## WHO ARE THE ARMENIANS?

BY REV. J. E. PIERCE, OF BARDEZAG, TURKEY.

I WONDER how many of the young people who read the *Missionary Herald* really know who the Armenians are. Probably they do know that many of them live in Turkey, and so take it for granted that they are Turks. If you were to ask your older friends who these people are, I presume the most of them would reply, "Turks, of course; don't they live in Turkey?"

Now, the truth is, although they live in Turkey, you cannot insult an Armenian more than to call him a Turk. He resents it as much as you would to be considered an American Indian. Shall I tell you, then, who they are? Having lived among them for nearly twenty-three years, and for the greater part of that time having been at the head of an Armenian Boys' Boarding School, I have had ample opportunity to learn how strong is their national feeling and how much pride they take in telling of the antiquity of their race.

They trace their origin to Haig, son of Togarmah, a great-grandson of Noah (Gen. 10: 3), from whom they call themselves Haiks. They claim that Haig was one of the overseers in building the Tower of Babel, and that not being willing to adopt the worship of Bel, the founder of Babylon, he moved north and settled among the mountains of Ararat, in the land now called Armenia, in



HAIG, THE FOUNDER OF THE ARMENIAN RACE.

honor of one of their kings, a descendant of Haig. They also claim that their language, if not the original tongue, is certainly one of the most ancient.

All this may be true, and it may not, but it is certain that the Armenians flourished in what is now Turkey long before the Turks, as such, were even

heard of, and that they maintained a dynasty of their own for three thousand years, or till the fourteenth century; since which time they have been in subjection to the Turks, but have not adopted their language, their religion, or their customs.

The Armenians were generally idolaters till about the fourth century, when they adopted Christianity as their national religion, to which they still adhere; while the Turks are all Mohammedans.

The original home of the Armenians was in the interior of Asia Minor, around Mount Ararat, in the vicinity of Lake Van, on the banks of the Euphrates and the Aras; but they are now widely scattered throughout Turkey, as well as in Russia and Persia. They are a bright, intelligent people, peaceable, and chiefly engaged in agriculture and trade. They are among the most enterprising business men of Turkey. For mutual protection they live in villages or cities. In



PART OF THE TOWN OF BARDEZAG.

some parts of Armenia the villages are exceedingly poor, the houses being very rude, with flat roofs, and often partly under ground. The one door is very low, through which enter the fowls, cattle, horses, sheep, and buffaloes, as well as the men, women, and children. A sample of the better class of villages may be seen in the accompanying picture, which shows a portion of Bardezag, a town situated about sixty miles southeast from Constantinople among the mountains of old Bithynia. It is purely an Armenian village, of about 8,000 inhabitants.

In this village we have had our home for nearly thirteen years, and here too is the Bardezag High School for Boys, in which some of you are interested, which, with its excellent teachers, superior course of study, and invaluable Self-help Department is doing much to provide a Christian education for Armenian boys, who come to it from all parts of the country. It is a boarding school, and is the only one of its kind within an area larger than that of the New England States.

The number of pupils ranges from 90 to 130. More than 400 different individuals have already been connected with it as pupils, representing 40 different villages and cities. The course of study includes all the common branches, together with the higher mathematics, natural sciences, history, French, English, and Turkish ; also, daily lessons in the Bible. A skilful Christian man is in charge of the Self-help Department, and now has about twenty-five boys under his care, who work from three to five hours per day and give the remainder of their time to study. The proceeds of their labor go to pay their board. More than sixty young men have already graduated from the institution, many of whom



CLASS IN THE BARDEZAG HIGH SCHOOL.

are doing good work as teachers and preachers among their own people. The picture above gives a good idea of the kind of boys who are being educated. At the time the picture was taken they formed our sophomore class. Most of them graduated in June, 1890. If you could only see the boys as they are when they first come to us, you would understand, at once, what a wonderful change Christian education brings, not only in thought and feeling, but in personal appearance as well.

The picture on the next page shows a typical Armenian family. The old patriarch is seen in the centre, leaning on his staff. His four sons are seated on either side, the eldest on his right, while the women and children of the household are grouped about them. They all live in one house, and eat at one table. As the old father is too feeble to manage their business, the oldest son is now the head of the family ; all the others being subject to him.

This family live on the shores of Lake Nice, not far from the old city of Nice, famous for the Council which assembled there in A.D. 325.



AN ARMENIAN FAMILY.

One of the boys is a graduate of the Bardezag High School. You will have no difficulty in picking him out.



THE  
MISSIONARY HERALD.

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THE donations for the month of March exceeded those of the corresponding month last year by nearly \$6,800, making the gain from donations for the first seven months of the financial year a little over \$17,500. The receipts from legacies have increased during the same period by nearly \$7,000, so that the total advance for the seven months is about \$24,500 (\$24,487.94). While we rejoice in so favorable a record, we must not forget that this relative increase needs to be more than doubled during the remaining five months of the year in order to meet the immediate, urgent necessities of the mission fields; also, that it must, if possible, become a permanent annual increase. In this direction let us all plan and labor, both heartily and hopefully.

THE spirit in which gifts are bestowed is sometimes more precious even than the gift. One generous donor, who sent during the past month a special contribution of \$100, for himself and family, wrote that while this gift meant in their home "rigid economy all along the line," they wished it to be distinctly understood that they belonged to the company of "cheerful givers." The minister of a home missionary church in the interior, in sending their special offering taken upon the Missionary Sabbath, adds: "The Lord gave us a great blessing on that day. . . . We all wish that the collection could have been more, but the church is very small, and a good deal discouraged, but thank God it is the largest collection that has been taken for several years, and every dollar of it cost sacrifice and goes with many prayers." Oh, for ten thousand such gifts as these, illustrating the fellowship of costly sacrifice and earnest prayer!

ANATOLIA COLLEGE. — This institution, having, as yet, a much smaller permanent fund than similar colleges in Turkey, receives a yearly grant of \$1,200 from the Board. It is the main feeder of the Mission Theological Seminary. After the current year its course of study is to be enlarged, the expense increased, and the college bill of each pupil somewhat raised. In order that needy pupils who receive scholarship aid may be sure also of having *some* work furnished them, an annual scholarship should, if possible, cover *more* than the *college bill*. It is earnestly hoped that those who have recently expressed interest in the work of this college will, without trenching on their regular gifts to the Board's treasury, aid those engaged in this work by additions either to the permanent resources of the college, or to the sum urgently needed for its current expenses.

MOST of our readers will have heard something, if not much, of the Foreign Missionary Convention held in Boston, March 18 and 19. The meetings were of great interest and value. The address of Dr. Storrs, on Thursday evening, was one of remarkable solemnity and power. The secularizing of the public mind, the causes of which were clearly depicted, was presented as the chief reason why there had been a relative decline in recent years in the intensity of zeal for foreign missions. Would that every Christian in the land could apprehend the insidious nature of this secularizing spirit and the dangers resulting therefrom, and would respond to the call, which rang out so grandly, to seek by every possible method the restoration of the old intensity of zeal for foreign missions!

THE many friends of the Senior Secretary of the Board, Rev. Dr. Clark, both on missionary ground and in this country, will sympathize deeply with him in the loss of his only son, Charles Worcester Clark, a young man of unusual promise, who, after a protracted sickness, which he bore with Christian fortitude and resignation, died on March 31, at the age of twenty-seven years. Almost the last literary work done by young Mr. Clark was the translation and condensation for the February number of the *Missionary Herald* of an article which appeared in the *Allgemeine Missions-Zeitschrift*, on "The Elements of Missionary Preaching in India."

WE regret to learn, just as our pages are full, of the death of Rev. Dr. L. H. Gulick, who, after a protracted period of invalidism, was called from earth April 8. His last days were spent near one of his sons in Springfield, Mass. Dr. Gulick was a remarkable man, and had served the missionary cause in a great variety of ways. We shall hope to give further notice of his life in our next issue.

WE are glad to learn through Dr. DeForest, of Sendai, Japan, that resident passports are now being given by the Japanese government on the ground of the recipient "being employed for church work." Heretofore such passports were granted only on the ground of teaching in some school. This certainly is progress.

MRS. ISABELLA BIRD BISHOP, whose books of travel are so well known, has been visiting recently many sections of Asia, stopping, among other places, at several of our mission stations in Eastern Turkey. She is about to publish a new volume, which will doubtless be of great interest. Her husband, who died some time since, left a large sum of money to found a hospital in the most out-of-the-way place where it would be of service. We understand that Mrs. Bishop has selected a spot in Cashmere as a suitable place for the carrying out of the wishes of her husband.

ONE of our missionaries, in speaking of the standstill to which they are brought by insufficient supplies and the consequent great danger of a drifting backwards, says: "But since the American churches thus decree, there is nothing for us to do but let this sad result occur. I need not speak of how hard it is to know that we must keep our hands back from all new work." We do not wonder that the missionary wrote thus, but we raise the question, Do the American churches thus decree? It is for them, not for us, to answer.

FAMINE relief in China, while necessary on the score of common humanity, is said by Mr. Kingman, of Tientsin, to be a thankless and disappointing task. In this respect the experiences of the past winter are like those of previous years. Mr. Kingman says that those who distribute supplies gratuitously are in greater danger of being mobbed for inadequate relief than of being thanked for what they do bring. There is so far no prospect of this relief work having a favorable bearing upon missionary efforts. The people receive what is given as their just due, and there is more grumbling heard than thanksgiving.

OUR readers will be interested in the account given on another page by Dr. Fairbank as to "picture preaching" in India. This refers to pictures thrown upon a screen by a sciopicon. In another communication Dr. Fairbank speaks of the Providence Bible Lesson Pictures, and asks that some of the Sabbath-schools which have used them in the past would send their copies to India. He says they would be used in scores and even hundreds of villages. "A roll of suitable pictures in the hands of one of our itinerating preachers would double or treble his audiences, and I think that his sermons, illustrated by pictures, would be bright and taking, and would be far more effective in results than those he could deliver without them." Dr. Fairbank's is but one of several requests from the missions for copies of these Lesson Pictures.

JAPAN has been suffering severely from *la grippe*, the scourge which has so rapidly gone round the world. Very few of our missionaries have escaped its attacks. Most of them have been greatly hindered in their work, though, so far as we know, there have been no very serious results beyond the discomfort of the patients and the interruption of labors.

AMONG the Letters from the Missions will be found a brief account received from Kusaie and from the work in the Gilbert Islands. Of course we cannot expect any direct intelligence from Ponape, since there are now no missionaries on that island. Miss Fletcher, Miss Palmer, Mr. and Mrs. Rand, and Miss Foss are still on Kusaie, hoping that the way may yet be opened for their return to Ponape. A vessel that had touched at Ponape brought to Kusaie some accounts of the state of affairs up to about the middle of December. These reports stated that on the first week in December the Spaniards made an assault on Japalap, the village where most of the Metalanim tribe have been staying since Oua was burned. After a severe battle, and great loss of life on the Spanish side, the natives fell back into the bush, and the Spaniards took the village and burned it. Part, or all, of the natives went to a hill near Oua, where they had two fortifications, which the Spaniards assaulted. They succeeded in taking the lower one, but could not drive the natives from the upper one. After destroying the captured fortification they went back to the colony. Our letters say that in the two engagements there were four natives and a great many Spaniards killed, among the latter, their new colonel (the second one), and several officers of lower rank. The captain that brought the mail reports three natives killed and from three hundred to five hundred Spaniards. The letters also say that a great many in the Nut and U tribes have returned to their heathenish customs.

THE Imperial Census of India was taken on the night between the twenty-sixth and twenty-seventh of February last. Nothing more remarkable in the way of census-taking has ever occurred on the face of the earth. According to the plan, about a million of enumerators were engaged simultaneously on that night in recording the facts concerning what will probably prove to be a population of 280,000,000 souls. This census embraces not only British India proper, but the feudatory states. As soon as the results can be tabulated, we shall get some most valuable statistics relating to the religions, the languages, the castes, and the state of education of nearly one fifth of the human race.

WE are glad to learn from Dr. Haskell, of Samokov, Bulgaria, that the revival in that city, which was reported in the last number of the *Missionary Herald*, proves to be a genuine work of grace. Sixteen were to unite with the church at Samokov on March 1, and others will doubtless follow. At Philippopolis there has also been a gracious quickening following the Week of Prayer, and fifteen persons have been received to the church.

AN interesting memorial discourse concerning the Rev. Henry Marden, given at the reunion of the McCollom Institute, Mont Vernon, N. H., by Rev. F. G. Clark, of Plymouth, has been printed, and is a delightful record of this faithful and true missionary, who gave his life for the advancement of the kingdom of Christ in Central Turkey.

A QUESTION has arisen in Japan, causing no little excitement, respecting the propriety of bowing before a picture of the Emperor. Some Christian teachers in the "High Middle School" of Tokyo have refused to bow, and have consequently been dismissed. They regard the act as savoring of idolatry. It seems that the question has been discussed by some of the Christians as to what they ought to do, and they have reached the decision that such bowing is not to be regarded as worship but simply as a token of respect for a ruler. The decision of the question, of course, should depend upon the interpretation put upon the act. If it is understood as meaning worship, Christians should not bow, whatever may be the consequences of refusing. But does it mean this? Whatever may be true in Japan, it certainly does not mean this in the western world. In America or in Europe no one would suspect a person of idolatry should he bow to a governor or a sovereign, and we know of no reason why bowing to a picture should savor of idolatry any more than bowing to a man. Yet we must remember the apostle's utterance, "To him that esteemeth anything to be unclean, to him it is unclean."

THE "Extra-Cent-a-Day Band" scheme is prospering greatly. There are already nearly 70 of these bands, and their number might well be increased to 7,000. Aside from the good done by the money collected, multitudes have learned through the organization of these bands how little they have hitherto denied themselves that they might give for Christ's kingdom, and they have learned also with how little effort they can do much more than they have done. If you wish to know about the scheme, write to S. F. Wilkins, Esq., Newton Centre, Mass.



WE have received a report of the Student Volunteer Movement, presented at the late International Convention at Cleveland, from which we take the following interesting facts. Of the 6,200 volunteers, 335 come from Canada, 570 from the New England States, 1,260 from the Middle Atlantic States, 695 from the Southern States, 1,975 from the Central States (Illinois, Michigan, Indiana, and Ohio), and 1,365 from States beyond the Mississippi River. Of these volunteers 500 are in academies, 175 in normal schools, 1,200 in colleges, 500 in theological seminaries, 125 in medical colleges, and 100 in training schools. Six hundred were not students when enrolled, and 700 are now not connected with institutions, on account of health, poverty, etc. Of the 6,200, 4,340 are young men and 1,860 young women. Of the whole number 27% are Presbyterians, 24% are Methodists, while the Congregationalists and Baptists have each 17%, the remaining 15% being divided among other denominations.

MANY of the religious newspapers have been doing royal service of late in behalf of foreign missions. Among them we must refer especially to the foreign missionary number of *The Advance* for March 12, prepared under the general supervision of District Secretary Humphrey, which gives several remarkable communications from some of our missionaries, bearing especially upon the darker side of the work in pagan lands. *The Independent* of March 19 has also a number of striking communications from missionaries of our own and other Boards which are calculated to arouse all Christians of this land to a deeper sense of the grandeur and blessedness of the enterprise to which the Lord has called his people.

WE do not know how widely the special "Foreign Missionary Sunday," March 22, was observed, but we have heard from a considerable number of churches which heeded the request and which have made a special offering for the cause. We expect the fruits will appear in due time.

WE have been much interested in a new missionary chart of China, printed upon cloth, in size thirty-four by forty-five inches. In the centre is an outline map on which are marked the missions of the different denominations, while on the broad margins are presented, in condensed form, a great number of facts relating to the history and religions of the empire, and to the missionaries who have labored there. This chart has been prepared by Miss M. Burt, of Springfield, Ohio, and it is just the thing for use at the meetings of auxiliaries and mission circles. The price is one dollar.

THE Universities' Mission in Central Africa, which is working within the German "Sphere of Influence," has recently been reinforced, and it seems to be heartily approved by the German authorities. Bishop Smythies, before returning to Africa a few weeks since, had an interview with the German Chancellor, and was presented to the Emperor; the latter saying to the Bishop, "The Mohammedan religion is a very simple one that takes great hold on those who profess it. Surely, in the face of it, there is great necessity for Christian missionaries to act unitedly." This remark of the Emperor is reassuring, as indicating that the partition of Africa among the Powers will not interfere with the progress of missionary work.

A FAVORITE method for expanding missionary operations is by the establishment of entirely new missions, yet connected with existing organizations, the definite understanding being that the contributions for the support of these new missions shall be over and above ordinary contributions. In this way the Irish Presbyterian Church has established the "Jungle Tribes' Mission," which proposes to work among the Bhils, in India. The Society for the Propagation of the Gospel is to open a new mission at Chota Nagpore, Bengal, to be served by a missionary brotherhood composed wholly of members of Trinity College, Dublin. In both these cases it is stipulated that the support of the missions shall not be drawn from ordinary contributions, but shall depend entirely upon extra gifts.

It is an unpleasant duty to be obliged to warn the public against a certain Bulgarian, Demiter Nazersky, who, under another name, D. N. Geuliman, is lecturing in this country and receiving large sums of money, advertising himself as "an ex-Mohammed in hodja, but now a Christian evangelist." He is known in evangelical circles in Bulgaria, where for good reasons he was excluded from church membership. One who knows the man well writes: "Why do Americans allow themselves to be imposed upon?" In all such cases it is well to exercise the greatest care in the scrutiny of credentials presented.

PROFESSOR H. M. SCOTT, of Chicago Theological Seminary, prints in *Our Day* for March a vigorous paper addressed especially to students of divinity and young pastors in Japan upon "The New Theology," using this term to indicate the so-called liberal theology which makes Christianity a form of natural religion, denying the supernatural and the supreme authority of the Scriptures, and setting aside directly or indirectly the divinity of Christ. Professor Scott has special qualifications for writing upon the rationalistic theories, many of which, starting in German universities, have been abandoned in the places of their birth. His prolonged studies in Germany, and his duties as a professor have made him familiar with this department of study. After a review of the attacks upon the genuineness of the Gospels and the Epistles, Professor Scott asserts that "the most radical criticism of the New Testament leaves Pauline theology, centring in justification by faith, in the full possession of all missionaries who wish to preach now to the Japanese the same gospel which Paul preached to the ancient nations of culture." While the article will be specially timely in Japan, it will be of equal interest to students of theology in this country. We notice one or two errors in the statements as to amounts expended in mission work. The American Board has spent only one million and a half dollars in Christianizing the Hawaiian Islands, while the sum of \$75,000,000 given by Orthodox churches for foreign missions between 1880 and 1888 must include the gifts of the churches in Great Britain and on the Continent as well as those of America.

On the twenty-third of January, the anniversary of the death of Dr. Neesima, memorial services were held at Kyoto, Kōbe, Tōkyō, and elsewhere. It is thought that this day will hereafter be observed universally by the Christians of Japan.

## THE UNITED STATES AND THE BRUSSELS AGREEMENT.

IN our last issue reference was made to a report that in the closing hours of the late Congress the Senate rejected the "General Act" agreed upon by the plenipotentiaries of seventeen powers assembled at Brussels on July 2, 1890, in reference to the slave-trade in Africa. On inquiry at the State Department at Washington we learn that this report was not correct. What is true, however, and what is much to be regretted, is that, notwithstanding the recommendation of the President and Secretary of State in transmitting the General Act to the Senate that early action be taken upon it, the Senate, while removing the injunction of secrecy, adjourned without taking any further action. It is stipulated in the Act itself that exchange of ratifications shall be made on or before July 2, 1891. The Senate of the United States is not to be in session again before that date, and what the effect of the failure on the part of our nation to comply with the stipulations will be is not clear. Certainly delay must follow, which is most unfortunate, but we are glad to have assurance from official sources that the "Government of the United States has not withdrawn from the Agreement." We trust that every influence will be brought to bear upon the Senators of the United States to lead them to ratify an agreement, the sole object of which is to protect the weak, to prevent human suffering, and to put a stop to the two gigantic evils which threaten to destroy the tribes of Africa. As the matter is still to come before our legislators, and as our people need to understand it better, we give here some extracts from the Act, which consists of just one hundred articles, and was signed by the representatives of the following powers: United States, Germany, Austria, Belgium, Denmark, Spain, Congo Free State, France, Great Britain, Italy, Netherlands, Persia, Portugal, Russia, Sweden and Norway, Turkey, and Zanzibar. The first article is as follows:—

"Article 1. The powers declare that the most effective means of counteracting the slave-trade in the interior of Africa are the following:—

"1. Progressive organization of the administrative, judicial, religious, and military services in the African territories placed under the sovereignty or protectorate of civilized nations.

"2. The gradual establishment in the interior, by the powers to which the territories are subject, of strongly occupied stations, in such a way as to make their protective or repressive action effectively felt in the territories devastated by slave-hunting.

"3. The construction of roads, and in particular of railways, connecting the advanced stations with the coast, and permitting easy access to the inland waters, and to such of the upper courses of the rivers and streams as are broken by rapids and cataracts, with a view to substituting economical and rapid means of transportation for the present system of carriage by men.

"4. Establishment of steamboats on the inland navigable waters and on the lakes, supported by fortified posts established on the banks.

"5. Establishment of telegraphic lines, insuring the communication of the posts and stations with the coast and with the administrative centres.

"6. Organization of expeditions and flying columns, to keep up the communication of the stations with each other and with the coast, to support repressive action, and to insure the security of high roads.

"7. Restriction of the importation of firearms, at least of those of modern pattern, and of ammunition throughout the entire extent of the territory in which the slave-trade is carried on."

Article 2 states the subsidiary duties devolving upon the agents of the several powers in connection with their efforts to prevent the slave-trade. Among these are the following: "(2) To give aid and protection to commercial enterprises: to watch over their legality by especially controlling contracts for service with natives, and to prepare the way for the foundation of permanent centres of cultivation and of commercial settlements. (3) To protect, without distinction of creed, the missions which are already or that may hereafter be established. (4) To provide for the sanitary service and to extend hospitality and help to explorers and to all who take part in Africa in the work of repressing the slave-trade."

Then follow articles relating to the special measures to be taken in slave-trading countries, also as to caravan routes and transportation of slaves by land, and the repression of the slave-trade by sea. Under the latter topic there are minute regulations concerning the use of the flags of the several powers, and the supervision of traffic by cruisers. There are thirteen articles relating to countries to which slaves are sent whose institutions recognize the existence of domestic slavery. Seven articles relate to institutions intended to insure the execution of the General Act, specially the establishment of an international office at Zanzibar. Four articles refer to the protection of liberated slaves. Then follow Articles 90 to 95 inclusive, relating to measures designed to restrict traffic in spirituous liquors. This matter is so important that we give Articles 90 and 91 in full.

"Article 90. Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of Articles 91, 92, and 93, within a zone extending from the twentieth degree of North latitude to the twenty-second degree of South latitude, and bounded on the west by the Atlantic Ocean and on the east by the Indian Ocean and its dependencies, including the islands adjacent to the mainland within one hundred nautical miles from the coast.

"Article 91. In the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall be likewise prohibited there. Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months. The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the *régime* and conditions determined by each government."



Article 92 authorizes the powers having possessions within the zone not subject to the *régime* of prohibition, to levy on alcoholic liquors an import duty of fifteen francs per hectolitre, for three years after the present General Act comes into force. After that for another period of three years the duty may be increased to twenty-five francs, and then this tariff shall be subject to revision. Article 94 requires the signatory powers having possessions in Africa contiguous to the zone of prohibition to adopt necessary measures for preventing the introduction of spirituous liquors within the territories of said zone.

This outline of the provisions of the General Act shows that its design is wholly beneficent. No one has ventured to suggest that any provision has been introduced for the advantage or aggrandizement of one or more of the powers. It is aimed wholly against those who seek for national or individual gain at the expense of native communities. Why should any government that seeks the welfare of the human race rather than the profits secured by demoralizing enterprises refuse to assent to this Act? It has been urged by some that the United States should keep itself free from entangling alliances with European and other powers on the Eastern Continent. But we cannot altogether separate ourselves from the rest of the world. We must, and do, have treaties with foreign powers on subjects of mutual concern. We have already entered into negotiations in reference to humane proposals for the protection of native races in Africa. Why should not an Act framed in the spirit of justice and humanity receive an instant and glad assent from our free people? We trust that our government will hold fast to its purpose not to withdraw from the Agreement made at Brussels, and that our senators, the moment that they are again convened, will ratify this Agreement.

In the March number of *L'Afrique Explorée et Civilisée* is an article from which we translate the following : —

“The United States were represented, as is known, at the Brussels Conference, and their plenipotentiaries signed, with those of other powers, the General Act of the second of July, but not the declaration concerning the duties on imports which modified the Treaty of Berlin of the twenty-sixth of February, 1885 ; a treaty which the American government has never ratified. Meanwhile a separate declaration was agreed to at the same date by the plenipotentiaries of the United States and those of the Congo Free State. The United States admitted the principle of the establishment of duties on imports in the Free State, and the two parties reserved for further negotiation a commercial treaty which shall confirm the Act of the second of July, and shall assure for American commerce the privileges of the most favored nation. This treaty was signed the twenty-fourth of January by M. Van Eetvelde, Administrator General of the Department of Foreign Affairs of the Congo Free State, and Mr. Terrell, United States Minister at Brussels. The General Act of Brussels and the treaty of January twenty-fourth are to be submitted immediately for the approbation of the American Senate. The participation of the great American Republic in the international acts elaborated by the Conference of Brussels will without doubt exercise a great influence over the destinies of Africa.”

These statements made from Geneva were so detailed and explicit that it

seemed as if they must have a basis of truth, and on inquiry at the Department of State at Washington we learn that they are substantially correct, but that the Senate of the United States did not, before adjournment, remove the injunction of secrecy from any but the General Slave-trade Act. The Belgian government, however, has made public the text of the Congo Commercial Convention to which allusion is made in the above extract from *L'Afrique*. It seems therefore that there are two documents requiring ratification by our Senate—an act and a treaty. The responsibility which rests upon us in this matter is very great. Interests most vital to African civilization and Christianization depend upon the course pursued by this nation. While again expressing our deep regret that the General Act and this subsequent treaty of the twenty-fourth of January were not acted upon by the Senate, we cannot but hope that they will be speedily ratified when that body again convenes. It would be a lasting disgrace to us should there be any failure now.

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### SHALL THE MISSIONARY CONCERT BE REVIVED?

In many communities the Missionary Concert needs reviving if not re-creating. While there are enough churches that maintain it with the oldtime vigor and interest to show that there is no necessity for its decadence, it is still true that in many places it has lost its former hold upon the people, while in other places it has been omitted altogether. Doubtless one reason for this has been the gradual change going on in the cities and larger towns through the transference of the second preaching service on the Sabbath from the afternoon to the evening, thus displacing the Concert from its former position on the first Sabbath of the month. It has not found an assured place in the mid-week service. The change of time has impaired that sense of *concert* in prayer with Christians of other churches and of other lands, which was formerly such an element of power in the meeting. Christians used to feel as they came to this meeting that on the same day, if not at the same hour, they were uniting with multitudes in common supplications for the coming of God's kingdom. Under the conditions of modern church life, it may be useless to attempt to secure an agreement as to time in the holding of this service, but it must be recognized as a distinct loss if such agreement is not possible.

But cannot the Missionary Concert, whether held on the Sabbath or a weekday evening, be made a most interesting and profitable meeting? Hundreds of pastors in all parts of the land will answer, Yes. There is no difficulty in the matter, provided the minister is profoundly intent upon the task which, as Christ's ambassador, he is set to do, and provided he is ready to take the pains to prepare for it. Least of all meetings that are held will a missionary concert "run itself." It is not the place for spontaneity of utterance. It will probably call for more preparation and effort than any other meeting of the month. And here lies, doubtless, the principal reason why in so many churches it is counted as dull and unimpressive, as well as the reason why so many pastors dread the service. They do not put work enough into it. Not that pastors must neces-

sarily do all the work, but they must see that work is done. In most cases it is better that they should stimulate and guide their people, young and old, to the wise and careful preparation for the service than that they do it all themselves. But for this they must explore the fields into which they would direct others in their investigations. This will require a kind and amount of labor which many pastors are slow to give. But is not this a prime duty? An English clergyman, in a recent address before the London Missionary Society, said :—

“The Acts of the Apostles are being written to-day in the unpretentious missionary magazine, and in the simple continuation of God’s great story of the preaching of his gospel through the apostles. If this is the right view of the case, ministers are more justified in being ignorant of movements on social and political questions than of the continuation of the Acts of the Apostles. If they have not time for that, what in the world have they time for? What is it that claims their first thought and care as ministers and preachers? Surely their first duty is to see that they are following carefully and understanding clearly the progress of the gospel through the world.”

Whenever a minister of the gospel fulfils this part of his calling, he can make the Missionary Concert a great success in more ways than one. He can secure an interesting meeting, which is perhaps the least important of the results to be obtained, by assigning to the young people under his care, or to the older brethren and sisters, special topics to be studied and reported upon. He can bring to the meeting fresh accounts of heroic men and women who have served God in distant lands. He can exhibit the facts as to the character and faiths of man without Christ, and what the gospel can do for the renovation of individuals and society. The most convincing evidences of the divine origin and power of Christianity are found in the history of modern missions. That pastor misses a great opportunity for presenting Christian truth to his people who fails to use the agency of the monthly Missionary Concert. If he does his part, he will find nothing more stimulating and broadening for the old and young of his flock. Let him as far as possible set his people at work in the study of Christian missions past and present. Let him bring them to feel that thought and prayer for the wide kingdom of God throughout the earth are the duty and privilege of all believers, and he will find them growing in grace, with larger fellowships, with a more intelligent grasp of Christian principles, and with a deeper love for Christ and for souls. Saying nothing of the heathen, no church, even for its own sake, can afford to live without a Missionary Concert. Such a meeting is its best aid to its best life.

In his recent most thoughtful and serious address on the relative modern decline in the intensity of zeal for Foreign Missions, Rev. Dr. R. S. Storrs alluded to the value of the Missionary Concert in words which we are glad to quote here.

“The decline in the old intensity of zeal began noticeably with the decline in the observance of the Monthly Concert of prayer for missions. Perhaps that was sometimes an effect, but it was more frequently a cause. I remember how it was as a boy—many of you do—how it was, not merely with myself, but in my father’s parish, where, once a month, a definite appeal for foreign missions

was presented, information was given, prayer was offered, and the whole mind of the parish was called to, and concentrated upon, that one thing. It was the difference between the general warmth of the sunshine on your hand, and the concentration of the rays of sunshine by a lens to a focus. That makes the nerves quiver, that makes the pulses throb. And the revival of the Monthly Concert—it need not be Monday evening, but any evening—in our different congregations would do more, in my judgment, to revive missionary enthusiasm than any other one agency or instrumentality that could be introduced. We must give information, information concerning the particular fields of labor, concerning the particular missionaries. For example, let some one read a chapter, or two chapters, or five chapters, at one meeting, or at many meetings, out of the biography of John G. Paton—interesting to a child as Robinson Crusoe, interesting to a Christian heart as Pilgrim's Progress, a modern apocalypse, showing the triumph of Christian faith over savage violence and heathen darkness, that will stimulate missionary enthusiasm and show the success of the work."

Let there be in all the churches a revival of the Missionary Concert !

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## HOW RETRENCHMENT WORKS AMONG THE MISSIONS.

IN our last issue we gave extracts from a number of letters from missionaries in reference to the reductions in their work which they were constrained to make in view of inadequate supplies from this country. Letters of a similar character have been coming from all sections, and the burden of them is heavy to bear. The missionaries appeal to the churches, where the appeal properly lies. What can we do but present these statements, not in full, for then we must needs take even more than all our pages for this purpose. We have selected two which may be taken as representative of all, one of them from Turkey and one from Japan. Let it be remembered, in reading these, that there are similar utterances from China and India and Africa.

The first extract we give is from Rev. Dr. Farnsworth, of Cesarea, who for almost forty years has been doing royal work in the regions of Galatia and Cappadocia, who writes that when it became evident that the appropriations for native agency were to be reduced, he called together the Station Conference, consisting of seven native laborers with the two missionaries. The chairman of this conference was the native pastor of the Cesarea church, a man of judicial mind and great firmness. The other members were faithful and able preachers of the gospel; and the missionaries felt that they had true and prudent men with whom to take counsel. With much sadness of heart the task of reducing the force was undertaken, and six long hours were spent in drawing up a plan to bring the expenses within the prescribed limits. To accomplish this it was found necessary to cut off nine places, six of them now occupied, where the workers must be dismissed. Aside from this, Dr. Farnsworth says: "We already have three excellent men, all 'called of God,' as we believe, and all graduates of our Theological Seminary, to whom we can give no appropriate work. Add to



these the six that must now be dismissed, and we have a band of nine that wish for work, seven of them preachers. We have a very fine class of young men in our high school, some of whom give promise of becoming very able men. With these examples before them, can they consent or can we advise them to go to the Theological Seminary?" It is not easy to read of the reductions thus portrayed in general terms without a heavy heart, but to adequately appreciate the meaning of these reductions one needs to consider Dr. Farnsworth's account of the places that must be abandoned unless increased aid is received. We cannot mention them all here, but will allow the missionary to speak of some of them.

"Let us see at what cost we have brought our expenses down to this figure. We have done nothing for either of three places, Jujune, Chettek, or Magarogloo. At each of these places there are good brethren entreating that they may have at least a school for a part of the year. To grant their request in each case would be to make a good use of the Lord's money. We have dismissed the preacher at Angora and left that place with nothing but a female teacher. Can we afford to leave Angora thus? It is a large city. It has been worked more or less efficiently since 1861. In 1888 the Board assisted the brethren there to the amount of \$976, to furnish them with a place of worship. It is very important as the capital of our vilayet. Just now it is acquiring new importance as the terminus of the Ismid and Angora Railroad. A second section of that road was opened a few days ago, and in two, or, at the farthest, three, years Angora will be in railroad communication with Constantinople and with Europe. It is the stronghold of the Papists in Asia Minor. It is very interesting as the largest city of Galatia, and as a place where there was probably one, or more than one, of 'the churches of Galatia,' to which the apostle Paul wrote so earnestly and so lovingly. At the close of March must we leave this place without a preacher?

"Let us look at some of the places that are not named in your appropriations and that must be abandoned unless large additions are made to the funds at our command. Look at Urgub! What a fearful fight we had to get a foothold in that large and bigoted Greek city! (See page 382 of the *Missionary Herald*, 1875.) When, a few weeks ago, I visited the place I found a school of thirty-five boys, all somewhat advanced. Now, for the first time, we have an able man, a Greek, and a graduate of our Theological Seminary, who is just the man to occupy the post. Instead of doing so, we must say to the young man, 'There is no place for you; seek some other employment'; and to Urgub, 'We can do no more for you.'"

Dr. Farnsworth then mentions the interesting work now going on in Saatlu and Sarru Hamza, where faithful teachers have been laboring whom it is a grief to dismiss. Of Azizie he says:—

"This is a new town, built about twenty-five years ago, and named for the then reigning sovereign. It at once became quite important as a centre of governmental influence. Many Armenians and some Protestants established themselves there. Since 1877 it has been worked, though in a spasmodic manner. Last October I visited the place. Three persons were admitted to the church, making

the membership fifteen. (It is a branch of the Cesarea church.) There is a regular congregation of thirty-five, and a good school of twenty-eight pupils. My companion, as well as myself, was impressed with the fact that the preacher was doing good and efficient work. A strong influence has been exerted on those outside the Protestant community. This appeared especially in the large Armenian school, composed of both boys and girls and conducted much like our own schools. Now what must be the effect of dropping the work here? Very bad indeed for the Protestant name, very bad for the brethren in this place, very bad for our brethren from Cesarea, Hadjin, and other places, who are frequently there on business for a season. And what shall we say to the faithful worker there and to his excellent wife? He has been patiently bearing a double burden. What shall his reward be? He is a licensed preacher, graduated at our Theological Seminary in 1877, and has been in the work since that time on so small a salary that he could not provide anything 'for a rainy day.' He has a large family. His wife is one of a thousand."

Does any one wonder that, under these circumstances, Dr. Farnsworth writes with deep feeling, and that he charges us to "let the churches know that we are called upon, despite liberal advance in the aggregate, to dismiss good men and to abandon very important fields"?

Let us see now how retrenchment works in Japan. The following letter from Rev. Mr. Albrecht, of Kyōto, shows how far a little money will go in promoting the evangelistic work. It also shows what heroic efforts are being made on the ground, to maintain the work on its present basis. Let it be noted that the special provision, to which allusion is made, is sufficient to carry on the enterprise in hand *until the end of June*. Mr. Albrecht's letter is dated Kyōto, March 5, in which he says:—

"When the information of the reduction in the appropriations reached us we at once took steps to reduce the work accordingly, at least as far as possible without stopping it entirely. Thus we had to decide to close two of our preaching places in the very heart of the city, as well as several preaching places opened in neighboring cities and villages.

"When the Shi-jo Church was informed that one of the preaching places which we had been helping them to maintain would have to be abandoned, they at once asked us if we could not in some way continue to aid them, promising themselves to double their contributions for it. Several men had been reached by the workers there who have united with that church, while several more are earnestly interested in Christianity. Five of the brethren here offered to contribute enough to maintain that preaching place *until the end of June*. One of these is a Young Men's Christian Association worker, teaching in the commercial school of this city, who, two years ago, gave freely of his time for helping in an emergency in the Dōshisha Theological Department. When he saw how promising work had to be abandoned for lack of funds, he came forward of his own accord, giving \$60 to maintain as much of the work as possible until the end of June, when we are hoping that increased contributions to our Board will enable us to continue the work. So from these \$60 we use \$38 to maintain about half of the work of which Dr. Davis has written in the

February *Missionary Herald*. The reduced appropriations had compelled us to vote to discontinue more than half of that work, to discontinue preaching in cities where the gospel had never been preached and where much interest has been awakened. Most of this work has been restored *until the end of June*. Then we use from \$20 to \$24 to send a Bible-woman to Miyatsu, a city of 10,000 people on the west coast, in the province of Tango. Work was started there last summer; some twenty to thirty are very near a decision to become Christians; it is hoped that a church may be organized this year yet. The evangelist is a single man, and, realizing his disadvantage in not being able to reach the women, he has repeatedly besought us to send a Bible-woman to aid him. This generous gift from our Young Men's Christian Association brother makes it possible for us to meet this demand *until the end of June*.

"Then again, the first class of the vernacular theological department organized themselves last year into a society for tract distribution and house-to-house visitation work. They work in connection with the various preaching places in the city and have been able to lend quite a number of books to people ready to study Christianity in this way. This furnishes opportunity for frequent visits and for conversation about Christianity. The young men are greatly interested in this work, but felt discouraged owing to a lack of a better class of books with which they could reach the more educated classes, students, teachers, and officials. We needed \$8 for that purpose. The station could not vote it, much as they approve of this work. This unexpected gift from our good brother here has enabled us to buy the books, and the young men are working with renewed interest.

"How much good these \$60 will do, who can measure? Is it not possible that some increase in the appropriations will enable us to continue all this work throughout the year, which this generous brother — a young man with no means but what he earns — has enabled us to maintain to July 1?"

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## PICTURE PREACHING IN INDIA.

BY REV. S. B. FAIRBANK, D.D., AHMEDNAGAR.

[Dr. Fairbank has devoted a large portion of the last year to evangelistic work, going from village to village with his "tent on wheels," a contrivance of his own, which has served his purpose admirably. With this vehicle he has been able to avoid the necessity of using the village rest-houses and the expense and labor of pitching and taking down tents such as have ordinarily been used. In this "tent on wheels" he lives and sleeps, driving it under the shade of a tree in the daytime and moving it as the shade moves. The whole arrangement is economical and comfortable, providing for every need. The following is Dr. Fairbank's account of his method of preaching, written at Dedgaw, January 17, while on one of these tours.]

THE audiences secured by reading, singing, and preaching in the streets or in the *chāwadis* (rest-houses), or by the common fire of a village, are usually small. If such an audience numbers fifty, the preacher is well pleased. The industrious men, the farmers, and all the women, except those belonging to such castes as have been specially affected by Christianity, are largely inaccessible to the missionary. A few who are disengaged will assemble to hear him. The rest are otherwise employed. Long experience has taught me the necessity of providing

some attraction that will draw together a crowd of villagers, and so interest them that they will stay and listen quietly to our message. A *kirttan* will do this; but it requires a band of singers with their musical instruments, as well as the speaker, to do it. A portable American organ, in the skilled hands of Mr. Harding, will suffice in place of the band of singers. But most missionaries, like me, lack the voice and the skill to play well, which this attraction requires.

For many years I used a magic-lantern of the old style, with a few slides. I found it a great attraction. Practice taught the way to use the pictures instead of texts, and to preach short sermons on the subjects illustrated by the pictures. It also taught me to use slides made for other purposes, to help to impress a crowd with moral or religious instruction. For example, a chromatrope, in which the brightly colored figures flow into the centre when the crank is turned one way, or flow out from the centre when the crank is turned the other way, is used to teach beneficence. As the figures flow in from every side the crowd is asked to notice that the centre does not gain by it, and to take note that in like manner the accretion of worldly good does not really increase a man's happiness. Although he gathers from all sides, he profits only by what he can eat and wear and use. Then, as the figures are made to flow out, the crowd is asked to notice that the central figure loses nothing by thus giving, and is told that thus a generous man, ever giving and blessing others, has still what he needs, — as a spring continually pours out its water but remains full, — and that Christ spoke well when he said, "It is more blessed to give than to receive."

A figure popping out of a box is used for a five minutes' talk on Christ's teaching that "There is nothing covered that shall not be revealed, and hid that shall not be known." A man in parti-colored dress, with a sword in his hand, who suddenly falls into a pile of dismembered head and limbs, illustrates the truth that "Pride goeth before destruction." Pictures made for the purpose illustrate the parables and other teaching of Christ and the incidents of his life. The story of the Prodigal Son, with its supplied details and application, illustrated by a series of nine pictures, holds a village audience attent for twenty or thirty minutes. Several pictures of an Old Testament series have proved very useful.

To improve this instrumentality I procured other slides in greater variety. Two gentlemen, now residing in England, who were formerly of the government civil service in Ahmednagar, and who still feel a keen interest in the welfare of this people and try to benefit them when they have opportunity, also sent me the means for buying others. And I have from Philadelphia an admirable sciop-ticon. This makes the picture from a common slide, eight feet in diameter on the screen, and so bright that a thousand people can enjoy it. My screen is made of thin muslin, so that the pictures are seen on both sides.

All the people of a village gather when we show the pictures and preach from them. And we often hear references made to the explanations and applications, which show how well they are remembered. A special advantage is that the women of all castes come out to see and hear. So we can preach to large companies of women who would be otherwise inaccessible to us. I have counted, as well as I could in the dark, and found that our audiences usually number from 300 to 400. In each of two large villages there were 600, and about a third of



them were females. They listened attentively for an hour and a half, and were loath to have us stop. In large villages we have had this picture preaching for two successive evenings in the town proper, and on the third evening in or near the Mahār quarter.

The Mahārs, in nearly all the villages where we encamped, were in an expectant state and eager to hear the good news of salvation by Christ. In some places several had asked to be received to the communion of our churches before we went there. Kaldakwāde and Maktapūr are two small villages near together, and the same Mahar families serve them both. While we were there nine men and ten women were received to the membership of the Pāñchegaw church, and their eighteen children were baptized. In another village some ten persons asked to be baptized and received to the church, and they will probably be received before the close of this cold season. It was a great privilege to be allowed to instruct these inquirers as to the things of the kingdom.

The region where there is so much interest is outside the line by which we used to bound our tours and our direct efforts. Native preachers have been there, but only infrequently. The leaven of Christianity has spread and permeated a much larger lump than we were aware of. Now there is this widespread and urgent demand for Christian instruction and Christian schools — a demand that with our present force and our present means we can meet only in a small degree. We pray the Lord of the harvest that he will send laborers into his harvest.

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#### IN MEMORIAM.

DEATH has recently taken from earth two faithful missionary ladies connected with the American Board, one in China and the other in Turkey.

MRS. SALLIE (VOSS) INGRAM, wife of J. H. Ingram, M.D., of the North China Mission, died of pneumonia at Tung-cho, February 2, 1891. She was born at South Seavill, N. J., April 13, 1867, and was married to Dr. Ingram in September, 1887, and in the same month they together embarked for China. Rev. D. Z. Sheffield, now in this country, who had known Mrs. Ingram well in connection with her brief missionary work, writes thus of her:—

“In her early life she was a member of the Baptist church, and was a pronounced and active Christian. While engaged in teaching school she accepted the invitation of Dr. Ingram to become his life-companion, and to accompany him to China. They reached their chosen field in the autumn of 1887, and there in three years she completed her short lifework for the Master. She was gentle and generous and strong and true, with a character of transparent frankness, and with a heart overflowing with love and compassion for those who were yet ignorant of the love and compassion of Christ.

“A beautiful child, and in time a second, came to her home to gladden her mother-heart, and then the great Giver took them suddenly to himself. A third child was given, and the parents' hearts were comforted for a little in their loss;

but soon the angel of death returned, and this time the husband looked with tear-dimmed eyes upon the earthly casket, the remains of his loved one, as the spirit, already filled with the beatific vision of the joys of heaven, took its flight. Oh, that this broken alabaster box may give a sweeter perfume to the lives of those who are still permitted to stand as witnesses for Christ amid the darkness of heathenism, and that the fragrance of His life in the world may not be less, but more, because of this affliction !”

MRS. NANCY D. ADAMS, wife of the Rev. Lucien H. Adams, of the Central Turkey Mission, died at Kessab, Central Turkey, February 5. Mrs. Adams's maiden name was Nancy D. Francis, and she was born at Newington, Conn., December 29, 1840. After teaching among the freedmen of the South for two years, she embarked for Turkey, April 7, 1866, going to Aintab, where she served as a teacher till her marriage to Rev. Mr. Adams, October 11, 1867. On account of her infirm health, Mr. and Mrs. Adams were constrained to return to the United States, remaining here for several years ; but her ardent wish to go back led them, in February of 1890, to seek again their old home at Kessab. But the hope for recovery from physical infirmities was not realized, and after protracted suffering she fell asleep in Christ, surrounded by the people whom she had given her life to bless. Secretary N. G. Clark, who has known Mrs. Adams well, both in the United States and in her home in Turkey, gives the following testimony to her worth.

“ Mrs. Adams was a woman of rare excellence and devotion as a missionary. For two years she was associated with Miss Proctor in charge of the Girls' Seminary at Aintab, and did good, faithful work in connection with that institution. But she was to find her lifework as wife and mother in a missionary household. She was to show to a people accustomed to low views of domestic life and to the moral degradation of woman, what the gospel does for the home.

“ It was my privilege in 1871 to pass my first night on mission ground in the humble residence of Mr. and Mrs. Adams, then living at Tarsus. The very building bore witness to careful economy in the use of mission funds, but it was none the less homelike in all its appointments. Boxes covered with a blanket served the purpose of sofa and lounge, and the old-fashioned style of lifting the latch by a string reminded one of the early settlements in the homeland. But the cordial greeting, the supper-table, spread quite in the style of a New England farmhouse, so neat, so homelike, made me quite forget that I was in Turkey. The evening spent in recalling delightful home scenes and missionary experiences, closing with song and prayer, will never be forgotten. The next morning as we mounted our horses to go on our way, our kind hostess put up a luncheon that attested her skill in the culinary art as well as her thoughtfulness for our comfort.”

Such cultured women as these of whom these words are written are doing, as teachers and in Christian homes, a work quite indispensable to the progress of the gospel in the lands where a pure Christianity is yet to be established.

## Letters from the Missions.

### Micronesian Mission.

#### FROM THE GILBERT ISLANDS.

LETTERS were received in Boston, March 26, dated at Kusaie, January 20, and a letter from Mr. Walkup dated on board the *Morning Star*, at sea, January 30. The *Star* has been greatly delayed in her voyage, first by waiting at Ponape in the autumn, to watch the progress of events there, and afterward by headwinds and strong currents which greatly impeded her trip through the Gilbert group. We are sorry to report also that an accident happened to one of her boilers, rendering it useless, and the other boiler did not give sufficient power to enable the *Star* to make the progress which had been expected. The vessel was about to commence the tour through the Marshall Islands with Dr. Pease. We have little news except from the Gilbert Islands. Mr. Channon reports that everything is progressing well on Kusaie, and speaks of himself as never in more robust health than at present. The news obtained from Ponape will be found among the editorial paragraphs. We give here Mr. Walkup's brief account of what has occurred in the Gilbert group:—

"My long visits to Apaiang and Tarawa were at critical times, and the results are most glorious and even worth a trip to Micronesia. Rev. Mr. Kaure received a warm reception from his home church at Apaiang, and the subscriptions for his support reached \$300, while catechist Teraoi received a like reception at Tarawa. We ordained and left him, the people subscribing \$200 for his support. The good news passed on to Marakei before we arrived there in our open boat. Marakei had been down low in intemperance and heathenism. Only a few church members remained unmoved, but we left it in quiet, with guns all delivered up, and six schools started. Clothing was in demand, instead of cartridges, rum, and tobacco. *All the islands* must have

just such visits, and often. Nonouti needs another such visit as that of last year, yet the result of that visit was seen in the examination of church and schools. There are between two and three hundred wishing baptism on Pleasant Island, but I cannot think of organizing a church there until I have two weeks at the least (six weeks, it ought to be) to examine and instruct the people in real Christianity.

"It almost seems as though I ought to take passage direct for home, if the chance occurs, in order to return to care for the work of the islands the coming year. Yet I trust our visit to Makin and Butaritari will be timely. I have two teachers and one schoolboy with me.

"Over 1,000 deaths have occurred in our part of the group from measles. Mr. Kaaia reports 500 just on Tapiteuea, most of them dying without repentance, only a small percentage being even church members in revival times. I cannot believe we do our duty to these islanders by simply training some as teachers and leaving the work to them. The American and Hawaiian boards have put their hands to the plow, and I trust they will not withdraw, as the American Board did from the Hawaiian Islands."

P. S. — Since the above was in type, a telegram has been received announcing the arrival of Mr. Walkup at San Francisco.

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### West Central African Mission.

#### THE QUICKENING AT KAMONDONGO.

CHEERING letters continue to come from this mission. No allusion is made in those just received to the political disturbances, save to speak of the quiet which has followed. We have no intimation as to what the Portuguese authorities have done with the captured king of Bihé. Miss Bell, writing from Kamondongo, January 20, says:—

"You will rejoice to hear of the awaken-

ing in many hearts among us lately. We were counting over the other day how many have begun to pray within the last year. This is the number: ten girls from Mrs. Sanders's school, three women from the village, and seven from among the boys on the place. Most of these have started in the Christian life within the last month or so. There are besides these several older people at the village who say they have accepted Christ.

"The people from the village are attending the services on Sunday better than they have done any time since I came here. The attendance at Sunday-school has also increased. We have now a class for women; also, one for men. During the war our Sunday-school was broken up entirely, but since then we have had over 100 every Sunday, except two, including teachers. Last Sunday we had 131.

"The attendance at the day-schools is also very good. Mrs. Sanders has over thirty enrolled in the Girls' School, though she has seldom more than twenty or twenty-five present on any one day. So much work in the fields just now is one reason why they cannot attend better."

#### CHISAMBA.

Mr. and Mrs. Sanders, for the sake of rest and change, have been spending a short time with Mr. Currie at Chisamba, where the work is progressing most hopefully. Mr. Currie writes:—

"At the service Christmas morning there was scarcely standing room in our little meeting-house; while our average Sunday morning congregation is just now about sixty. There are now twenty-six boys in my school, and nearly all seem eager to learn and are making good progress.

"The first Sunday of the New Year was made glad by two young men openly taking their stand upon the side of Christ. This is the firstfruit of the kingdom reaped at this station. It is not of mushroom growth, however. The young fellows have been with me for some time past, and have evinced an eager desire to

learn the truth. About the time the war broke out I paid a visit to Kamondongo, leaving the elder of the two in charge here, and on my return I found that, without any suggestions from me, he had gathered the younger boys each night and led them in worship. The two did the same thing on the occasion of my last absence from the station. Their walk and conversation have also shown the drift of their thoughts to be in the direction of Christ. Now they have openly professed themselves as his disciples. Surely we have reason to rejoice and expect good things in the near future."

A few days later, Mr. Currie added:—

"Since this was written two more young fellows have begun to take part in our prayer-meetings."

#### BAILUNDU.

Cheering intelligence comes from this station. Mr. Stover is in better health and is doing nearly full work. Mr. and Mrs. Cotton have entered their new house with great gladness, and Mr. Cotton sends an interesting account of a stay he made at a neighboring village, where he witnessed a native funeral service, much like that described by Mr. Woodside in the *Missionary Herald* for February. Mr. Woodside reports that his school and that of Mrs. Webster are in good condition. The relations of the missionaries to the king seem to be most amicable. The king had accused a member of Mr. Arnot's party of driving off the rains, but he seemed to be satisfied with Mr. Woodside's assurance that the English had nothing to do with the failure of the rains. Miss Clárke, writing from Bailundu, January 27, says:—

"Last Sunday we had about 100 at native service. Many women who had often promised to come were there, to our great delight. Every Tuesday, Thursday, and Saturday evenings Mrs. Webster and I go over to call on the village people. On Saturdays we invite them to the Sunday services. Mrs. Stover, too, goes over whenever she feels able.

"I am still enjoying good health and



the best of spirits — only one great wish, regarding myself, being ungratified, namely: that I were two women instead of one; this is likely to remain classed among those things unattainable.

“Can you imagine with what feelings of gladness I joined, for the first time, in the native communion service a few Sundays ago? The baptismal service preceding it was also intensely interesting. Then three, who long ago professed faith in Christ, took upon themselves covenant vows and received their new names. One of them was our house boy, Sakanjimba. His new name Arona (Aaron) is much more handy for daily use than the old one.”

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### Eastern Turkey Mission.

#### RELIGIOUS AWAKENING. — SHEPIK.

MR. BROWNE, of Harpoot, in a letter the first date upon which is Arabkir, January 19, reports a most interesting work of grace in that city and in villages on the Arabkir Plain. The journey from Harpoot to Arabkir was through piercing cold, fog, snow, and rain, up and down the mountains amid slush and mud. Mr. Browne writes: —

“We left Harpoot, Wednesday, December 10. The following Sabbath we rested here in this fine large city of Arabkir, at the house of one of our deacons. My *rest* was sweetened by preaching four times in different quarters, in our two chapels. Having set things in train, I took the pastor of our large city church here with me for a tour out among the churches and villages scattered over this Arabkir Plain. Our first resting-place was Shepik, a village having about one hundred houses, a church, and a young preacher now enjoying his honeymoon. For many reasons the work here has long had but a name to live. We worked hard, some days having three daily meetings. Times of refreshing came. Old church members were greatly revived, new voices were heard in prayer and confession, and such a work opened that Miss Seymour decided to stay and work among the

women, while the Arabkir pastor and I continued our tour among the other villages. When we returned, two weeks later, we had a communion service, which had been celebrated but once during the past five years; and seven new members were received, others waiting for the next season, probably at Easter. Among those whose choking confessions and prayers have profoundly moved the whole village and vicinity is the very richest, most influential and vilest man there, whose deeds and words have been the curse of the village and vicinity. When news of his conversion reached this city all refused to believe it. The deacons were sent to see. They returned and told the story with streaming eyes, and there was great joy in this city.”

#### OTHER VILLAGES. — A HAPPY CHRISTMAS.

During the two weeks between the first and last visit at Shepik, Mr. Browne visited other villages, Dzak, Horoj, and Mashgeer; Miss Seymour remaining at Shepik. Of the journey to Dzak, Mr. Browne writes: —

“On reaching the top of the mountain a dense fog enclosed and pierced us through and through. The snow grew deeper and deeper as we advanced, and soon the path entirely disappeared and the fog shut in so we could see but a few feet ahead. Oh, the history of that day! I had five men from the village with me, as familiar with the road as with the streets of their little village, yet all were utterly unable to tell in what direction we were traveling. Suffice it to say, we all felt we had a Guide with us who would not leave us to perish there on those mountain heights, though he would teach us all our entire dependence on his leading hand. At last we found a landmark and reached our village, though entering it from a point *opposite* to that where we ought to have entered. We had meetings in Dzak, evening and morning, and pushed on to the next village.”

At Aimitsik, the central village of the plain, Mr. Browne was accompanied by two pastors, two preachers, and a col-

porter. Of his experience there, he writes:—

“The memory of that blessed Sabbath and the meetings which preceded and followed will long remain in my mind. Early on that Sabbath morn people began to stream in from the neighboring villages, delicate women and their daughters *wading* through a deep, ice-cold stream to reach us. That day was almost one continuous service, the last being a praise service of *three hours*’ duration. Sometimes feelings became almost uncontrollable. I saw one man leave, and following I found him pacing the roof in agony. On inquiring the reason, he said, ‘To see your joy, and know I am not in it! Oh, my heart is breaking!’ He with others is now singing with us, ‘O happy day, that *fixed* my choice.’

“After three days of most sweet and fruitful work, then we went on to Vakhshew, and thence to Aghun, where we have another church of some sixty or seventy members. Here the pastor, a dearly beloved brother, received me and all my fellow-workers with open arms and heart. From our first meeting the Spirit manifested his presence and wrought his blessed will. We had three meetings daily, two in the chapel, the last in the evening, in the largest room we could find. During all our tour, these ‘neighborhood conversation meetings,’ as I called them, proved of singular preciousness and value. Their informality and genuine feeling took hearts captive before they could resist the Spirit’s pleas. It was not unusual to hear twenty to twenty-five prayers, and these were interspersed with at least half as many songs of one, two, or three verses each.

“I can never forget my Christmas there. The day was extremely chilling and lonesome, and I could not help my longings to be with the dear happy home circle, sharing the delight of the children, of which I have been deprived all but three times during my fifteen years in Turkey. With rather a lonely heart I went to that evening meeting. One of the preachers said, ‘This is Mr. Browne’s

Christmas. His heart is sad and full of longing for his home and its love and joys, though he has not said so to one of us. Now let us have such a meeting as will make him forget all. Let there be joy, too, in heaven to-night because of this meeting.’ Three new voices were heard and it proved one of the most delightful meetings of all. So I returned to Shepik, bringing all our helpers along, promising their peoples I would send them all back in time for the Week of Prayer. Still, if they had not been constrained by the love of Christ, they could not have consented to part with them at such an interesting time. Part of our company went on to Arabkir for the Sabbath, and part remained with me at the communion at Shepik, of which I have spoken above.”

#### ARABKIR.—A WORK OF GRACE.

Mr. Browne and Miss Seymour returned to Arabkir on Monday, December 29, with the native pastors and preachers, in the hope of an extensive work in that city, the helpers going back better prepared for their winter’s service. Though the meetings were full of interest, yet for a time the results which were looked for were not witnessed, and the helpers were compelled to leave in order to reach their homes for the Week of Prayer. During their stay daily meetings for conference and prayer were held with the preachers. These meetings proved most advantageous to them all, one of them saying that they had been to him “another seminary course.” Of the condition of the Arabkir church and of what followed, Mr. Browne writes:—

“The most influential portion of this church, on the former pastor’s return from America, where he went to raise funds for a fine church building, accepted his Baptist views and so became a Baptist church here, with all that means in this land. For a time it nearly ruined our work in the city, but our remaining church members have taken heart, and are now slowly gaining strength and influence. I invited this Baptist pastor and church

to unite with us in our daily morning and evening meetings during the Week of Prayer, and the invitation they cordially accepted, the two pastors and I having charge of the meetings in succession. The week passed without bringing us any special blessing, though many testified earnestly to their value. On the following week, the church resolved to continue these three daily meetings, pressing us to remain and continue our labors. And now you ask for results. To us belongs the planting and watering, and to God the increase, which he sometimes graciously allows us to see, but often garners unbeknown to us, and keeps to surprise and gladden us above.

“Contrary to our plans and expectations, we are beginning our *fourth week's* stay here with two daily meetings still. Nearly seven weeks away from home, yet God is giving us such tokens of his blessing on our work that we have not dared to leave before. We *must* leave this week (D. V.); but how can we leave these reclaimed backsliders, these quickened church members, these new converts and the work enlarging every day, without very plain indications of God's will? I am so hoarse I can scarcely speak. I have lost my appetite, am sleepless, and have nearly reached the limit of my endurance. On the other hand, the meetings were never more interesting and promising, with new voices heard almost every meeting. My subject this morning, at the largest morning meeting I have seen, was ‘We have found the Messiah.’ A number of new voices were heard in prayer, and three came to speak with me afterwards, with shining faces; and I send them, after a season of prayer consecrating them to Christ's service, to bring others to Christ. Perhaps I ought not to condemn our pastors, brought up in the lifeless formalities of their old Armenian Church, that they have little, if any, real conception of the need and methods of evangelistic work for bringing souls to the Saviour.

“I have so often seen a work as full of richest promise as this change after our

departure and pass away, almost without fruit, that I confess to a great dread of leaving it now. Yet I feel I must leave or break down. So we are preparing prayerfully, almost tearfully, to go — leaving all with God. Two young men have just left me, after trying in vain to express their wonderful joy. This morning meeting had the very largest attendance I have seen, equal to that on the Sabbath, and this right in the midst of their Christmas festivities, which speaks of the depth of feeling. Though I feel that I must go, perhaps one of my brethren may be persuaded to come and supply my place and carry on the grand work.

“Another, the fourth delegation of church and congregation, has just come to beg us, ‘if possible, to remain just one week more.’ Already our hearts plead loudly for the same, and so we say: ‘We leave all in God's hand and gladly accept his will.’”

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### Marathi Mission.

#### WATWAD.

MR. HARDING, of Sholapur, reports an extended tour among the villages between his station and Barsi, and thence fifty miles east into the Watwad region.

“We have never done more important work than during this tour. Our Watwad church is having a more purely indigenous growth, with less mission help, than any other church in our mission. We have but one school there this year. But three new men from that region will finish their preparatory studies in the Normal School, and begin work there in November, I hope. Besides this, we have just allowed three or four promising girls from Watwad to come here to our Girls' School, and also four bright boys from the same region are in our Station School. Mr. and Mrs. Gates are working earnestly and efficiently, but they have quite as much as they are able to do in their own large field.”

#### PIMPARI. — A PREACHER NEEDED.

Some weeks after writing the communication which appears on another page,

Dr. Fairbank sends an account of his thirteenth encampment, which was at Pimpari. He says:—

“We became more thoroughly interested in the inquirers who live there than in any others whom it was our privilege to visit. Ten of them are asking for baptism and admission to the church. Four others, also of the Mahars, who had seemed equally in earnest, were deterred from coming out with the others by learning that a man of the Mangs, of the same village, was also ready to come out. You could appreciate the variance between the Mahars and Mangs in its prevailing influence only by many experiences.

“The most eager one for professing Christianity is a woman. She is an older sister of one of our schoolmasters. She was married to a heathen in her youth, and has lived so far away from any of the Christians and so far from those villages where there has been preaching, etc., that she has but lately become interested. Now her husband has become convinced of the truth, and they both seem to have been born again. They have a large house—much larger than any of their fellow-Mahars—and they offered me three rooms, to be used for the schoolroom and the residence of a teacher, if I would send one. Pimpari is a good centre for a circuit preacher, and I am praying for the men and the means to put both a teacher and a preacher there. How shall they learn without a teacher? There is not a reader among them. And how shall the rest hear without a preacher?”

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### *Hong Kong Mission.*

#### A CHINESE TEACHER CONVERTED.

MR. HAGER, under medical orders to suspend work, has left Hong Kong to return to the United States by way of Europe. Before leaving, he sent an account of a teacher of a Chinese high school who was reported to Mr. Hager by one of his colporters as interested in

the truth. Mr. Hager invited this man to visit him, and he writes of him thus:—

“He had been a teacher for some twenty years, going now and then to the public examinations in order to secure the coveted degree. Though a devout Confucianist, he had contracted the habit of opium-smoking.

“Some months ago my colporter gave him a number of books on Christianity, and he immediately became interested in the truth. But as he read he found that he must give up opium and other sins. At first it seemed difficult for him to accept such revolutionary doctrines, but one by one he gave up opium-smoking, the belief in necromancy and geomancy, the worship of idols and ancestors, and then, like a little child, he seemingly accepted the truth as it is in Jesus. He not only went to church himself but tried to induce others to go. In his own way and without any particular teaching he learned to pray, which is somewhat remarkable, for the best of Chinese scholars, when they become Christians, seem unable to express their thoughts in prayer.”

Mr. Hager gives some incidents which indicate the earnestness of the man and his intelligent apprehension of the truth. When asked if he were ready to give up opium forever, he replied, “I have not smoked for a month, and shall never smoke again.” Mr. Hager further says of this man:—

“In his own village he is already known as one who has entered the ‘Jesus Church,’ but he seems to bear the ridicule with meekness and in a cheerful spirit. His position in the literary world gives him an influence over the people which I trust may be salutary in leading many souls to Christ. I was very severe in my examination, but every answer revealed the fact that he was ready to suffer all things for Christ. When we had talked for a long time we knelt in prayer and, after commending him to God, I asked him to pray, whereupon he poured forth his heart’s desire in broken Chinese, but he was much better able to express him-



self than I had anticipated. And now let us pray that he may be kept by the power of God and that he may be enabled to lead his wife, his two grown-up sons, and his daughter-in-law to Christ. While in Canton he preached the gospel to his uncle and one of his sons, who is laboring in a jade-stone shop.

“For the last two or three years the missionaries have offered certain prizes to the heathen Chinese for the best essay on Christianity, and a great many Chinese from all parts of the Canton province have competed in these examinations, and several have by this means been brought to accept the gospel. This man himself wrote an essay on the subject and it was no doubt by his dwelling upon this theme that his heart became opened and he realized his need of a personal Saviour. The literati of China do not accept the doctrines of Jesus, because they have never carefully examined them in a candid spirit. Their opinion of Christ is what they have heard expressed from the enemies of the truth, and if they were to ponder the main facts of the Four Gospels they would be compelled to acknowledge that Christ was a greater teacher than even their much venerated Confucius.”

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### Foochow Mission.

#### EXAMINATIONS. — GENTRY PRESENT.

MR. PEET, under date of January 28, reports that the Boys' Boarding School closed its year's work Wednesday afternoon, January 21.

“Examinations had been going on during the week, but on this afternoon a few special exercises were held for the benefit of visitors. The schoolroom was well filled with friends of the school, who seemed to be delighted with what they heard and saw. The exercises consisted of examinations in arithmetic, geography, physiology, and one native book; also, an exhibition in dumbbell practice and Indian club swinging.

“It was quite noticeable that among the Chinese present at the examinations there were some whom we do not often

see in any of our gatherings — Chinese of the higher and wealthier class. I was very much pleased to see five representatives of the Anglo-Chinese school, recently opened in Foochow city under the influence of Li Hung Chang, and supported by contributions from the officials of the city. One of the five, a Mr. Ding, was one of the two managers of the school, and three were teachers. After the exercises were over I took them over the grounds and building, and they expressed themselves much pleased with the arrangement of things. They were much interested in examining a White's physiological manikin, which had been used in the physiology examination.

“Mr. Ling, our instructor in physiology, explained to them the construction of the human body, illustrating what he said by the manikin. He dwelt at some length on the subject of the circulation of the blood. One of the teachers, who, by the way, appeared the most intelligent of the party, very innocently asked if it were really true that the heart operated in the same way in a Chinaman's body as in a foreigner's, if the blood circulated in the same way, and if there were as many bones in the one body as in the other. For once, at least, a young man, educated in our mission school, was able to tell a company of his countrymen, educated in their own native schools, some things wonderfully new and hitherto unknown to them. Let us hope that these friends went away feeling that our Boys' Boarding School *does* teach some things worth knowing, and that we are trying to train up boys to be noble citizens. We hope and pray for a better feeling on the part of the gentry and wealthier people toward our schools.”

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### North China Mission.

#### INQUIRERS IN THE PANG-CHUANG STATION.

MR. SMITH, of Pang-chuang, writes of visits in the districts about their station, especially at Kao T'ang. He found a large number of intelligent men who seemed

earnestly desirous of learning about Christianity. Work has been prosecuted there for nearly a year, but it is difficult to maintain preaching at the different points in this field with the present staff of laborers. There is one volunteer evangelist whose efforts have been indefatigable, so that he has neglected his own affairs to go about selling books and preaching. Mr. Smith writes:—

“At a large gathering here on the last day of November, we had reports from a wide tract of country visited this autumn by our preachers and evangelists. Three have attended large autumnal fairs in a district sixty or seventy miles to the north, where no one appears to have been working, except the Roman Catholics, who have no good name there, owing to their numerous lawsuits. We have had a very large number of patients from that district within the past year. Other helpers have attended fairs in this country, in P'ing Yuan, several in Kao T'ang, and in Hsia Chin. While the number of books sold is not so great as in years when the crops have been better, it was the unanimous testimony that there never were so many people who would listen with so much willingness or for such a length of time as now. The preachers were sometimes quite worn out, and utterly appalled to hear that fresh instalments of ‘inquirers’ had arrived at their inn, after the long day on the fair ground was over. Readiness to listen does not indeed of itself imply all that one unacquainted with the Chinese might infer from it, but it does mark a decided change from the attitude of the people in past years. And the wider is our experience, the more we find this readiness to be the prevailing state of things.

“On the last day of November, when we had one of the large gatherings (called a ‘general meeting’), in the afternoon we had reports from nine different persons, and of these but three are in mission employ; the others are volunteers, who get nothing for their work, except that their expenses are paid from the native contribution. One of these is a man

who has not yet been baptized, but who went off for about a month selling books, getting his living from the people to whom he preached, in a way which is rather a mystery to the rest of us.

“There have been but few baptisms during the year, as we are cautious about receiving members hastily, but there are a good number of applicants, who will be heard from later. There has been an unusually large number of deaths this year, and an epidemic resembling the ‘grippe,’ is very prevalent, and sometimes fatal. The attendance at the dispensary and hospital continues large, and owing to the zeal of an old preacher, who is a kind of ‘post-chaplain,’ the sale of books day by day in the dispensary is much in excess of all those sold at the great fairs, where there are thousands of auditors, most of whom are, however, ashamed to come forward and make a purchase, though they will listen with a crowd.

“We are sorry to hear, by the last messenger from Lin Ch'ing, that our friends of the Canadian Presbyterian Mission have met with an unpleasant reception at the market-town of Ch'u Wang, in Honan, whither they were intending to remove this autumn, and to which they had taken some of their furniture. A band of thirty men, said to be in the employ of the ‘gentry,’ made a raid upon the premises and carried off everything! One of the missionaries has gone to Tientsin to get the case before the British consul. I hear from Chi-nan-fu, the capital of the province, that at the recent meeting of the American Presbyterian Mission of Shantung, 450 baptisms were reported during the past year, and about 1,500 ‘inquirers’ on the lists.”

#### PROGRESS IN AND AROUND PEKING.

Mr. Ament, writing from Peking, January 16, speaks of the Week of Prayer as having proved a great blessing. The holding of union meetings is almost impossible, as no church will contain half those who wish to attend. Of the prosperous work of the year within the city and in the out-stations, Mr. Ament says:—

"The south chapel reports 39 baptisms (including 13 schoolgirls), and my north chapel reports 33 baptisms, being a net gain of 28 adults. But in my country field the outlook is still more encouraging. At Cho-chou, after years of effort, we have now succeeded in securing satisfactory premises in a good location. The papers are in my possession giving a clear title back for more than a hundred years. In Liang Hsiang, where there is one of the graduates of the Tung-cho School, the work has developed in a most unexpected and delightful manner. For years the place has given no indications of spiritual life, having only one or two families of Christians and hampered by an excommunicated member most virulent in his hate. The most horrible stories of foreigners and Christians were told and believed. The foreigner was studiously avoided. The place seemed hopeless. When the young helper went there I was so afraid that he would not have enough to keep him busy, it was stipulated that he should teach the few boys of the Christians there. The people were astonished to find that this Christian family lived like other people, ate, drank, and slept as others did. The ice was broken. At the present time the helper is busy night and day, so that he writes to me he must have some one to help him, and also he must be relieved of the school. Nine men and six women have been in Peking for the last several weeks studying most diligently and making most commendable progress. Now that they are about to return to their homes, they beg that, before doing so, they may be baptized. Without doubt in the next two or three months forty people will be received to the church in that village. As the little school has outgrown its narrow quarters, a well-to-do farmer (only a few months ago a most violent opponent) comes forward and offers a large room for that purpose, free of rent. The village has a population of about 300 people, and it is claimed that half of them are believers in the truth. The work is spreading into other villages. The people thus

far who have manifested an interest are the sober, serious members of the community, reliable men and women who are good material to weave into church members. It is not well to make predictions about the stability of anything in China. It takes but a day to change the whole aspect. Pray that this work may be stable, take root and be fruitful."

#### THE WEEK OF PRAYER AT KALGAN.

Mr. Williams, writing from Kalgan, January 24, says:—

"We have had a good Week of Prayer. Two of our helpers from Yü-cho and Shi-ho-ying came to be with us, and were much benefited. There are about 20 in the Boys' Boarding School, 12 in Girls', and 30 in the station class. There are about 20 in the day-school for boys at the Upper City. This shows that we have many scholars in our congregation. Many of these rose for prayers last week. To-day at our meeting over 20 gave in their names as wishing to be Christians, some of whom may unite with the church in two weeks. Our personal teacher, who has been with us only this year, is one of the number. Last summer the teacher of the boys' day-school united. So we rejoice and hope that other stations are likewise prospered. Our two daughters and Mr. Roberts's oldest son will be received into the church also."

#### OUT-STATIONS OF PAO-TING-FU.

Dr. Merritt sends the following cheering intelligence under date of January 8:

"I have made three short trips into the country, where I find most interesting development and growth. The most notable place is Wang-tu, about thirty miles from here, which has entirely grown within the past year. In a former letter I mentioned the opening here as unusual, as people of literary rank were interested. I spent four days in visiting this place, and was received by brother Kao, who is located there, being supported by contributions from friends of Mr. Fraser's. I found him working hard and very happy in his work. He has morning and evening prayers with about twenty who gather

not only to pray but to learn of the doctrine. Several villages in this locality have now praying people and the number of really interested is very large. Five or six persons, with the literary degree of what would closely resemble our B.A., have received baptism. One of these has gone to Tung-cho to assist Mr. Goodrich in translation work. One evening at this place eleven different persons led in prayer. This, where about one year ago there was not one interested in the truth, is surely the work of the Spirit.

"Members of the station class, which numbers 36, bring us word of great interest from other sources. At Chao-cho several literary persons are interested. We have several Christians at this place, and had we the force to send them a helper, much fruit would undoubtedly be the result. Oh, that the Lord would send us helpers to shepherd these weak but earnest brethren struggling for light! It saddens me to think of this noble work being left in charge of a physician whose time is occupied with medical and secular things to such an extent that he cannot meet these crying needs.

"The medical work is the largest since my arrival, and the year closes with a record of 12,426 patients or visits at the hospital alone. To this record must be added a large number seen while on tours, at private houses, and also a large number seen by Dr. Murdock before her return to America in the spring of 1890.

"During the year 40 have been baptized and a much larger number have joined the Christian congregation. On Sunday, January 4, six were baptized and ten joined the congregation. We have distributed from our bookroom and by colporters 10,213 Bibles, Testaments, tracts, etc., during the year. Thus in spite of a crippled condition 'the Lord has been with us and blessed us,' and we thank him that we have been able to add our little to the great amount that is being done in the Master's vineyard."

#### THE ATTITUDE OF CHINESE SCHOLARS.

Mr. Perkins, of Lin Ching, gives the

following interesting description of the method of approaching the members of the literary class with whom they come in contact:—

"The scholars of the four districts that centre in Lin Ching have been here for their examination, and we have also had ours, they becoming the examiners.

"Of the 1,200 or more who came into town probably not less than 1,000 have also come to our compound. They came in squads of from ten to twenty, and when my study overflowed we adjourned to the chapel. Pretty much the same questions have to be answered for each delegation, and a nervous person would no doubt find it very exhausting work, and almost any one is very glad to turn over a part of the work of talking to a native assistant. In answer to the question, 'Do you have examinations?' I generally try to make them understand that in *our* humble country our boys and girls are examined on subjects of which, as they know, they, the Chinese, are altogether ignorant, such as geography and astronomy.

"When these men come to us, we, being on our own field, can talk to them somewhat more plainly than otherwise. The average Chinese scholar walks, mentally, 'on stilts,' and to facilitate our intercourse with him we try to saw off his legs, that he may be able to come to a 'realizing sense' of his natural shortness of stature. This operation is accomplished quite as much by what he sees in the foreigner's study as by what he hears there.

"For the first time in his life, probably, he sets foot on a board floor and looks out of a glass window. Here are books, with paper so strong that it can be printed on both sides, and pens of steel, that do not have to be drawn down into shape for every fifth word. That strange thing in the corner is said to be a stove, but as its smoke does not pour itself into the room he must make a close examination. A few maps and charts all contribute to his feeling of unsteadiness, and to the question of the barbarian, intended to bring out his honorable name, he probably re-



plies with words intended to reveal his humble residence. After a few explanations to the effect that the foreign teacher does not use an interpreter but speaks a partially intelligible corruption of his own smooth village dialect, he is ready to listen to a few remarks whose main purpose is the establishing of friendly relations, but also directed by the idea of showing him that very likely there are several heavens beyond that one to which he has already attained. As to *things*, he is already sure of this. As to *thoughts*, he perhaps begins to be persuaded also.

"But we cannot take him much farther at the first sitting, for when we come to the things of the *soul* we find that there is between us a wide, wide gulf, so that 'none may pass over from thence to us,' until after the making of a sort of cable bridge out of those thoughts and feelings held in common. Our scholar never, probably, had any intimations of immortality, or if he had they faded out long ago. Officialdom is the one heaven for which he longs, and as he probably has a number of souls he would gladly exchange one, or probably all of them, for it.

"But before Christianity has taken anything like a firm hold on this nation we expect to see many of this great scholar class seeking first the kingdom of God. But how shall they seek that of which they have not so much as suspected the existence? Hence our great work to-day, and I fear for many days to come, is the teaching and preaching of very primary truths."

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### Japan Mission.

#### TSU.

IN reference to the disturbances at this station, reported in Mr. White's letter printed last month, Miss Gardner writes, under date of February 4:—

"The disturbance in the Sabbath evening services has continued until last Sabbath, when the plan of giving tickets to those who wished to hear was tried. It seemed to work pretty well, although the congregation was restless. Mr. White

came full of enthusiasm, and I have felt much sympathy for him because of the cool reception he received from a number, not all, of the Christians. Not that they had anything against him, but they were in a cold state spiritually, and felt very little interest. He, however, is doing good, faithful work, and I trust laying good foundations for his future work.

"The work in the out-stations is more interesting just now than the Tsu work. We are living in Japanese houses, but are pretty comfortable. Mr. White is building his new house, while I shall continue to live in a native house until I have a companion."

#### THE CARE OF THE CHURCHES.

Mr. O. H. Gulick, of Kumamoto, reports very briefly the amount of touring done by him within three months, closing in December last:—

"In October, accompanied by Mrs. Gulick and my sister Julia, I visited southern Higo and Satsuma, calling at nine points south of Kumamoto, where we have either a church or a preaching place, an evangelist or a larger or smaller company of Christian people.

"Early in November, accompanied by a helper, I made a short visit to Fukuoka, calling at our intermediate stations of Omuta and Wataze.

"On the tenth of November, accompanied by my helper, I set off for Hiuga, taking a direct route that I had not traveled before, leading due east over the mountains. Failing to secure horses, we walked two successive days over the mountains, the most of the time in the rain. The first day I walked twenty-five miles over mountains in continuous rain. The next day I walked fifteen miles. This was hard work. We visited the three points, Mimitsu, Takanabe, and Miyazaki, in Hiuga, where we have work or workers. On November 25 I visited Yamaga, Higo, seventeen miles away, where we have an evangelist.

"On December 5 Mrs. Gulick and I left Kumamoto, and spending the Sab-

bath, the 7th, in Fukuoka, sailed thence on the 8th for Osaka, where we waited one week for renewal of our passports and permission to return to Kiushiu. We were brought to Osaka solely by the exigencies of the passport system.

"The work in our out-stations, which occupies so much of my attention, does

not now present any marked features. The curiosity which attracts some to hear the foreigner speak abates as his visits become more frequent. Wherever steady work is maintained by an evangelist there candidates for baptism come forward. But the number of admissions to the churches will be fewer than in past years."

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## Notes from the Wide Field.

### PALESTINE.

THE principal missionary work in Palestine is done by the English Church Missionary Society, which has a European force consisting of 9 ordained, 3 lay, and 7 female missionaries. The native clergy number 8, with a total of 72 lay helpers. The stations are Jerusalem, Jaffa, Gaza, Nablous, Nazareth, and one east of the Jordan. The number of baptized is 1,428, of whom 455 are communicants. A little over 2,000 pupils are in the schools. The Society for Promoting Christianity among the Jews also has stations at Jerusalem, Jaffa, and Safed, with a force of four ordained missionaries and several assistants, about twenty of whom are Christian Israelites. While Palestine naturally has a great attraction for all classes of Christian workers, and several minor independent missions are prosecuted there, it is one of the most difficult fields in which to operate. The Convener of the Jewish Committee of the Free Church of Scotland says: "A grave discouragement to Christian workers in Palestine is that it has attracted and is attracting to itself many spiritual eccentrics who surround earnest Christianity with disastrous, and sometimes with ridiculous, associations. The Holy Land has a strange, mystic charm for many sorts of romantic souls, from Lady Hester Stanhope to Israel Pick and the American Adventists."

### INDIA.

AMONG THE LEPERS. — We have heretofore referred to the Leper Asylum at Almora, under the care of the London Missionary Society. The *Chronicle* for March contains a letter from Mr. Bulloch reporting a deeply interesting day at the asylum, in December last, when eight lepers received baptism. These candidates had been kept back for some time in order to give clear assurance that they understood the gospel and had accepted Christ. Mr. Bulloch says that one poor fellow, Mangaluwa, who came up for baptism, was so helpless that he could not get to the asylum chapel; but another Christian leper, who is not so helpless, offered to carry him there, so that he might be baptized with the others and not all alone in his barrack-room. Mr. Bulloch says that it was "a most touching sight to see Bijna hobbling along (for his own feet are toeless) with his friend Mangaluwa on his back. Just behind them was another group of three, two of whom were helping a third one between them and taking him to the house of prayer. Another poor creature was painfully crawling along on all fours, and obliged every few steps to call a halt in order to get relief; for besides being terribly crippled he was suffering from asthma, a disease which often accompanies leprosy." The most intense interest was shown by all present, both in the singing and in the message of the gospel which was preached. After this baptismal service thirty-three communicants came to the Lord's table. It was an extraordinary sight. So leprous were many of the communicants that they could not take the bread in their hands, for they had no hands, but with the stumps of their arms they held up a portion of their body-cloth

to receive the bread, and thus put it in their mouths. Of course they could not pass the cup, but the wine was poured into their open mouths. There are at present in the asylum 112 inmates, of whom 79 are Christians, all brought to Christ since entering the asylum. A new remedy, recommended by eminent physicians and supplied by the government, is now being tried upon special patients, and the hope is expressed that if it does not remove the disease it may mitigate the terrible aspects of it.

METHODIST CONFERENCE IN NORTHERN INDIA. — The report of this conference for the past year is most cheering. There have been added to the churches 980 full members and 2,935 probationers. There were 1,256 adult baptisms. The number of scholars in the Sunday-school has increased over 3,000, making the present number 28,400. *The Harvest Field* reports that the mission is embarrassed by its very success, for the large ingathering requires a large addition to the native pastorate, while the funds do not increase proportionately.

#### Fiji.

THE latest report concerning the religious condition of this group covers the year 1889. The total area of the group is about the same as that of the State of Massachusetts. There is a European population of about 2,000, while the natives, including other Polynesians and Indian emigrants, number 123,000. Of this native population, 103,775 worship in the churches of the Wesleyan Mission, while 10,302 attend Roman Catholic churches. The Wesleyan Mission has 10 European missionaries and 72 native ministers, 49 catechists, 1,838 local preachers, and 1,095 teachers; these laboring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan mission are 40,667 children. The Roman Catholic mission has 18 European ministers, with 148 native teachers and 76 native churches and chapels. Aside from the 18 Roman Catholic priests there are 3 lay Europeans and 14 female Europeans. It is interesting to notice that the total value of exports from Fiji for the year 1889 amounted to \$1,821,000, while the imports were \$945,000. Is there any one who believes that there would be such a record of prosperity for these islands had it not been for the preaching of the gospel therein?

#### NEW GUINEA.

A REMARKABLE CONTRIBUTION. — Mr. Abel, of the London Missionary Society, describes a meeting recently held at Port Moresby, New Guinea, the sole object of which was to make a collection for the London Society. Mr. Abel remarks that in some parts of the world it would not be the best way to secure a large audience to make the announcement that it was solely for the purpose of taking a collection, but in this case 500 people assembled for no other purpose, coming in their canoes from various stations along the coast. Mr. Abel describes the congregation as a most extraordinary one. "They have a convenient way of folding up their legs and then sitting on top of them, and this economizes space by doing away with the necessity for chairs. They can remain seated in this cramped position for an hour or two, apparently without the slightest inconvenience. Upon this occasion the floor was almost entirely occupied with an attentive, and certainly interesting, audience. I have never faced such a congregation before. Towards the front the people were simply but decently dressed. Many of them were young men and young women who are being trained for native teachers in the mission school. You had only to look a few yards behind them to see the naked savage sitting almost motionless, and looking just a little hideous in his grotesque ornamentation. To look from one man to another was to see what has been done and what can be done for these people by the gospel of Christ." After the singing of some hymns and the reading of the Scriptures the object of the meeting was explained and the collection taken. Few of the people had any money

and they must give of such as they had; and so they brought 325 spears, many of them over twelve feet long, 65 shell armlets, 92 bows, 180 arrows, besides shields, drums, necklaces and other ornaments, and cash. The whole value of the collection, including what came from missionaries and native teachers, was \$151.12. This was a remarkable offering in a mission commenced seventeen years ago among fierce cannibals.

#### MEXICO.

EVANGELICAL LITERATURE. — *The Church at Home and Abroad* gives some interesting facts in reference to the work of the press in Mexico. It is said that less than one fifth of the entire population of Mexico can read, even imperfectly, and not one in ten can write. Where such ignorance prevails it is not surprising to find that there are but 230 periodicals of all kinds published in a population of ten millions, and that the subscription list to all the daily papers is but 25,000. "Six well-established evangelical papers are issued by the several Protestant missions, besides some smaller ones having a rather precarious existence. The leading ones are *El Faro* (The Light-house) of our own [Presbyterian] mission, with a circulation of 3,000; and *El Abogado Cristiano Ilustrado* of the Methodist Church North, having a circulation of 3,000. Both are illustrated papers and treat of a wide range of topics, having in view the dissemination of evangelical truth. *El Faro*, for example, devotes a column to prayer-meeting topics, another to the Sunday-school lesson, another to missionary intelligence of the world, besides treating of social and other subjects of special interest to Mexico. The last page is devoted to the children. In addition to these religious papers, the mission presses are busy issuing Sunday-school lesson helps and an increasing number of valuable books, the beginning of a more permanent religious literature in Mexico." To these Christian papers might well be added the name of *El Testigo*, issued at Guadalajara by the mission of the American Board.

#### AFRICA.

BIBLE WORK IN NYASALAND. — *The Free Church of Scotland Monthly* describes the six principal languages of Nyasaland in which the missionary operations of that Church are carried on, and in which some literature has been provided. They are the following: (1) Nyanja. This is the language of the lake region, spoken on the Lower Zambesi and the Shiré rivers, and in use by the Livingstonia, Universities', and Blantyre missions and by the African Lakes Company. Sixteen publications, including dictionary, grammar, and the New Testament, hymnbooks, and readers, have been issued in this dialect. (2) Tonga. This is the language of a numerous people living on the west shore of the lake around Bandawé. It is expected that this language will give place to the Nyanja. There are four publications. (3) Wanda. Spoken by the people on the line of the Stevenson Road between Nyasa and Tanganyika. Six works have been brought out in this language. (4) Nkondè. Spoken by the tribe at the northern end of the lake. Mark's Gospel, hymns, and a dictionary, with grammatical notes, have been issued in this tongue. (5) Ngoni. This is the tribe that came northward from Zululand, though the language is not pure Zulu. Mr. Wilder, of Natal, informs us that he was able to converse in the Zulu tongue with Dr. Elmslie, the Scotch missionary among the Ngoni. There are ten works in this Ngoni language now printed. (6) Tumbuka. This is spoken by a numerous tribe in Ngoniland under Mombera's rule, but not adopting the Ngoni language. Two works have already been printed, and a dictionary is in course of preparation.

#### ARABIA.

It will be remembered that the Honorable and Reverend Ion Keith-Falconer, some years since, established, in connection with the Free Church of Scotland, a new mission among the Arabs, making Aden his headquarters. His lamented death sadly



interfered with the prosperity of the mission. Just now, however, a German of the Lutheran church, Rev. Mr. Grote, has been inspired by the published life of Mr. Keith-Falconer to undertake a mission among the Towara tribe of Bedouin around Mount Sinai. He has traveled in the Sinaitic peninsula, and has familiarized himself with the language of these Bedouin. He goes forth as a private missionary, but with funds obtained within the Free Church of Scotland.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Congo Recollections.* Edited from notes and conversations of missionaries. By Mrs. H. Grattan Guinness. London: Hodder & Stoughton. pp. 115.

Mrs. Guinness has a remarkable tact in the preparation of attractive as well as instructive literature in regard to missions. The booklet with the above title is issued in beautiful form and well illustrated, and presents some striking incidents related by missionaries on the Congo, especially those connected with what was known as the Livingstonia Mission, but now transferred to the American Baptist Missionary Union, and to the Balolo Mission, which is still under the auspices of the East London Institute for Home and Foreign Missions.

### BOOKS RECEIVED.

*Isaac and Jacob: their Lives and Times.* By George Rawlinson, M.A., F.R.G.S. New York: Anson D. F. Randolph & Co., 38 West 23d Street.

*Our Father's Kingdom.* By Julius H. Seelye. A Baccalaureate Discourse. New York: A. D. F. Randolph & Co., 38 West 23d Street. Paper, 30 cents.

*A Characteristic of Modern Life.* Five Essays. By the author of "Recreations of a Country Parson." "The great characteristic of modern life is worry." New York: A. D. F. Randolph & Co.

*The Drift of the Young Men with Relation to the Churches.* By Rev. C. F. Harrington, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. Paper covers, 15 cents.

*Are They Not Safe with Him?* By Professor Henry Drummond. New York: A. D. F. Randolph & Co. Paper, 25 cents.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the missionaries who are perplexed and distressed by reason of the inadequacy of the supplies for the carrying on of work now in hand and for entering new and promising fields of labor; that they may not be overborne by their anxieties; that they may be guided in the plans formed to meet the exigencies; and that God would supply their needs so that his work may not be hindered.

### DEPARTURES.

March 28. From Boston, Rev. Richard Winsor, returning to the Marathi Mission.

April 2. From San Francisco, Miss H. Frances Parmelee, returning to, and Miss Alice P. Adams, to join, the Japan Mission. Miss Adams goes out under the Woman's Board of Missions, Boston, and Miss Parmelee under the Woman's Board of Missions of the Interior.

April 11. From Boston, Miss Martha J. Gleason, returning to the Western Turkey Mission; also, Miss Arma A. Smith, who goes to Constantinople for temporary service in the College for Girls.

### ARRIVALS IN THE UNITED STATES.

April 6. At Boston, Rev. Robert Humphrey and wife, of the Madura Mission.

March 30. At San Francisco, Rev. A. C. Walkup, of the Micronesian Mission.

### DEATHS.

March 17. At Holliston, Mass., Rev. Edward N. Dyer, aged forty. Mr. Dyer was for eight years in the Hawaiian Islands as principal of the Girls' Seminary at Kohala, and as

superintendent of schools in that district. He was ordained at Kohala, and returning to the United States, was for a time pastor in California. Failing health constrained him to come to Massachusetts, and, after a lingering sickness, he died. He was a faithful and able man, devoted to his Master's service.

April 8. At Springfield, Mass., Rev. Luther H. Gulick, M.D. Notice of Dr. Gulick will appear in our next number.

By a typographical error, the age of Mrs. S. D. Stoddard, whose death was chronicled in the *Herald* of last month, was given as eighty instead of, as it should have been, seventy years.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Picture preaching in India. (Page 193.)
2. How retrenchment works in the missions. (Page 190.)
3. A Chinese convert. (Page 202.)
4. Growth at Peking and vicinity. (Page 204.)
5. Among lepers in India. (Page 208.)
6. A contribution in New Guinea. (Page 209.)
7. Progress in West Central Africa. (Page 197.)
8. A religious awakening in Eastern Turkey. (Page 199.)

## Donations Received in March.

### MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch.	22 18
Portland, 2d Cong. ch. and so. (of which 300 from Wm. W. Thomas, to const. JAMES McDOWELL, CHARLES A. KENNARD, and SAMUEL O. CARRUTHERS, H. M.), 600; Seamen's Bethel ch., 38.74; Three friends, Bethel ch., 25,	663 74—685 92
Hancock county.	
Bucksport, Elm-st. Cong. ch.	57 68
Kennebec county.	
Augusta, James W. Bradbury, for Japan,	150 00
Penobscot county.	
Bangor, 1st Cong. ch. and so., 56.09; Hammond-st. ch., 25.60,	81 69
Hampden, Cong. ch. and so.	26 26—107 95
Piscataquis county.	
Dexter, Rev. Edwin C. Brown, Monson, Rev. R. W. Emerson,	2 00
Somerset county.	10 00—12 00
Norridgewock, Cong. ch. and so.	34 00
Union Conf. of Churches.	
Albany, J. H. Lovejoy,	5 00
Waldo county.	
Searsport, 1st Cong. ch.	23 75
Washington county.	
Dennysville, Peter E. Vose,	7 05
Machias, Centre-st. Cong. ch.	5 00—12 05
York county.	
Alfred, Cong. ch. and so.	16 13
Wells, 2d Cong. ch.	12 00
West Newfield, Cong. ch. and so.	16 70—44 83
	100 00
	1,233 18

Legacies. — Yarmouth, Rev. Amasa Loring, by F. Southworth, Ex'r,	300 00
	1,533 18

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Gilsun, Cong. ch. and so.	9 00
Hinsdale, Cong. ch. and so.	17 05

Jaffrey, Cong. ch. and so.	4 26
Marlboro, Cong. ch. and so.	15 47
Rindge, Cong. ch. and so.	12 90
Roxbury, Brigham Nims,	20 00
Swanzey, Cong. ch. and so.	8 05
Troy, Cong. ch. and so.	10 00—96 67
Coös county.	
Berlin, 1st Cong. ch.	10 00
Dalton, Cong. ch. and so.	5 00—15 00
Grafton county.	
Bath, Cong. ch. and so.	8 31
Groton, Parker Blood,	5 00
Lyme, Cong. ch. and so.	50 00—63 31
Hillsboro county.	
Amherst, Extra,	12 50
Manchester, South Main-st. Cong. ch., 18; C. B. Southworth, 25,	43 00
Mason, Rev. D. Goodwin, 10; Miss L. E. Goodwin, 5; both for Japan,	15 00
Nashua, Pilgrim ch., 80; S. C. Bartlett, Jr., 11,	91 00
Wilton, 2d Cong. ch. and so.	33 00—194 50
Merrimac county.	
Concord, 1st Cong. ch., to const. THOMAS M. LANG, H. M., 110; A friend, 5,	115 00
Warner, Mrs. R. W. Sargent and family,	5 00
Webster, 1st Cong. ch., to const. Rev. CHARLES E. GORDON, H. M.	54 32—174 32
Rockingham county.	
Atkinson, Cong. ch. and so., 10.75; E. F. Shannon, 8,	18 75
Auburn, Cong. ch. and so.	7 00
Brentwood, Cong. ch. and so.	4 00
Candia, A friend,	2 00
Exeter, Y. P. S. C. E. of 1st Cong. ch., for preacher in Marathi,	60 00
North Hampton, Cong. ch. and so.	15 68
Salem, Cong. ch. and so.	3 10—110 53
Strafford county.	
Centre Harbor, Cong. ch. and so.	4 00
Sullivan county.	
Charlestown, Cong. ch.	10 40
	668 73

Legacies. — Walpole, Rev. Thomas Bellows, by J. W. Knight, Ex'r, in part,	2,000 00
	2,668 73

## VERMONT.

Bennington county.	
Bennington, 1st Cong. ch. and so.	27 80
Manchester, A friend,	5 00—32 80
Caledonia county.	
East Hardwick, Cong. ch. and so.	39 43
St. Johnsbury, North Cong. ch.	32 00—71 43
Chittenden county.	
Essex, Two friends,	1 50
Orange county.	
Brookfield, 1st Cong. ch., 11.65; 2d Cong. ch., 19; Rev. and Mrs. Charles H. Morse, thank-offering for Japan, 5,	35 65
Vershire, Cong. ch. and so.	16 00—51 65
Orleans county.	
Barton, Cong. ch. and so.	15 37
Newport, 1st Cong. ch.	20 70—36 07
Rutland county.	
Benson, —,	5 00
Brandon, Cong. ch. and so.	14 73
Clarendon, Cong. ch. and so.	8 66
Pittsfield, Cong. ch. and so.	10 00
West Pawlet, Welsh Cong. ch.	5 00
West Rutland, Mrs. Chauncey T. Gorham, 5; Charity M. Gorham, 5,	10 00—53 39
Washington county.	
Montpelier, Bethany Cong. ch.	76 33
Windsfield, Cong. ch. and so.	4 00—80 33
Windham county.	
Bellows Falls, 1st Cong. ch. and so.	87 90
Putney, One-cent-a-day Band,	12 64
West Brattleboro, Cong. ch. and so.	62 00
Westminster West, Rev. A. Stevens, for Japan,	5 00
Windham, Cong. ch., of which 1 from Banks fund,	43 25—210 79
Windsor county.	
North Pomfret, Cong. ch. and so.	7 30
—, B. M. G.	5 00
	550 26

## MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch.	26 09
Sandwich, Cong. ch.	20 61—46 70
Berkshire county.	
Pittsfield, A friend, for Japan,	100 00
Stockbridge, A lady friend,	5 00
Williamstown, College Chapel and Church,	653 35—758 35
Bristol county.	
Easton, Cong. ch. and so.	33 00
Mansfield, Cong. ch. and so.	10 14
Raynham, 1st Cong. ch. and so.	28 07
Taunton, Trin. Cong. ch., add'l to 200, ack'd last mo.	6 79—78 00
Brookfield Association.	
Charlton, Cong. ch. and so.	4 60
Gilbertville, Cong. ch.	21 12
New Braintree, Cong. ch. and so.	60 75
North Brookfield, 1st Cong. ch. and so. (of which 6.75 for India),	62 65—149 12
Essex county.	
Andover, South Cong. ch., 108.10; West Cong. ch., 50; Chapel ch., add'l, 10; Abbott Academy, 14; E. L. P., for Japan, 2,	184 10
Lawrence, Samuel White,	30 00—214 10
Essex county, North.	
Bradford, Mrs. Warren Ordway, to const. Miss GRACE H. KIMBALL, H. M.	100 00
Haverhill, Sarah N. Kittredge,	15 00
Ipswich, 1st Cong. ch.	40 00
Newburyport, Bellevue Cong. ch., 188.73; Belleville, P. H., 10,	198 73—353 73
Essex county, South.	
Beverly, Dane-st. Cong. ch., 149.23; m. c., 9.26; Washington-st. Cong. ch., extra, 13.50,	171 99
Danvers, Maple-st. ch.	96 28
Ipswich, South Cong. ch.	30 00
Lynn, Rev. Dr. E. Russell, 20; Two members of North ch., 8,	28 00

Salem, Tabernacle Cong. ch.	103 35
Wenham, Cong. ch. and so.	9 75—439 37
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
East Charlemont, Cong. ch. and so.	18 50
Mount Hermon, Students,	12 00
North Orange, Cong. ch. and so.	3 56—34 06
Hampden county Aux. Society.	
Chester, 2d Cong. ch. and so.	8 47
Mittineague, Cong. ch. and so.	8 50
Monson, Cong. ch. and so.	50 00
Southwick, Cong. ch.	5 00
Springfield, Olivet ch., 49; Memorial ch., 19.10; South ch., for Jaffna, 5,	73 10—145 17
Hampshire county.	
Amherst, North Cong. ch. and so., to const. Rev. EBER W. GAYLORD, H. M.	50 00
Chesterfield, Cong. ch. and so.	10 00
Enfield, Cong. ch. and Sab. sch.	91 14
Florence, Cong. ch. and so.	58 68
Granby, Cong. ch. and so.	25 00
Hadley, 1st Cong. ch.	36 28
North Amherst, Mrs. Ellen E. Fisher,	5 00
North Hadley, Cong. ch. and so.	18 22
South Hadley, 1st Cong. ch., 24; John Gaylord, 20,	44 00
Westhampton, Cong. ch. and so.	34 94—373 26
Middlesex county.	
Arlington, Rev. R. B. Howard,	1 00
Cambridge, North-ave. Cong. ch., to const. Rev. F. H. SMITH, H. M., 630.20; A friend, 25; S. K. Sparrow, 5; Miss Tufts, 2,	662 20
Cambridgeport, Pilgrim ch. and so.	168 80
Linden, Union Cong. ch.	10 56
Melrose Highlands, Rev. F. N. Greely,	3 00
Natick, Miss M. A. Stevens,	10 00
Newton, Eliot ch.	225 00
Newton Centre, 1st ch., special coll., in part,	175 00
Newton Highlands, H. A. Pike,	25 00
Somerville, Prospect Hill ch., to const. H. W. KIRBE, H. M.	109 29
South Framingham, Grace Cong. ch.	433 31
Tewksbury, Cong. ch. and so.	35 01
West Medford, Cong. ch. and so.	8 25—1,866 42
Middlesex Union.	
Acton, Cong. ch. and so.	5 00
Groton, Cong. ch. and so., of which 10 from Mrs. Miles Spaulding, for native preacher in India,	165 22—170 22
Norfolk county.	
Brookline, Harvard Cong. ch.	275 21
Dedham, Cong. ch., of which 5.57 for Mexico, 17.62; Mrs. S. B. Crehore, add'l, 5,	22 62
Holbrook, Winthrop Cong. ch.	41 14
Hyde Park, 1st Cong. ch.	162 06
Quincy, Evang. Cong. ch.	9 00
Randolph, Easter offering,	50 00
So. Walpole, Missionary,	2 00
So. Weymouth, Union ch.	17 85
Wellesley, M. A. Chase,	15 00—594 88
Old Colony Auxiliary.	
New Bedford, Josephine B. Stuart,	10 00
Plymouth county.	
Bridgewater, Scotland ch., C. End. Soc., for the Boys' sch., Okayama,	12 00
Brockton, 1st Cong. ch., to const. EMBERT HOWARD, H. M.	117 00
Campello, South Cong. ch., 100; A friend, 28; Rev. M. H. Swift, 5,	133 00
Halifax, Cong. ch. and so.	6 01
Kingston, Mayflower Cong. ch.	21 00
Marion, S. D. Hadley,	10 00
Middleboro, 1st Cong. ch.	20 63
Plymouth, A friend,	1 00—320 64
Suffolk county.	
Boston, Old South ch., 4,975.44; Park-st. ch., 1,667.80; 2d Cong. ch. (Dorchester), 626.60; Immanuel ch., 167.69; Allston ch., 56.86; Eliot ch. (Roxbury), 35; Central ch. (Jamaica Plain), 25.52; Walnut-ave. ch., 25; Union ch.,	

Louisa J. Brown, 25; Mt. Vernon ch., 25; do., Miss C. E. Townsend, 1; Berkeley Temple, m. c., 15.35; Pilgrim ch. (Dorchester), for Mexico, 5; Shawmut ch., 5; C. B. Botsford, 100; A friend, to const. Mrs. L. R. Alcott, H. M., 100; D., 6; A friend, for Kyōto, 2,	7,864 26
Chelsea, 1st Cong. ch. and so.	27 00—7,891 26
Worcester county, North.	
Hubbardston, A friend,	20 00
Royalston, 1st Cong. ch., m. c., Worcester co. Central Ass'n. E. H. Sanford, Tr.	7 05—27 05
Auburn, Cong. ch. and so.	54 45
Berlin, V. P. S. C. E. of Cong. ch.	5 00
Clinton, 1st Evang. ch.	44 18
East Douglas, Cong. ch. and so.	114 17
Holden, Cong. ch. and so.	17 00
Shrewsbury Cong. ch. and so.	15 00
Worcester, Plymouth Cong. ch., to const. JERIEL TODD, H. M., 134.20; Salem-st. ch., 58.62; Piedmont ch., 40,	232 82—482 62
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Blackstone, Cong. ch. and Y. P. S. C. E.	2 25
Millbury, 1st Cong. ch.	51 75—54 00
	14,008 85

<i>Legacies.</i> —Enfield, J. B. Woods, by R. M. Woods, Trustee,	100 00
Greenfield, William B. Washburn, add'l, by F. G. Fessenden, for Exec's,	10,000 00
So. Weymouth, Mrs. Abigail S. Cobb, by A. E. Vining, Ex'r,	650 00
Springfield, Virgil Perkins, by Ella A. Perkins Pillsbury, Ex'r,	10,000 00
Taunton, Betsey Perkins, interest,	4 04
Townsend, Miss Caroline Wright, by S. S. Haynes, Ex'r,	100 00—20,854 04
	34,862 89

## RHODE ISLAND.

East Providence, United Cong. ch.	10 09
Kingston, Cong. ch. and so.	38 45
Newport, United Cong. ch.	103 35
Providence, Pilgrim Cong. ch., 150; Beneficent Cong. ch., Easter offering, 146.45,	296 45
Westerly, Cong. ch. and so.	13 00
	461 34

## CONNECTICUT.

Fairfield county.	
Darien, Cong. ch. and so.	20 25
Fairfield, A friend,	5 00
No. Greenwich, Cong. ch. and so.	24 30—49 55
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	75 00
East Avon, Cong. ch. and so.	5 00
East Hartford, Cong. ch. and so.	70 00
Enfield, Cong. Sab.sch., for preacher in Madura,	50 00
Granby, South Cong. ch.	8 30
Hartford, Asylum Hill ch., Rev. W. H. Moore, to const. Rev. J. W. Moulton, H. M., 50; do., A friend, 1,	51 00
Manchester, 2d Cong. ch.	37 00
So. Glastonbury, Cong. ch. and Sab. sch.	4 13
Southington, 1st Cong. ch.	16 57
So. Windsor, 1st Cong. ch.	30 59
Wapping, Two friends,	1 25—348 84
Litchfield co. G. M. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	7 00
Harwinton, Cong. ch. and so.	8 60
Norfolk, Cong. ch. and so.	110 01
Thomaston, Cong. ch. and so.	11 90—137 51
Middlesex co. E. C. Hungerford, Tr.	
Centerbrook, Cong. ch. and so.	34 50
Millington, Cong. ch. and so.	2 00

Winthrop, Miss C. Rice,	5 00
"Middlesex conference collection,"	33 50—75 00
New Haven county.	
Meriden, Centre ch., 40; Mrs. Emily H. Johnson, to const. S. F. JOHNSON, H. M., 100; Julius W. Yale, 10,	150 00
Naugatuck, Cong. ch. and so.	107 00
New Haven, Humphrey-st. ch., 68.82; Centre ch., m. c., 1.22; United Society D. E. H. Bishop fund, 50; Vale Div. school, add'l, 1; Ferry-st. ch., 1,	122 04
North Madison, Friends,	6 00
Prospect, Cong. ch. and so.	14 50
Southbury, Cong. ch. and so.	9 00
Woodbridge, Cong. ch. and so.	51 41—459 97
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Griswold, 1st Cong. ch.	30 00
New London, 1st Ch. of Christ, m. c.	13 40
Salem, Cong. ch. and so., 28; Rev. W. A. Fobes, for Japan, 32,	60 00—103 40
Tolland co. E. C. Chapman, Tr.	
Gilead, Cong. ch. and so.	39 00
Somersville, Cong. ch.	23 40—62 40
Windham county.	
Chaplin, Cong. ch. and so.	139 95
East Woodstock, Cong. ch. and so.	27 70
North Woodstock, Cong. ch. and so.	27 39
Pomfret, 1st Cong. ch.	47 00
Putnam, 2d Cong. ch.	35 19—277 23
—, "Woodside," of which 41.34 for Japan,	76 34
	1,590 22

<i>Legacies.</i> —Harwinton, Mrs. Sarah B. Hayes, by Dr. V. Buell, balance,	105 50
Woodstock, Emily J. Bowen, in part,	1,500 00—1,605 50
	3,195 72

## NEW YORK.

Bethel, Cong. ch.	3 21
Brooklyn, Ch. of the Pilgrims, add'l (of which from W. T. Hatch, 100, from Frederick Cobb, 80, and from H. D. Sharpe, 10), 190; Clinton-ave. Cong. ch., m. c., 72.41; East Cong. ch., 14,	276 41
Canandaigua, 1st Cong. ch.	19 63
Clifton Springs, Mrs. H. D. Lyman and Miss Lucy D. Lyman,	20 00
Corona, Union Evan. ch., add'l,	4 00
Fredonia, Mrs. John Hamilton, Jr.	5 00
Groton, Storrs A. Barrows,	20 00
Holland Patent, Cong. ch.	2 61
Homer, Cong. ch. and so.	15 19
Jamestown, Cong. ch.	90 00
Lisle, Cong. ch.	8 52
Little Valley, Cong. ch.	6 00
Malone, Mrs. M. K. Weed,	50 00
Middleton, 1st Cong. ch.	61 91
Munnsville, H. Gaston,	2 00
New York, Calvary Presb. ch., 25; Welsh Cong. ch., 5,	30 00
Oxford, Cong. ch. and so.	8 27
Phelps, Mrs. William H. Jackson,	1 00
Remsen, Cong. ch.	2 88
Rochester, South Cong. ch.	4 00
Rodman, Cong. ch.	24 00
Rome, Cong. ch.	3 38
Sanborn, Miss Abigail Peck,	5 00
Stockholm Depot, Rev. S. A. Worden,	2 15
Troy, D. L. Boardman,	50 00
Utica, Plymouth Cong. ch., 20; Bethesda Cong. ch., 15,	35 00
Whitney's Point, S. Stiles,	2 00—752 16

<i>Legacies.</i> —Homer, Jacob M. Schermerhorn, by George I. Schermerhorn, Ex'r, less tax,	2,375 00
LeRoy, Stephen R. Bradley, by W. H. Day, Trustee,	488 41
Milton, Joseph Wood, by John Richards, Ex'r,	100 00—2,963 41
	3,715 57



## PENNSYLVANIA.

Blossburg, 2d Cong. ch.	2 00
Braddock, Cong. ch.	8 53
Catasauqua, Cong. ch.	5 01
Ebensburg, 1st Cong. ch.	15 83
Erie, Mrs. S. A. P. T., 10; Miss E. T., 40; M. W. T., 50, to const.	
Rev. CLIFFORD H. SMITH, H. M.,	100 00
Jeffersonville, Francis Whiting and wife,	25 00
Pittsburg, 1st Cong. ch., 10; South Side Cong. ch., 5.03,	15 03
Slatington, Cong. ch.	2 52
Wheatland, Cong. ch.	7 00
Wilkes Barre, Puritan Cong. ch.	8 46—189 38

## NEW JERSEY.

Chester, 1st Cong. ch.	14 60
Jersey City, Waverly Cong. ch.	16 00
Newfield, Rev. Charles Willey,	20 00—50 60
<i>Legacies.</i> —Morristown, Mrs. Margaret M. Stiles, by W. W. Cook and G. W. Jenkins, Ex'rs,	6,407 11
	6,457 71

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 98.64; 5th Cong. ch., of which 50 from a friend, for Japan, 84; Alfred Wallace, 3,	185 64
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## NORTH CAROLINA.

New Berne, W. O. Seymour,	10 00
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## GEORGIA.

Atlanta, A friend,	10 00
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## FLORIDA.

Georgiana, William Munson,	38 45
Inter Lachen, 1st Cong. ch.	6 76
Jacksonville, Union Cong. ch.	21 61
Winter Park, Cong. ch., 44.14; F. W. Lyman, 50,	94 14—160 96

## ALABAMA.

Selma, Cong. ch. and Sab. sch.	6 00
Talladega, Rev. and Mrs. H. S. DeForest, to const. Rev. GEORGE E. WHITE, H. M.	125 00—131 00

## TENNESSEE.

Nashville, A friend,	5 00
Petway, A. P. Highland, Jr.	1 00—6 00

## TEXAS.

Paris, Cong. ch.	6 80
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## OHIO.

Ashland, Centre-st. Cong. ch.	17 18
Ashtabula, 2d Cong. ch.	11 65
Atwater, Cong. ch. and so.	13 50
Brighton, Cong. ch. and so.	9 07
Bryan, S. E. Blakeslee,	11 00
Clarksfield, Cong. ch.	9 00
Cleveland, Harriet Andrus,	5 00
Columbus, Extra,	1 00
Delaware, Rev. John H. Jones, to const. Rev. WM. R. EVANS and Mrs. M. E. EMERSON, H. M.	160 00
Elyria, 1st Cong. ch.	250 00
Fitchville, 1st Cong. ch., add'l,	50
Garrettsville, Cong. ch.	25 72
Hudson, Cong. ch., 8; Wm. C. Webster, 10,	18 00
Lyme, Cong. ch.	34 80
Mansfield, Mrs. F. E. Tracy and Mrs. R. L. Avery,	100 00
Medina, Cong. ch.	169 51
Mt. Vernon, Cong. ch.	13 73
Oberlin, Dr. Dudley Allen, for Tungcho College and to const. Rev. Prof.	

HENRY C. KING, H. M. 50; Mrs. E. B. Clark, 10,	60 00
Painesville, 1st Cong. ch.	77 00
Sheffield, Cong. ch.	14 23
Steubenville, 1st Cong. ch.	10 00
Toledo, La Grange-st. Cong. ch.	2 75
Unionville, Cong. ch.	10 49
Williamsfield, Cong. ch.	3 00
Windham, Cong. ch.	14 86—1,041 99

<i>Legacies.</i> —Kingsfield, Myron Whiting, by J. H. Kinnear, Exec'r,	1,392 42
	2,434 41

## INDIANA.

Lima, C. U. P. and C. J. P.	2 00
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## ILLINOIS.

Alton, Ch. of the Redeemer,	21 00
Anna, Mrs. J. A. Robinson, 5; Rev. and Mrs. E. L. Hill, 5,	10 00
Aurora, Mrs. J. L. Greenfield,	5 00
Bunker Hill, Cong. ch.	49 20
Chesterfield, Cong. ch.	4 75
Chicago, 1st Cong. ch., 77.26; South Cong. ch., m. c., 10.10; A friend, 100; Rev. G. N. Boardman, D.D., 50,	237 36
Dundee, Cong. ch.	20 62
DuQuoin, Mary A. Arms,	5 00
Earlville, Cong. ch.	20 40
Galesburg, 1st Cong. ch., a memorial of the late Mrs. A. M. Jenney,	172 20
Geneseo, 1st Cong. ch.	37 58
Hamilton, Cong. ch.	8 00
Hampton, Cong. ch.	10 00
Illini, Cong. ch.	35 00
Knoxville, Hezekiah Rowles,	5 00
Lawn Ridge, Cong. ch.	23 87
McLean, Cong. ch.	5 50
Marseilles, 1st Cong. ch.	24 53
Morris, George Blount,	10 00
Payson, Cong. ch.	60 00
Rockford, 1st Cong. ch., to const. Rev. W. W. LEETE, H. M.	121 00
Sandwich, 1st Cong. ch.	30 00
Seward, Cong. ch.	39 83
Shabbona, Cong. ch.	62 19
Thomasboro, "R."	3 00
Toulon, Cong. ch.	27 16
Wheaton, Rev. James Brewer,	33 00
—, Unexpected,	200 00—1,281 19

## MISSOURI.

Neosho, 1st Cong. ch.	14 27
St. Louis, Olive Branch Cong. ch., 4.51; Christ's ch. for the Deaf, 1.92,	6 43
Twin Springs, Cong. ch.	1 00—21 70

## MICHIGAN.

Allegan, 1st Cong. ch., to const. S. S. DRYDEN, H. M.	100 00
Almont, Cong. ch.	28 00
Alpena, —,	10 00
Ann Arbor, 1st Cong. ch., A friend, to const. Rev. MARK W. WILLIAMS, H. M.	50 00
Athens, Cong. ch.	6 00
Bethel, Cong. ch.	1 60
Bronson, Cong. ch.	2 05
Chase, Cong. ch.	3 18
Columbus, Rev. W. I. Hunt,	5 00
Covert, Cong. ch., 16.75; R., 3,	19 75
Detroit, Canfield-ave. Cong. ch.	10 86
Dundee, Cong. ch.	5 50
Galesburg, Cong. ch.	13 46
Houghton, Alfred C. Lane, for Japan,	10 00
Lansing, Plymouth Cong. ch.	23 65
Owosso, Mrs. Julia F. Sharts,	1 00
Portland, 1st Cong. ch.	15 79
Union City, Cong. ch., 3.68; A friend, 50,	53 68—359 52
<i>Legacies.</i> —Detroit, Ellen Gibson, by Elisha A. Fraser, adm'r, bal.	3,309 34
	3,668 86

## WISCONSIN.

Berlin, Union Cong. ch.	15 00
Blake's Prairie, Cong. ch.	5 60
Brodhead, 1st Cong. ch.	5 00
Clinton, John H. Cooper,	5 00
Delavan, Cong. ch.	72 00
Fulton, Rev. A. S. Reid,	5 00
Kenosha, Thomas Gillespie,	20 00
Leeds, Cong. ch.	23 15
Madison, 1st Cong. ch.	35 00
Menomonie, 1st Cong. ch.	40 08
Oconomowoc, Cong. ch.	17 42
Pine River, Cong. ch.	2 00
Platteville, Cong. ch.	41 33
Poysippi, Cong. ch.	3 14
Stoughton, Cong. ch.	3 74
Windsor, Cong. ch., with other dona., to const. Rev. A. D. Adams, H. M. <i>Legacies.</i> — Waukesha, Newton S. Kendrick, by F. W. Noyes, Ex'r,	26 93—320 39
	454 88
	775 27

## IOWA.

Alton, Cong. ch.	5 75
Anamosa, Cong. ch.	32 05
Central City, Cong. ch.	13 25
Center, Cong. ch.	3 03
Danville, Lee W. Mix,	5 00
Denmark, Cong. ch.	1 00
Des Moines, North Park Cong. ch.	13 00
Farmington, M. H. Cooley,	2 00
Grinnell, Cong. ch., m. c.	2 82
Hampton, 1st Cong. ch.	41 51
Lyons, 1st Cong. ch.	22 87
Manson, Cong. ch.	10 74
Muscatine, Cong. ch.	150 70
Mt. Pleasant, Cong. ch.	12 50
Orchard, Cong. ch.	9 12
Osage, Cong. ch.	63 50
Postville, Cong. ch.	25 70
Riceville, Cong. ch.	12 50
Stacyville, Cong. ch.	27 05
Tipton, Ladies' Miss'y Soc'y of Cong. ch.	5 00
Waverly, Cong. ch.	25 00
Winthrop, Cong. ch., of which 25 from E. M. Knox,	49 39—533 48
<i>Legacies.</i> — Des Moines, Mrs. Har- riet L. Rollins, add'l, by S. A. Merrill,	291 25
	824 73

## MINNESOTA.

Excelsior, Cong. ch.	11 04
Hawley, Union ch.	4 25
Lyle, Cong. ch.	2 00
Minneapolis, Plymouth ch., 29.38; Vine Cong. ch., 13.40; George H. Rust, 200,	242 78
Rochester, Cong. ch.	43 30
Stillwater, Cong. ch.	5 25
St. Paul, Plymouth Cong. ch.	66 70—375 32

## KANSAS.

Almona, Cong. ch.	5 00
Atwood, Mrs. S. F. Richards and Mrs. Allie G. Hotchkiss,	5 50
Chase, Cong. ch., towards salary Rev. F. D. Greene,	10 00
Nortonville, Mr. and Mrs. A. J. King,	10 00
Plevna, Cong. ch.	5 00
Stafford, Cong. ch.	4 00
Tonganoxie, Cong. ch.	11 71—51 21

## NEBRASKA.

Ashland, Cong. ch.	10 55
Bertrand, Cong. ch. and Sab. sch.	14 05
Cowles, Cong. ch.	4 12
Culbertson, Mrs. E. F. Giles,	10 00
Franklin, Cong. ch.	14 50
Fremont, 1st Cong. ch.	60 00
Indianola, Cong. ch.	9 00
Milford, Cong. ch.	42 25
Omaha, Plymouth Cong. ch.	22 75
Richmond, Cong. ch.	1 00
Sonnyview, Cong. ch.	2 00—190 22

## CALIFORNIA.

Cloverdale, Cong. ch.	30 50
Monrovia, 1st Cong. ch.	6 35
Orange, Mrs. M. L. Kent,	10 00
San Diego, 2d Cong. ch.	3 00
San Miguel, Cong. ch.	1 00
Sierra Madre, 1st Cong. ch.	5 28
Sutter Co., "E,"	3 00—59 13

## COLORADO.

Otis, Cong. ch.	6 26
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## WASHINGTON.

Christopher, White River ch.	5 00
Steilacoom, Rev. L. W. Brintnall,	5 00
Tacoma, 1st Cong. ch.	97 30—107 30

## NORTH DAKOTA.

Buxton, Cong. ch.	5 25
Caledonia, Cong. ch.	3 50
Cummings, Cong. ch.	4 00
Hope, Cong. ch.	12 50—25 25

## SOUTH DAKOTA.

Lesterville, Cong. ch.	2 00
Rapid City, 1st Cong. ch., with other dona., to const. Mrs. HELEN LEWIS, H. M.	44 00
Valley Springs, Cong. ch.	2 16—48 16

## WYOMING.

Cheyenne, 2d Cong. ch.	10 00
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## ARIZONA.

Tucson, Cong. ch.	28 00
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

Africa, Natal, Adams Mission ch. contrib., 44.75; Rev. J. Ferrie, 10.18,	54 93
China, Peking, Ch. contribution,	70 02
Italy, Florence, A friend,	50 00
Sandwich Islands, Kohala, A friend, 1,500 00	
Turkey, Constantinople, Kouzoujouk Oghlon Brothers, 29.04; Van, Dr. and Mrs. George C. Reynolds, 13,	42 04—1,716 99

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part,	9,286 57
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From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer.* 3,000 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Fryeburg, Cong. Sab. sch. (of which 6.55 for sch. at Samokov), 10.20; Lewiston, Y. P. S. C. E. of Pme-st. ch., 15; Portland, Williston Cong. Sab. sch., 36.96,	62 16
NEW HAMPSHIRE. — Lyme, Cong. Sab. sch.	12 00
VERMONT. — North Pomfret, Y. P. S. C. E. of Cong. ch.	2 70
MASSACHUSETTS. — Athol Centre, Y. P. S. C. E. of Cong. ch., 12.50; Atlantic, Cong. Sab. sch., 6; Boston, Sab. sch. of Phillips ch., for theol. student in Amantzimote, Marsovan, and Kyōto, 90; Y. P. S. C. E. of Eliot ch., 37.50; Cong. Sab. sch., Alls- ton, 6.11; Danvers, Y. P. S. C. E., Maple- st. ch., 10; Dedham, 1st Cong. Sab. sch., 15; Easton, Y. P. S. C. E., for support of Jap. student, 6.25; Eastondale, Mission Cong. Sab. sch., 3; Gardner, Y. P. S. C. E., 1st ch., 11.17; Haverhill, Chinese	

Sab. sch. of North Cong. ch., for Hong Kong, 10; Lynn, Y. P. S. C. E. of North Cong. ch., 5.32; Newburyport, Y. P. S. C. E. of North ch., 11.20; Newtonville, Central Sab. sch., for two pupils in Erzsroom, 20; Sheffield, Y. P. S. C. E. of Cong. ch., for support of theol. student in Dōshisha, Jap., 12.50; Walpole, Cong. Sab. sch., 61.24; Worcester, Y. P. S. C. E. of Pilgrim ch., for native preacher in Madura, 40,			5.09; Mansfield, 1st Cong. ch., for school in India, 50,		
CONNECTICUT.—Middletown, Y. P. S. C. E. of Bethany chapel, 2; West Torrington, Y. P. S. C. E., 5,	357 79		ILLINOIS.—Chesterfield, Willing Workers, No. 2, for Pao-ting-fu, 4.88; Chicago, Grace Cong. ch. Y. P. S. C. E., for educa. of Turkish boy, 10; do., Evanston-ave. Cong. Sab. sch., add'l, 1; do., South Cong. Sab. sch., 10.43; Paxton, Junior Y. P. S. C. E., for pupil in Turkey, 85c.; Seward Grove, Cong. Sab. sch., for Japan, 7.15,	65 09	
NEW YORK.—Berkshire, Cong. Sab. sch., for theol. student, Marsovan, 30; Cambridge, Mission band in Cong. Sab. sch., for China, 10; Canandaigua, 1st Cong. Sab. sch., 25; Flushing, Y. P. S. C. E. of Cong. ch., 7.14; Homer, Cong. Sab. sch., 50; Tallman, 2d Cong. Sab. sch., 2.20; Utica, Y. P. S. C. E. of Plymouth ch., 5.50; Warsaw, Cong. Sab. sch., 25,	7 00		MISSOURI.—Eldon, Cong. Sab. sch., 1; St. Joseph, Y. P. S. C. E. of Taberna. ch., 1.25; St. Louis, Chinese Dep't of Pilgrim Cong. Sab. sch., for theol. student at Tung-cho, 40,	34 31	
NORTH CAROLINA.—Wilmington, Miss La Grange's school,	154 84		MICHIGAN.—Portland, 1st Cong. Sab. sch.	42 25	
TEXAS.—Paris, 1st Cong. Sab. sch.	3 00		WISCONSIN.—Antigo, Cong. Sab. sch., 10.97; Racine, Class No. 11, Welsh Cong. ch., 2,	1 33	
OHIO.—Akron, Y. P. S. C. E. of West Cong. ch., 5; Collinwood, Y. P. S. C. E., for Africa, 5; Garrettsville, Cong. Sab. sch.,	5 51		IOWA.—Keokuk, Y. P. S. C. E., 3.25; Muscatine, Cong. Sab. sch., 10; Stacyville, Y. P. S. C. E. of Cong. ch., 2.51,	12 97	
			MINNESOTA.—Fosston, Cong. Sab. sch., 2; Rochester, Y. P. S. C. E., 14,	15 76	
			NEBRASKA.—Indianola, Sab. sch. and King's Band,	16 00	
			NORTH DAKOTA.—Ft. Berthold, Cong. Sab. sch.	3 32	
				3 50	
				799 53	

### CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Marblehead, Y. P. S. C. E., 5; Monson, Sunshine Band, 5,	10 00		NEW YORK.—Canandaigua, 1st Cong. S.S.	17 13	
CONNECTICUT.—New Britain, Prim. dep't So. Sab. sch., 40; New Haven, 1st Cong. Sab. sch., 20; Riverton, Junior Endeavor Society, 4,	64 00		ILLINOIS.—Princeton, Cong. Sab. sch.	7 28	
			MISSOURI.—Eldon, Cong. Sab. sch.	50	
			CANADA.—Meaford, L. Harris,	10	
				99 01	

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Hollis, Y. P. S. C. E., for Okayama Orphan Asylum,	10 00		for Miss Jones's work and revision of Zulu Bible, 5; New Decatur, Mrs. Jenkins's Sab. sch. class, for use of Mrs. English, Sivas, 8,	13 00	
VERMONT.—Milton, Cong. ch., for scholarship in Anatolia College,	14 00		OHIO.—Cleveland, Judge J. E. Ingersoll, for Marash Theo. Sem., 100; do., C. W. Merrill, for Niigata, 15; do., Mrs. R. L. Avery, for do., 10; do., Mrs. F. E. Tracy, for do., 10; Oberlin, Dr. Dudley Allen, for Marash Theo. Sem., 50; do., 2d Cong. Sab. sch., for Webster memo. fund, 10; Toledo, Mrs. W. I. Squire, for work of Miss Miner, 10; do., Washington-st. Sab. sch., for support of Sundra, India, 25,	230 00	
MASSACHUSETTS.—Boston, Thank-offering from a friend, for evangelistic work care of Kyōto Station, Japan, 1,000; Miss Harriette Carter, for the Dōshisha, 20; Friends in 2d ch., Dorchester, for do., 15.50; Willing Workers, Shawmut Branch, for add'l scholars in Miss Wheeler's school, 14.25; Extra Cent-a-day Band of Cong'l House for Wagolie school, Marathi, 12; Charlemont, Y. P. S. C. E., for pupil, Kalgan, 6.25; Groton, Extra Cent-a-day Band, for the Dōshisha, 20; Holbrook, John Haynes, for Kyōto evangelistic fund, 2; Medford, —, for evangelistic work in Japan, 100; Melrose, Y. P. S. C. E. of Cong. ch., for Dhamrie sch., Marathi, 60; Newton Center, Rev. W. H. Cobb, for the Dōshisha, 5; Peru, Cong. ch., for Japan students, 18.50; Pittsfield, "Number Four," for evangelistic work in Tōkyō, 10; South Weymouth, A. O. Crawford, toward mission school, care Rev. L. S. Gates, 15,	1,298 50		ILLINOIS.—Chicago, Miss R. A. Wentworth of N. E. ch., for evang. work of Dōshisha students, 300; do., by Rev. C. F. Gates, (of which 25 from a friend, Pilgrim ch., St. Louis, and 50 from Kenwood Evang. Sab. sch., Chicago, for students giving notes), 75; Englewood, Y. P. S. C. E. of North Cong. ch., for Bible reader, 10; Oak Park, S. J. H., special, for evang. work of Dōshisha students, 100; Rockford, T. Pierpont, for support of Anastasiades, 14,	499 00	
CONNECTICUT.—Bridgeport, Junior Chr. End. Society, for work of Miss E. M. Barnum, Harpoet, 10; Putnam, Rev. F. D. Sargent, for boy, Madura, 15; —, A friend, for student in Pasumalai Seminary, 15,	40 00		IOWA.—Muscatine, Y. P. S. C. E., for Mrs. White, Marsovan,	2 79	
NEW YORK.—Aquebogue, Y. P. S. C. E., for Babigian, Erzsroom, 5; Buffalo, W. G. Bancroft Mission Band, for Farm School, Bihé, 5.32; Moravia, Cong. ch., for Dr. Van Allen's Medical work, Madura, 8.72; Santa Clara, H. W. T. Hurd, for church at Bailundu, 25,	44 04		MINNESOTA.—Minneapolis, Plymouth ch. Newsboys' club, for Miss Miner, 2.16; do., Rev. T. F. Allen, for Webster memo. fund, 5; Northfield, Extra Cent-a-day Band, for work of Henry K. Wingate, 20; do., Willing Workers, for do., 5; do., Carleton College Y. M. C. A., for do., 5,	37 16	
DISTRICT OF COLUMBIA.—Washington, O. F. Presbrey, for student in Anatolia College,	15 00		KANSAS.—Neosho Falls, Rev. S. B. Dyckman, for girl, E. C. Africa,	5 00	
ALABAMA.—Jenifer, Woman's Miss. Union,			NEBRASKA.—Blair, Rev. G. W. Wainwright, for Home Mission Work in Japan,	25 00	
			CALIFORNIA.—Cloverdale, Cong. Sab. sch., for Euphrates College,	10 00	
			OREGON.—Portland, Maud Ingersoll, for Hospital at Mardin,	25 00	

SOUTH DAKOTA.—Chamberlain, Y. P. S. C. E., for Hospital at Fochow, 2; Watertown, Cong. Sab. sch., for boys' sch., Tai-ku, 6,	8 00
CANADA.—Montreal, Amer. Presb. Sab. sch., to found scholarship in Euphrates College,	100 00
ENGLAND.—York, Roderic K. Clark, for Mr. Ishii's Orphan Asylum printing-press,	2 38
INDIA.—, A missionary and wife, to prevent dismissal of helpers in their work,	416 81

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For land at Sirur,	280 00
For Bible-women in Madura,	243 00—523 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For repairs of roof on Hadjin Home,	264 00
„ beggars' school, Aintab,	25 50
„ Hosanna Aintabliyan, Marash,	10 00
„ bedsteads for Talas,	15 00
„ Rev. J. H. Pettee, Okayama,	6 63
„ Miss Nancy Jones,	4 50
„ Miss A. Little,	2 00—327 63
	3,646 31

From the AMERICAN MISSIONARY ASSOCIATION, by H. W. HUBBARD, New York, *Treasurer*.Income of the "Avery Fund," for missionary work in Africa,

355 32

Donations received in March,	43,379 97
Legacies „ „	39,577 95
	82,957 92

Total from September 1, 1890, to March 31, 1891: Donations, \$264,754.94; Legacies, \$139,211.42 = \$403,966.36.

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE.—Orland, Hattie M. Condon,	3 00	Peoria, Y. P. S. C. E. of Plymouth ch., 7,	17 00
NEW HAMPSHIRE.—Littleton, Cong. Sab. sch., 10; Wilton, Corban Society, 5,	15 00	JAPAN.—Köbe, Y. P. S. C. E., 2.60; Okayama, Anna H. Pettee and other friends, 1.07,	3 67
MASSACHUSETTS.—Salem, Prim. Dept. Taber. Sab. sch., 2; Westfield, 2d Cong. ch., 11.80,	13 80		53 47
NEW YORK.—Minerville, Nellie and Herbert Reed,	1 00	Previously acknowledged,	4,136 81
ILLINOIS.—Bunker Hill, Cong. Sab. sch., 10;			4,190 28

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW YORK.—Brooklyn, A friend,	25 00
PENNSYLVANIA.—Philadelphia, Central Cong. ch.	25 00
Collected in England by Dr. Herrick,	24 35
	74 35
Previously acknowledged,	15,431 20
	15,505 55

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR SUFFERERS IN CHINA.

VERMONT.—Bennington, 1st Cong. ch., 2; Y. P. S. C. E. of 2d Cong. ch., 10; Bellows Falls, Cong. ch., 6.76; Morrisville, Friends in Cong. ch., 5.15; Wallingford, Miss C. M. Townsend, 3; West Brattleboro, S., 3; Woodstock, Mrs. Julia Billings, 25;	54 91	Presb. ch., 16.55; Phelps, Mrs. Wm. H. Jackson, 1,	17 55
MASSACHUSETTS.—Amherst, Two ladies, care of Mr. Stanley, 10; Boston, H. M., 50; Chicopee, 2d Cong. ch., 7.35; Dorchester, 2d Cong. ch., add'l, 1.56; Newburyport, A friend, 1; North Amherst, North Cong. Sab. sch., 9; Norfolk co., M. C. B., 10; Norfolk co., C. B. M., 10; Roxbury, M. M. T., Eliot ch., 10; So. Walpole, Missionary, 1; Winchester, A friend, 5; Worcester, Plymouth Cong. Sab. sch., 66.95;	181 86	NEW JERSEY.—Princeton, Univ. place Sab. sch., 12.50; Vineland, Mrs. J. H. Gillette, 4.50;	17 00
CONNECTICUT.—New Haven, United Cong. ch. and others, 114.02; do., Howard-ave. ch., 4; do., Chinese Sab. sch. of 1st M. E. Church, 22; do., Mrs. F. P. Gilbert, 10; do., Mrs. Rev. Charles Hartwell, 5; do., S. P. C., 5; do., —, 1; do., Collected by Rev. E. E. Aiken, 25; Individuals, 149.42; West Haven, 2 classes in Cong. Sab. sch., 3; Waterbury, 1st Cong. ch., 82.10;	420 54	OHIO.—Cleveland, Rev. H. A. Schauffer, 10; Mt. Vernon, Y. P. mis. soc. of Cong. ch., 12; Oberlin, A widow, 5,	27 00
NEW YORK.—Glens Falls, Y. P. S. C. E. of		ILLINOIS.—Chicago, R. and S. Pollock, 5.89; do., A friend, 5; Seward, Cong. ch., 7,	17 89
		IOWA.—Garner, Rev. Carl Hess, 3; Grinnell, Rev. and Mrs. Geo. H. White, 2,	5 00
		MINNESOTA.—Minneapolis, Y. P. S. C. E. of Plymouth ch.	8 50
		CALIFORNIA.—Redlands, Rebecca H. Smiley, 5; Riverside, Woman's Mis. Society, 10; San Bernardino, 1st Cong. ch., 4.50,	19 50
		NORTH DAKOTA.—Hope, Cong. ch.	3 50
		SOUTH DAKOTA.—Faulkton, Mis. Soc. of Cong. ch.	2 15
		MANITOBA.—Treherne, Friends, by Rev. H. W. Fraser,	67 00
			842 40
		Previously acknowledged,	2,516 89
			3,359 29



# FOR YOUNG PEOPLE.

## THE HERO OF UGANDA.

ON that morning of September, 1889, when the Emin Relief Expedition left the English mission station at Usambiro, south of Victoria Nyanza, refreshed by three weeks of rest and comfort, they turned for a glance backward at a lonely figure standing on the brow of a hill and waving them farewell. It was Alexander Mackay, whom Stanley calls "the best missionary since Livingstone." Picture to yourselves a slight, fair-haired Scotchman of forty years, with "a handsome, good, and clever face, and with calm, blue eyes that never winked," writes Stanley, though the heathen king had strangled his pupils, burned his converts, and "turned his eye of death on him." Fourteen years Mackay had borne in savage Africa the hardships of a missionary pioneer: a part of the time the only white man in the region. Stanley now strongly but vainly urged him to leave for a while, and the Church Missionary Society advised the same.

Mackay replied: "What is this you write, 'Come home'? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our *first* twenty men and I may be tempted to come to help you find the second twenty."



ALEXANDER MACKAY.

Mackay was born at Rhynie, Aberdeenshire, October 13, 1849, the son of a Free Church minister. Plain living, high thinking, and practical godliness were his birthright. At three years he read fluently; at seven, histories were his textbooks. Until fourteen he received all his training from his learned father, whose guests and correspondents were such men as Hugh Miller and Sir Roderick Murchison. The boy's mind developed rapidly, but at eleven he almost discarded books for the garden, the glebe, and the pony. He also haunted the

mills and the workshops of Rhynie, studying all manner of machinery. But at thirteen he voluntarily returned to his books, entered school at Glasgow, graduated at a Teachers' Training College in Edinburgh as one of its ablest students, and afterwards spent six years in the most thorough training for his chosen profession of engineering. He was a sincere and devoted Christian, and hearing that the Church Missionary Society wished for a layman for Africa, he went out in 1876, declining the most pressing and tempting business offers. He said, "Many a better man than I has gone to heathen countries before now; why should not I go too? It is not to make money that I believe a Christian should live."

His first work in Africa was to build "the white man's big road," 230 miles long, from the coast opposite Zanzibar to Mpwapwa. After two years of fevers, toils, and trials, he reached Victoria Nyanza to find the missionary party which had gone on before him all dead. Their stores lay about in desperate confusion, but in ten days Mackay had put together the little steamer they had carried inland, and with three missionaries who now joined him he set out for Uganda, across the lake. They were shipwrecked! They made a tent out of a sail; and Mackay cut out the middle of the broken boat, joined both ends together and started again, this time reaching Uganda.

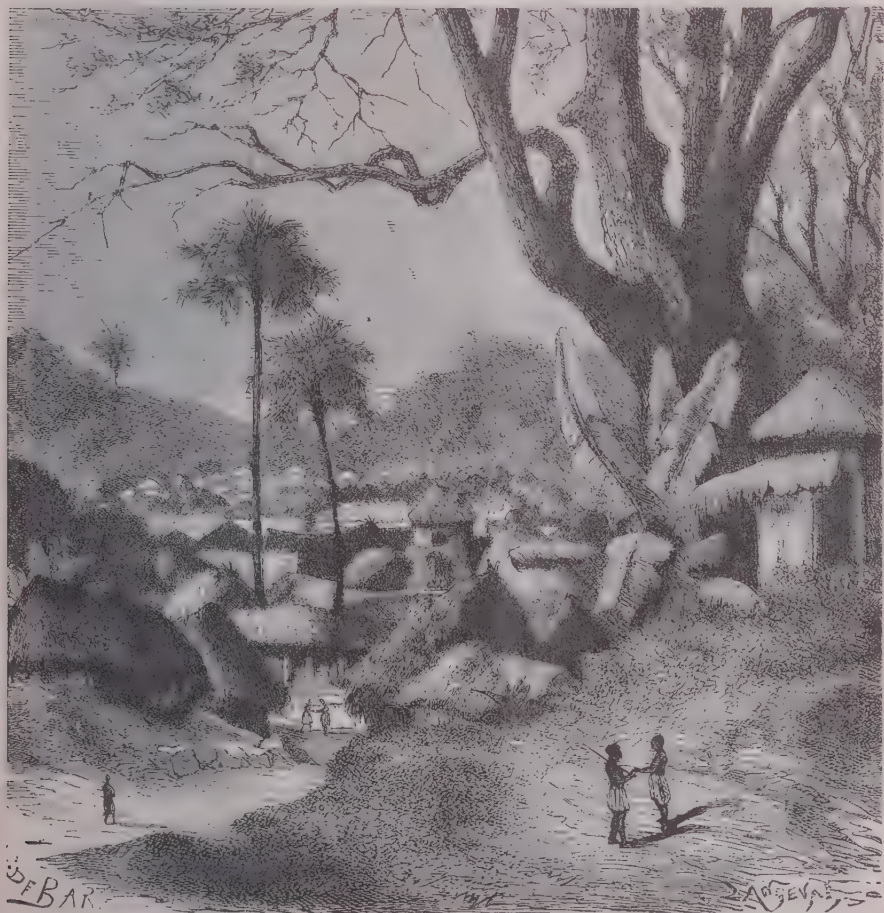
They found a lovely country, basking in perpetual summer; the mercury being about 60° Fahr. by night and 80° by day. The people were bright, cleanly, and active, and King Mtesa was friendly. Then followed years of patient language-study, translation, and teaching, varied by hard labor with forge and anvil, grindstone, lathe, and printing-press. The natives looked on in amazement at the feats of Mackay's engineering skill and listened the more willingly to his earnest offers of the great salvation through Jesus Christ.

In 1881 there had been great want of water at Mtesa's; the people obtaining only a scanty supply from a hole in the earth. By the use of his theodolite, Mackay calculated that he could obtain water there at a depth of only sixteen feet. He set men at work and reached water at just that depth. The natives had never seen a deep well before, and would not believe that water could be had on a hillside till Mackay put in a pump brought from London and they saw a full stream ascend twenty feet high, and flow and flow as long as one worked the handle. Their wonder knew no bounds. "Mackay is the Great Spirit!" they cried; "truly he is the Great Spirit!" He explained that the pump was only a sort of elephant's trunk made of copper, or like a beer-drinking tube with an iron tongue, that sucked up the water as their tongues sucked up beer through their gourds.

Mtesa was fickle; now listening attentively to Mackay's Sunday Bible-reading and preaching, and then relapsing into spirit-worship and the wildest wickedness. His vices and cruelties and those of his son Mwanga, who succeeded him in 1884, were appalling. Every day a wanton slaughter of human beings went on, and at times there was a general massacre, 2,000 victims being butchered at once, with every ingenuity of torture.

All this while, hosts of people came to the missionaries for instruction and learned to read from portions of the Bible printed on single sheets. Five of the

first converts were baptized in 1882, four years after the commencement of the mission. Their number increased without opposition as long as Mtesa lived, but in 1885, under Mwanga's weaker yet more cruel reign, the Christians began to win the martyr's crown, being first tortured and then roasted alive. Mackay suffered much personal violence, and, after Bishop Hannington was murdered on



A VILLAGE IN EAST CENTRAL AFRICA.

the way to Uganda, a plot was laid to kill all the missionaries. It failed, but the natives were forbidden on pain of death to come near the white men, and came only by stealth at night. In 1886 Mwanga killed thirty Christians and sentenced forty more, and the missionaries every moment expected their own arrest. Finally Messrs. O'Flaherty and Ashe were allowed to leave, but Mackay was kept alone for eleven months longer. Well for him that "he always looked fearlessly forth and seemed ever to see the face of the living God"! At length, in



July, 1887, Mwanga sent him, too, away. He went to Usambiro, where with others he carried on the same great work, "now with book in hand, now with hammer and tongs." He wrote home, "Duty before pleasure, they say: but my duty is a pleasure." There on the eighth of February, 1890, he rested from his labors, after a few days' illness from malarial fever. Twenty-five Uganda Christians had followed him to Usambiro, and 2,500 had settled in Ankoli, west of Victoria Nyanza. There Stanley saw them on his way to the sea, "a nice, cleanly dressed, sober, and independent people." "They told us," says Stanley, "the wonderful story of the deposition of Mwanga and the growth of the Christian mission. It was most graphic, most beautiful. . . . Such



TRAVELING IN AFRICA.

fortitude, such bravery, such courage. . . . I was carried back to the days of Nero and Caligula, how they persecuted the Christians at Rome. . . . Really there were instances here of equal courage, of equal faith. . . . I suppose that the railway will be down there in five years, and that Uganda will be connected with the sea, and I am quite sure the time will come when very many will seek those tropical paradises of Uganda simply for the pleasure of seeing such a nice country and its interesting people, made still more interesting by the religion they profess." Who now but says that Mackay's short life was a glorious success! His name is a household word wherever his Master's cause is dear. A burst of enthusiastic admiration and deepest sorrow was called forth by tidings of his death, from all branches of the Church on earth, and in heaven his reward is inconceivable and eternal.



THE  
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THE record of receipts for the month of April is favorable, a gain over the corresponding month last year of over \$44,000, of which amount \$18,000 was from donations and \$26,000 from legacies. For the first eight months of the year the advance from donations has been over \$35,500, and from legacies over \$33,000, a total gain of \$68,559.94. Let this same advance, particularly in donations, continue for the remaining four months of the financial year and we shall have abundant occasion to thank God and take courage. Let pastors and churches and individual donors continue to remember us generously during the summer months, not forgetting that God remembers the fellowship of "prayers and alms" (Acts 10: 4).

THE above statement of receipts from legacies shows that the estimate made at the beginning of the financial year, as to the amount to be anticipated from this source, has already been exceeded. This estimate was based upon, though larger than, the average of preceding years. As much to the surprise as the gratification of the Executive Officers the receipts from legacies promise to equal the unprecedented amount received last year. It may also be said that the Board, in common with other foreign missionary societies, will be relieved from a large part of the extra expense anticipated from the advance in the price of silver. At the beginning of the year, in consequence of the proposed legislation before Congress, the price of the silver tael, yen, and rupee rose in an extraordinary manner, rendering necessary larger appropriations to meet the necessities of the missions in China, Japan, India, and Mexico, and threatening to increase the cost of our work by \$40,000, possibly \$50,000. But on the adjournment of Congress without passing the proposed Silver Bill, the price of silver began to fall, till now it is not greatly in excess of what it was twelve months ago. While, therefore, for the first part of the year the added cost of exchange was heavy, at present it is not excessive. The price of silver is fluctuating, and the depreciation of the currency in China and Japan does not as yet correspond with the fall in silver in European markets. But it is evident that the cost of exchange is not to be what was anticipated. All this is favorable to our missionary work. Thanks to Him whose are the gold and the silver. In view of this hopeful outlook for the treasury the Prudential Committee has felt warranted already in adding \$15,000 to the appropriations, to relieve pressing necessities in several of the missions. If the present promise of increased

receipts should be fulfilled, the Committee will soon be able to add still further to the appropriations so urgently called for by those at the front. Our friends will be glad to know that no time is lost in turning their gifts to account in the relief of the missions. Grateful as we are for what we now record, we must not forget that \$100,000 more, beyond our ordinary receipts, would not suffice to meet the requests and the needs of the missions.

AN unusual number of pages in this issue is given to Letters from the Missions, but no one who reads these letters will regret it. We call especial attention to the cheering news from China and Japan.

ON Wednesday, May 13, the American Bible Society holds a special meeting in commemoration of the seventy-fifth anniversary of its organization. Rev. Dr. R. S. Storrs has been appointed as the representative of the American Board on this occasion, and he will doubtless convey in fitting terms the hearty congratulations of the Board to the American Bible Society on the work it has already accomplished and upon the outlook before it. Our missions, with hardly an exception, if indeed with any exception at all, have been greatly indebted to the Bible Society for its aid, either in the translation or the publication of the Word of God in the several languages in which these missions are conducted. We gratefully recognize this aid and extend our heartiest good wishes to the Society and its present efficient board of officers. Long may it continue to scatter both in this land and in other lands the Scriptures of everlasting truth!

ON the seventh of April last the Harris School of Science at Kyōto, Japan, allied with the Doshisha, was formally opened and the Science Hall was dedicated. This hall is a handsome structure of two stories, and has connected with it an astronomical tower. The building is of brick, 110 by 65 feet, with stone trimmings, and with a wing for a general laboratory. The cost of the building was about \$15,000. This sum, together with \$85,000 for endowment and for apparatus, was the gift of one Christian gentleman of America, who appreciates, as few do, the needs of Japan, and who desires that scientific instruction within the empire, in which the people are intensely interested, shall be conducted under Christian influences. What friend of Christian education will give another \$100,000, one half of it as an endowment of the academic department of the Doshisha, and the other half as an endowment for the theological department? Here is a noble opportunity to found Christian institutions for all time.

IN a letter recently received from President Fuller, of Central Turkey College, he speaks of the death of Mrs. Adams, of Kessab, of whom there was an obituary notice in our last number, as "a woman of unusual ability, of deep and fervent piety, and one to whom endurance of self-denial in the rendering of duty seemed never for a moment a matter of question." And he adds, "A great company of those in this land whom she has befriended and helped to educate will cherish her memory and example with lasting affection and gratitude."

SINCE the article in our last number was issued in reference to the United States and Brussels Agreement, our Secretary of State, Mr. Blaine, has arranged with the King of the Belgians, who was appointed to have charge of the exchange of ratifications between the several Powers, that on the part of the United States the time for signature to the Agreement shall be extended till after the meeting of the Senate in December next. This is good news, but it yet remains to be seen whether our Senate will adhere to the narrow policy which led it to refuse assent to the Agreement at its last session. We are glad to see that the secular and religious press is commenting on the action of the Senate as thoroughly discreditable. It is our boast that we have as a nation put an end to slavery within our own borders. Can it be possible that this country can imperil a well-devised scheme for the suppression of the inhuman traffic throughout Africa, by withholding its assent from a plan which, after vast pains, the representatives of the seventeen Great Powers have devised and are ready to execute? Let the facts be known, and let every influence be brought to bear upon the Senators to lead to the speedy ratification of the treaties. We are glad to believe that our President and the Department of State are in heartiest sympathy with the effort to suppress the slave and liquor traffics which are devastating Africa.

THE announcement has been made of the death, at New York, April 7, of Rev. Dr. E. D. G. Prime; and also, a few days later, of the death of his wife, Mrs. Abbie Goodell Prime, who was the daughter of the late Rev. Dr. William Goodell, of Constantinople. A short time prior to his death Dr. Prime gave to the American Board the stereotype plates of his *Life of Dr. Goodell*, which was published under the title of "*Forty Years in the Turkish Empire*," and has already passed through seven editions. The volume is a standard in missionary biography. Dr. Goodell was one of the most remarkable men the American Board has ever sent abroad, a man of great intellectual vigor and of deep spirituality, and withal of most genial temper. He was noted for his humor, and his letters and reminiscences are of a most entertaining character. The great work of his life was the translation of the Bible into the Armeno-Turkish, of which he said, on the day he completed the task, "I have been permitted by the goodness of God to dig a well in this distant land at which millions may drink." Carrying out the plan of the generous donor of the stereotype plates, Dr. Prime, the American Board has issued a new edition of "*Forty Years in the Turkish Empire*." It is a cheaper edition only in the sum asked for it (\$1), and we believe that at this low price this most interesting biography will find a place in a great number of libraries, both public and private.

DR. BARNUM, of Harpoot, in referring to the limitations put upon their work through insufficient supplies, says: "The sad fact remains that the churches do not yet comprehend the situation. Have they lost confidence in their missionaries? Do they think that we are 'playing at missions'; that our representations are exaggerated; that we are insincere in our appeals, and that the interests of Christ's work are not affected by these serious retrenchments? Are Christ's servants becoming poor, or are they becoming less and less loyal to the idea of Christian stewardship?"

WE are happy to acknowledge the receipt of a valuable box of books from the family of the late Rev. Dr. Owen Street, of Lowell, for distribution among the missionaries and native preachers connected with the American Board. Among the contents of the box are 150 copies of an excellent volume of sermons by Dr. Street, entitled "The Dream and the Awakening." We also would here express thanks to the great number of recent donors of "Notes" on the Sunday-school lessons and of other volumes which have been sent us for distribution. They will give great joy on many a mission field.

THE passage by the Government of India of the so-called "Scoble Bill," the object of which is the prevention of child-marriages, is an event of no slight importance. Not that the bill is wholly satisfactory, even to those who have enacted it; but it is a step in the right direction. It raises the "age of consent" to twelve years, in the case of girls. This is of the nature of a compromise for the present. Many Christians in India did not advocate the bill because it did not go further, but it is to be hoped that it will lead to something better. The bitter hostility of the great majority of the Hindus to this law is a sufficient indication that it is needed to prevent infant-marriages. Monster meetings were held to protest against the passage of the bill. Temples were visited and the idols were besought to "interpose for the protection of religion." The most frantic appeals were made both in the temples and to the government, to prevent this interference with what they claimed to be religious convictions. But the government refused to yield to the clamor. Sir A. R. Scoble, who introduced the bill, declared that "a discriminating regard for religious opinions was not incompatible with the suppression of practices repugnant to the first principles of civil society and to the dictates of natural reason." If, as the great mass of Hindus affirm, this reform is against their religion, so much the worse for the religion.

THE British House of Commons, by a majority of thirty, has passed a resolution, affirming "that the system by which the Indian opium revenue is raised is morally indefensible," and urging upon the Indian government the duty of ceasing "to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and at the same time take measures to arrest the transit of Malwa opium through British territory." This is a great step in advance. It is not to be supposed that the English conscience has ever approved of the governmental participation in the opium traffic, but it is quite another thing for Parliament to put itself on record as calling for a practical reform. English statesmen have heretofore claimed that it was impossible to forego the profits of this trade, and that the Indian budget would show a deficit too great to be endured should the revenue from opium be given up. It is a gratification to know that the British Parliament now resolves in favor of righteousness rather than of revenue. A dispatch from India to the *Times* says that if the opium revenue is abolished, there must be a reimposition of the cotton duties. This may be an unfortunate necessity, but there will be no moral obliquity in it. Both England and India, as well as China, are to be congratulated on the first step now taken toward the abolition of governmental opium-trade.



THE pastor and members of the Second Evangelical Church in Harpoot, Eastern Turkey, as they were assembled on Christmas day for special thanksgiving, prepared and forwarded, entirely on their own motion, a letter of thanks to the American Board for the aid it has been giving them in the past. They say: "We want you to all know that we constantly pray for the Board Society, for its officers and its constituency, that it may be prospered of the Lord." One of the missionaries says, in forwarding this letter, "This Second Church of Harpoot is growing in piety and enthusiasm, is engaged in various forms of Christian activity, and has a school of over 200 pupils."

A TOUCHING story comes from Madagascar, in a letter written by native missionaries to friends in England who had aided them. They speak of the people in a place named Tankay, who had never received instruction in Christian things. They had simply heard the word "praying," and they knew that people who did that met together in one place. No one of their number was able to read or to tell them anything about the gospel; but these missionaries say of them: "They had a New Testament, bought in Imerina; but that lay unopened, since no one could read it. On Sunday they met in one house, they placed the Testament in their midst; no one could read, no one could sing or pray; and so they sat for a time in silence. When all were assembled, one of the chief men stood up and asked, 'Have all come from the north?' 'Aye,' answered they all. 'Have all come from the south?' 'Aye.' And so on from the east and the west. 'Then let us break up, for we have all done our duty,' said the chief; 'but be sure and come early next Sunday.'" It has passed into a saying in Madagascar, to describe assemblies in which there is no teacher, but where the people meet for religious service like the worship of the Tankay people, "Let us go home, for we have all done our duty." Is it not pitiful to think of these men groping in the dark when they seem so ready to walk in the light? They may have done *their* duty, but have we done *our* duty in not giving them the light we have?

M. EUGENE CASALIS, one of the founders of the French Protestant Mission to the Basutos, and, of late, Honorary Director of the *Maison des Missions* at Paris, died in that city, March 9, 1891, at the age of seventy-nine. His long and faithful work at the front was supplemented by as useful labors at home. To recount the story of his life would be to write the history of the *Société des Missions Évangéliques*. He died as he had lived, and the last words upon his lips were "Jesus, Jesus!"

WE learn from Constantinople that the great Turkish dictionary which Sir James Redhouse, of London, undertook to prepare expressly for the use of the mission, and which has been under revision for several years, under the special care of Rev. Henry O. Dwight, has at last been published, making a solid volume of 2224 pages. In the revision of the manuscript Mr. Dwight has had the aid of His Highness Ahmed Vefiq Pasha, formerly Grand Vizier. The proofs have also been read by Doctors Riggs and Pettibone. It is believed that the publication of this dictionary will revolutionize the work of the missionaries who are engaged in the study of Turkish, and will afford them such aid as has never before been enjoyed, and for which they will be profoundly grateful.

OUR stations in Eastern Turkey, especially Van and Bitlis, have experienced recently a number of earthquake shocks, the most severe taking place on the morning of the sixth of February. The sensations in the midst of this heavy shock are spoken of as dreadful. Every timber and joint creaked and groaned, and it seemed as if everything must fall. But neither at Van nor Bitlis were the houses of missionaries seriously injured, while at some of the out-stations many houses were destroyed. Mrs. George P. Knapp, of Bitlis, says that subsequent to this shock the dervishes spent nights at the various mosques "howling prayer to prevent further calamities. The Gregorians held special meetings, and the Turks and Gregorians alike are full of good deeds, taking provisions to the poor, hoping in that way to avert further harm."

ONE of the severest trials that the missionaries are called to endure is to witness a degree of suffering among the people which happily we are not called to look upon in this favored land. It is often a fearful strain to live in the midst of, and in constant sight of, such poverty and distress. Miss Mellinger, who has recently gone to Oorfa, in Central Turkey, writes: "When I go to ride or walk I see men and women bowed with age and so ragged and thinly clad that their poor limbs, purple with cold, are not covered. Tears will come as I watch the naked feet painfully creeping over the sharp and rough stones. Is each one of the sons of God doing what he can to alleviate this suffering? My heart cry is, 'Come quickly, Lord Jesus!'"

WHILE this number of the *Missionary Herald* is passing from the press, a convention of much interest will be progressing at our missionary station of Kodi-kanal on the Pulney Hills, Southern India. A call has been issued, signed by members of the English Wesleyan and Church Missionary societies, the American Reformed Church, and the Society for Propagating the Gospel as well as of our Marathi and Madura missions, for a convention, the special object of which is the deepening of spiritual life. It is to be held from May 18 to May 22 inclusive, the general subject being "The Gift of the Holy Ghost." On the schedule for the meetings are included Bible readings, with suggested topics, and evening addresses, such as are designed to "move hearts that are yearning for a deeper and fuller realization of the things that pertain to life and godliness." Such meetings on missionary ground between Christians of all denominations, in the interests of a fuller Christian consecration, are among the hopeful signs in the missionary work.

IT is encouraging to find in the annual report of the Marathi Mission for 1890 that the number received on confession of their faith was not only larger than in any previous year, but that it is an increase of more than ten per cent. upon the whole number of church members at the beginning of 1890. The statistics show that the rate of increase within the last sixty years has been rapidly advancing. During the years 1841 to 1855 inclusive, the annual average increase was less than sixteen. Since 1855 there have been seven periods of five years each. During the first of these periods the annual average increase was 74; during the last period, 171. The mission may well say that "the foundations of our work are deeper and broader, its influences are more widely extended, and the way is being prepared for a larger success in the near future."

THE meeting of the Evangelical Alliance held in Florence during the first week in April was, under the circumstances, a most remarkable gathering. It is just forty years since the arrest, in this same city of Florence, of the *Madiai*, and their subsequent condemnation to the galleys for years, because of their attachment to the evangelical faith. At that time a deputation of the Evangelical Alliance, sent to remonstrate with the Grand Duke of Tuscany at the treatment of the *Madiai*, could not obtain even a hearing. There was then no liberty of conscience in Italy. Now the Evangelical Alliance not only meets in Florence, but is recognized most heartily by the king, who, on receiving a congratulatory message from the Alliance, sent a telegram expressing his great satisfaction in their assembly and offering "to the whole conference his most cordial and sincere good wishes." More than 200 delegates were present, coming from all countries of Europe and from America.

On Sunday, March 15, Rev. Dr. Pentecost closed his evangelistic services at Calcutta, after four months of continuous labor. The reports that have reached us show that the campaign was one of sustained interest and power. The attendance at the services has been large and the attention absorbing. At the last service the large church was packed to the doors, 200 standing throughout the sermon, and many unable to enter for lack of room. Since the first of December, Dr. Pentecost has spoken twice each day, having among his auditors Europeans and natives, both rich and poor. *The Indian Witness*, in a careful *review* of the winter's campaign, speaks in the warmest terms of the services of Dr. Pentecost, saying that he has proclaimed the old gospel of salvation through Christ with great wealth of scriptural knowledge. A profound impression has been made upon Christians and upon many Hindus. *The Witness* says that "though Dr. Pentecost speaks at greater length than most ministers, he is also different from some of them in having something to say all the time." It is admitted that the results of this series of services, which can be tabulated, are not as great as was hoped for, though over 400, including thirty Bengali gentlemen, have deliberately signed the solemn covenant-card which Dr. Pentecost uses. But it is believed that an impression has been made which will be lasting and fruitful, and it is hoped at Calcutta that Dr. Pentecost will return for another series of services next year.

On the fourteenth of February last a Hindu gentleman presented to the idol in the temple at Triplicane a crown for the temple idol, in the manufacture of which several years have been spent. The crown is set with precious stones, and is valued at about \$16,000, the larger portion of the amount having been contributed by this one person, the remainder by contributions from devotees. A grand celebration was held on the presentation of the gift, and the idol wearing the crown was drawn through the streets of Triplicane, the procession starting at 9.30 in the night and returning to the temple in the small hours of the morning. During the day about 400 Brahmans were fed at the expense of the Hindu gentleman who was the principal donor of the crown. He probably felt, after this remarkable gift, that he had acquired sufficient merit to cover all past and future sins.



UNDER the title of "Sofia Revisited," the Rt. Hon. G. L. Lefevre, a well-known member of the British Parliament, gives, in *The Contemporary Review* for April, a most encouraging account of the changes which have taken place in recent years in Bulgaria. Contrasting what he saw thirty years ago, in what was then European Turkey, with what he witnessed on his recent visit, Mr. Lefevre affirms that in all the essential elements of industrial and social life the new state is making great and most satisfactory progress. "It is difficult for any one who has not seen Bulgaria under the old and the new *régimes* to appreciate the magnitude of the change, and the gulf which already separates the present from the past. It may be safely asserted that nothing more remarkable has occurred in modern Europe than the resuscitation of the Bulgarians, the capacity they have already shown for self-government, and the results they have already achieved." In accounting for this progress Mr. Lefevre pays a high compliment to Robert College, which by some inadvertence he calls Crawford College. He says: "No agency was more useful and more fruitful of result than the Crawford [Robert] College at Roumeli Hissar, on the Bosphorus, established by American philanthropists. Numerous Bulgarian young men received at this noble institution a modern education of the best kind, which fitted them to become the leaders of the new movement. A sensible proportion also of the men who, since the creation of an independent Bulgaria, have come to the front, and who have guided the policy of their country through the difficulties which beset it, and who have distinguished themselves in the legislature, were educated at this institution."

MRS. HIRAM BINGHAM, of Honolulu, gives, in *The Friend*, an interesting account of Rev. J. H. Mahoe, a native Hawaiian, who was for a time a missionary in the Gilbert Islands and who has recently died at Koloa. Mr. Mahoe was trained under "Father and Mother" Lyman, graduating at the Lahainaluna Seminary. He went to Micronesia in 1858, on the second trip of the first *Morning Star*, and labored at Apaiang and at Tarawa. In one of the commotions on Tarawa he bravely stayed by the mission property, but was subsequently wounded by a bullet, and after months of suffering was compelled to return to the Hawaiian Islands, but with a useless right arm. There he labored most faithfully for the Gilbert Islanders on the sugar plantations till they returned to their homes, doing what he could for them spiritually and physically. In the summer of 1889 he again visited the scene of his labors in Micronesia. As he was nearing the end of his life he comforted his friends by his manifestation of a beautiful Christian faith, as without a fear he passed through the shadow of death into the life beyond.

ONE of our missionaries in Mexico, referring to a statement of a brother missionary in Japan that it might be best for him to resign and go home, so as to allow his salary to go to the native agency, says: "I think my choice would be to engage in secular employment here, and thus earn my bread, while in the intervals of leisure I might do what missionary work I could at my own charges. Is this what the churches desire?" We do not believe that the churches do desire this, though the remissness of some of them might naturally be so interpreted.



## GOOD NEWS FROM JAPAN.

BY REV. J. D. DAVIS, D.D., OF KYOTO.

WE feel that God has heard prayer for Japan, yours and ours. The general meeting of the pastors and delegates of the churches connected with our work closed on April 3 its three-day session, held at Okayama, ninety miles west of Kōbe. The railroad was opened through to Okayama the week before; the weather was delightful, and the meeting was almost Pentecostal. We have been feeling for some weeks that there was in progress among the Christians a reaction from the intense nationalistic spirit and also from the ultra theories in regard to theology and the Bible, which have been brought to the front by a few leaders. Some of those leaders themselves had changed their standpoint and were facing the right way.

Two weeks before the meeting began there appeared in our religious paper, *The Christian*, a symposium on "The Present Religious Condition in Japan," in which several of the most spiritual pastors gave their views; and a week later came another from still others, and this is followed this week by others, ten in all. The general tenor of these articles was very healthy; they deplored the discussion of the critical questions which had been forced upon Japan before the "infant" Christians were ready for them, and they all emphasized the great need of union to Christ and direct spiritual work as the remedy for the present decline. The same spirit breathed through these meetings in Okayama. There are one or two men who did not come to these meetings who are still pushing along on radical lines, one in the pastorate and one out. There may have been some present at these meetings who are of the same mind. But it did not come out, and it is evident that among the earnest workers in the field the tide has turned most decidedly against any departure from the faith and is most overwhelmingly against it. In fact, it is evident that a few leaders, speaking, as it were, for the whole, have given a wrong impression of the trend of thought among the body of workers. The prayer-meetings were meetings of confession and earnest seeking for the presence and guidance of the Spirit in their work.

The first day was given up to the discussion and adoption of a basis of organization of the Congregational churches here. They do not like, or a few among them do not like, to be called Congregationalists; their name is "Kumi-ai," or Associated Churches. The first article is, that each church is free and independent in its government; there are to be district associations and councils, which will usually be called from the churches within the bounds of the Bukwai, or local association. There is to be also a "Sokwai," or general association, with a yearly meeting. The system they have adopted is much like that in vogue in the United States, save that in some points they have modified it a little in the direction of the changes suggested by Dr. Ross, of Michigan. They also adopted the following as a brief statement of the faith of the churches, not as a creed, but as a basis of faith; although this was, after adoption in substance, finally

referred to a committee to rewrite and report again next year. The following is the statement : —

We believe in one God, infinite, perfect, who is made known in the Bible as Holy Father, Holy Son, and Holy Spirit ; we believe in Jesus Christ the only begotten Son of God, who suffered and died to atone for the sins of the world.

We believe in the Holy Spirit, who gives renewing of heart to those who repent of sin and believe on Christ.

We believe in the Bible, which was given by inspiration of God and makes wise unto salvation.

We believe in the Holy Church, baptism by water, the Lord's Supper, the resurrection of Christ, the holy Lord's day, immortality of the soul, resurrection of the dead, and righteous judgment in the world to come.

This statement will be worded somewhat differently when it is given to the world next year. I have mentioned it here to show what the spirit of the meeting was, for there was virtually unanimous action in adopting it, and no opposition to these fundamental points came out in the discussion.

The second day was given to the home missionary work and other business. It was a touching scene when this body of forty-six men pledged as individuals enough money to cancel the debt of the society ; that is, about \$600. Those pledging became individually responsible for the amount they named. If the church does not give it, they will. Two sessions were held at a private house, where the pastors met the foreign missionaries in a familiar consultation about the work. At these meetings one brother wanted the missionaries to dress in Japanese clothes, which seemed rather strange, as nine tenths of the Japanese workers present were in foreign clothes ; another one wanted us to become Japanese citizens ; but quite a laugh was evoked when it came out that the only way in which the Japanese government will allow a foreigner to become a Japanese citizen is to marry a Japanese wife and be adopted as the son of his father-in-law. But these were the exceptions. The most cordial words were spoken, and especially was the desire expressed for a great number of foreign evangelistic workers who should give their whole time to preaching the gospel, working in connection with the Japanese pastors and evangelists in trying to carry the gospel to these forty millions of souls. Would that we had ten men and women ready for this work where we have one !

On the last day Mr. Abe was ordained and installed as pastor of the Okayama church, and his examination was one of the best to which I ever listened. While there are still many elements of danger here, calling for our and your continued prayers, I feel that God has heard prayer again for Japan, and that if the hearts of all, both here and in the homeland, who are interested in the salvation of Japan, can pray on, and if we can have the workers and the money needed to push this work, Japan's redemption is assured.

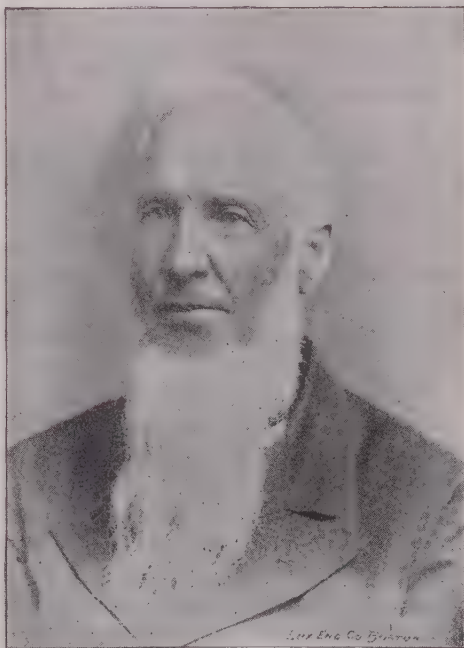
KYOTO, April 4, 1891.

## REV. DAVID ROOD, OF THE ZULU MISSION.

TIDINGS of the death of this faithful servant of Christ, who for forty years labored among the Zulus of South Africa, will cause surprise and grief among a wide circle of friends. After his long missionary service Mr. Rood with his wife returned to the United States in 1888, and deeming it unwise to resume his labors at his advanced age, he took up his residence at Covert, Mich., where he died, April 8, from an attack of paralysis. Two of his former associates in the Zulu Mission are now in this country, and have written appreciative notices of their deceased friend. We are glad to bring together their testimonies. Rev. Lewis Grout, of West Brattleboro, Vt., writes of his friend thus:—

“In the sudden transfer of Rev. David Rood from the service and scenes of earth to the rewards of the righteous in heaven, we part, for a time, with a man of sterling worth; a missionary of rare devotion, industry, and success; a Christian brother of a large, warm heart, and greatly beloved by all who knew him. He was born in Buckland, Mass., April 25, 1818, from whence he went with his parents, at the age of nine years, to live in Plainfield. He came of a genuine Puritan lineage, of a humble but most worthy parentage, a mother of rare excellence; was well set in a strong constitution, rugged health, and a good character during his youth on a farm; made a profession of his faith in Christ at the age of twenty; paid his own way through a seven years' course of liberal study at Williams College and East Windsor Seminary; and, with the exception of two years of rest from overwork, rounded out a joyous period of forty years' faithful service under the auspices of the American Board as their missionary among the Zulus of Natal—three at Ifafa, twenty at Amanzimtote, and seventeen at Umvoti, making every place glad and prosperous by his presence, prayers, and labors.

“Mr. Rood had the esteem and confidence of the natives, who called him ‘Baba (father)’; he was held in honor by the colonists of all classes and professions; upon his sympathy, counsel, and character his associates in mission work put a high estimate. He was gentle, quiet, modest, winning in his ways; yet



DAVID ROOD.

strong, courageous, earnest, confident in his work, assured that it was of God, who would make it to prosper and prevail

"Coming to America, in 1888, for a season of rest, he took up his abode with some of his brothers at Covert, Mich., where he still continued in mission work, revising the New Testament in Zulu for a new edition, addressing churches in behalf of missions, and making himself eminently useful in many ways and on all sides, especially among the young; till, on the evening of April 8, hearing the Master say, 'Come up higher,' he went hence, 'esteemed and revered by all.'"

The tribute of Rev. Josiah Tyler, of the same mission, who was an associate of Mr. Rood during most of his missionary life, is most affectionate:—

"My acquaintance with Mr. Rood began in 1845, at the theological seminary at East Windsor, Conn. The following year we were fellow-students, and a strong mutual attachment sprang up, which was never broken. He was one of a little band of young men in that institution who had devoted their lives to the cause of foreign missions. On his arrival in South Africa, in 1847, he sent back the message: 'This is the field for you. Come; by all means, come.' And I was influenced by it to express a preference for the Zulu Mission.

"Mr. Rood early acquired a knowledge of the Zulu language, and was able to preach in it more fluently than he could in English. For forty years his whole soul was engaged in the work. He occupied various important posts, but his greatest work was at the Umvoti station. While chairman of the mission he manifested wisdom, decision, and a tender regard for the feelings of his brethren. In translating the Scriptures and preparing elementary books for our schools he was thorough and skilful, but he excelled as a preacher and spiritual adviser.

"The last time I heard him speak in Zulu was at the funeral of my late wife; and as he referred to her self-denying labors for the good of the natives the tears that rolled down the cheeks of the natives showed that he touched a responsive chord in their hearts. Tidings of his departure will carry profound sorrow to all the brethren and sisters in the field, and to the English colonists, to whom he had endeared himself, but especially to those of the natives who owe to him their education and hope of heaven.

"His last conversation was about Jesus Christ, the '*Rock*' on which he had built his faith and hope, and his last words were, 'I am going home.' When unable to speak, a pleasant smile on his countenance was a response to a brother's inquiry. He died, as he lived, a true Christian man, one who had no occasion for fears or sighs or regrets. He left the wife of his youth and his helper in missionary toil and his two children with the sweet consciousness that heaven was his home. He has joined the sainted Adams, Lindley, Bryant, Marsh, and other fellow-toilers in the African vineyard, and Zulus also, saved through his instrumentality. Methinks he is beckoning to the old soldiers who fought by his side for King Immanuel on Afric's dark coast, to join him in the better land, where they can recount battles fought and victories won."

Mrs. Rood embarked with her husband, to whom she was married October 3, 1847, shortly after their marriage, and she has been his faithful helper during all this long period of service.



## THE ARMENIAN CHURCH: ITS ORGANIZATION AND DOCTRINES.

BY REV. J. L. BARTON, OF HARPOOT, EASTERN TURKEY.

[The article on "Armenia and the Armenians," for the forthcoming Encyclopædia of Missions, has been prepared by Mr. Barton; and by his permission, with the consent of the publishers of the Encyclopædia, Messrs. Funk & Wagnalls, of New York, that portion of the article which relates to the constitution and teachings of the Gregorian Church is here given.]

At the time of Christ one of the sovereigns of the East was Abgar, or Abgarus. The seat of his government was at Edessa in Mesopotamia. Tacitus speaks of him as the king of the Arabs, although the Armenians regard him their king, of the dynasty of the Arsacidæ. The Armenian historian, Moses of Kharen, relates that this king was converted by hearing of the works of Christ and by a visit from Thaddeus, one of the seventy, who healed him of a severe disease and baptized him and the entire city. Abgar's successor apostatized from the faith, and by persecution nearly exterminated these beginnings of Christianity.

At the time of Durtard II (Tiridates), Christianity was revived among the Armenians through the instrumentality of Gregory the Illuminator. From that time to the present it has been the national religion. Hence it is called "the Armenian Church," "the Gregorian Church," and, among themselves, "Loosavochagan." (Loosavorich is the Armenian for illuminator.) Gregory, after undergoing severe persecutions, persuaded the Armenian king, Durtard, to accept the Christian faith, and he, with large multitudes, was baptized 301 A.D. The entire nation now became Christian, although a few of the chiefs afterwards becoming dissatisfied, possibly for political reasons, joined the Persians in persecutions. These were carried on for a long time, but they endeared the church to the hearts of the people; from that time to the present it has been identified with their nationality. Under Mohammedan rule, as every sect has a quasi-political existence, it is fully recognized as a political institution, inseparably connected with the race, and is pervaded with all the corruption of the oriental world.

By accident, some say purposely, the Armenians were not represented in the fourth ecumenical church council which met at Chalcedon in 451 A.D., and which condemned Nestorianism and Eutychianism. The Armenians had from the first been recognized as a branch of the Church of Christ. When the decisions of the council were reported to them, owing possibly to the poverty of their language at that time, not having proper words to express the two ideas of *the nature of Christ* and *the person of Christ*, the decision was misunderstood. In a synod of Armenian bishops in 491, the decision of the council of Chalcedon was rejected, and at one of the synods of Erivan, now in Russia, their capital at that time, they declared decidedly for the Monophysite doctrines.

The church made little or no progress in after ages, if growth in Christian life alone is called progress. Churches and convents increased, as also did fast and feast days. Ceremonies were multiplied, and the ecclesiasts were embroiled

in perpetual dispute with Greeks and Nestorians upon doctrinal points of little significance. The ecclesiasts were, in a great measure, ignorant, and the masses almost entirely so. The bishops and priests were engaged among themselves in intestine wars over position and rank. The result was irreligion, formality, and, finally, the loss of the very spirit of Christianity. Since mission work began among the Armenians, there has been a gradual rejection of their superstitions and reliance upon rites, and a marked awakening in the line of education.

**CHURCH GOVERNMENT.** Originally the church was under one spiritual head, the catholicos, who was the general bishop. He resided at first at Sivas (Sibastia); but later contentions arose, and with them divisions, until now there are three who hold this office: one resides at Echmiadzin, their holy city, now in Russia; one at Aghtamar, upon an island in Lake Van, in Eastern Turkey; and one at Sis, in the ancient province of Cilicia. It is said that at the consecration of the Echmiadzin catholicos the dead hand of Gregory the Illuminator is even now employed as a medium of succession. The catholicos alone can ordain bishops and consecrate the sacred oil which is used in the various ceremonies of the church.

Besides the catholicos, there are the patriarchs, one of whom resides at Constantinople and one at Jerusalem. These offices were established by Mohammedan authority for political purposes alone. The patriarch must have a bishop's office ecclesiastically, but to this is added considerable influence with the government and over all Gregorian Armenians in civil matters. He is, by virtue of his office, the recognized civil head of the Armenian Church. Formerly he had power to imprison, scourge, and even to secure the banishment of any of his subjects, but his authority has been much limited in recent years, and the tendency is to a still further reduction of his political influence.

There are nine different grades of Armenian clergy, all of whom are consecrated by the laying on of hands. These in the order of rank are: catholicos, bishop, priest, deacon, sub-deacon, candle-lighter, exorcist, reader, and porter. There is also a class called vartabeds, who are preaching monks. The priests are married and must have a wife at the time of ordination, but can never remarry. The priest cannot become a bishop unless his wife die.

The ecclesiastics are generally supported by direct contributions upon the part of the people and by fees for the performance of certain rites. Services are held in the church each morning at sunrise and each evening at sunset throughout the year. The altar is invariably towards the east from the congregation. The sacrament of the Lord's Supper is observed twice a week, but the people partake usually only twice a year. Mass is observed as one of the formal rites of the church. Confession to the priest is a necessary preparation for participation.

Owing to the urgent demands of the people for preaching, of late years the vartabeds, bishops, and sometimes the priests and teachers, preach, and their sermons are often evangelical in tone and full of wholesome advice which, unfortunately, they seldom put into practice in their own lives.

Since the council of Florence, A.D. 1439, a considerable body of Armenians have been connected with the Church of Rome. The congregation of the

Muchitarists, which was formed by the abbot Muchitas, belongs to them. They possess a famous monastery on the island of San Lazzaro, near Venice, from which centre they have successfully labored since 1702 for Armenian literature and education in the interests of the Roman Catholic Church. The Orthodox Armenians, as the Old Church styles itself, are inflexibly opposed to the schismatics, as they call the Catholic branch.

In ecclesiastical matters the Armenian Church began at A.D. 551 as the year one, and from that period they reckon time. This is the date found in nearly all old manuscripts of the church.

LEADING DOCTRINES. 1. They separated from the original church upon the question of one nature and one person of Christ; the Armenians accepted the doctrine which had been condemned by the general council.

2. They believe the Spirit proceeds from the Father only.

3. They accept seven sacraments, although baptism, confirmation, and unction are intermingled in practice.

4. They immerse infants, eight days old or less, three times, and offer to them the communion.

5. They accept fully transubstantiation, and worship the consecrated elements as God.

6. They use unleavened bread, which is dipped in the wine and given to the people, who receive it into the mouth from the hand of the priest.

7. They pray for the dead, but deny purgatory.

8. They practise auricular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.

9. They pray to the virgin and to saints, and have great faith in the mediation of these; with the Greeks, they reject images and accept pictures.

10. They believe in the perpetual virginity of "the mother of God."

11. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth apart from this. All are saved who partake of all of the sacraments, do proper penance, observe the fasts of the church, and perform good works.

12. Original sin is removed by baptism; actual sin by confession and penance.

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REV. LUTHER H. GULICK, M.D.

BY SECRETARY N. G. CLARK, D.D.

FEW men have had a more varied experience than Rev. L. H. Gulick, M.D., who has recently entered into rest, after nearly forty years devoted to missionary effort. Going first, at the age of twenty-two, to Ponape as a medical missionary, associated with the lamented Doane, we find him a few years later at Ebon with Mr. Snow. In both of these islands he was known for his self-sacrificing devotion and marked ability in dealing with native character. His experience in these fields seemed to prepare him admirably to be Secretary of the Hawaiian Evangelical Association, having superintendence of the work in the Hawaiian

Islands. Here he had opportunity for the fullest exercise of his varied faculties, in encouraging native churches, advising with native pastors and preachers, and maintaining in vigorous exercise the Hawaiian Association, to which the American Board had committed the general care of missionary enterprises in the Hawaiian Islands. His economy of administration, his fidelity to the important trust committed to him, secured him the esteem and admiration of the American Board, and led subsequently to his selection to be the leader of the new mission proposed to be organized in Spain. His careful inquiries and examination of different parts of the country led to the adoption of the line of posts hitherto maintained in the northern section of that kingdom. The success of that mission, embarrassed as it has been for want of men and means to develop the work, is yet largely due to his foresight and wisdom in organization.

Hardly had he secured the establishment of this mission than he was called to aid in a similar work in Italy. Here his practical wisdom soon found scope in dealing with institutions and methods, already established, such as he felt to be out of harmony with the best missionary principles. He did his best to bring the Italian churches whom we were called to assist, to just views as to self-support; and although he was assured at the outset that they would gladly accept the methods which had been adopted by the American Board in other fields, he found that habits had become too much confirmed among a people who had hitherto been helped almost exclusively from abroad, to be readily changed, and despairing of success in accordance with what he deemed the true missionary methods, and upon his representation of the facts, the mission in that country was discontinued.

After a short visit to the missions of the Board in the Turkish Empire, Dr. Gulick returned to the United States and was released from his connection with the Board. But a man of such energy and devotion to the cause of Christ was not long to remain idle. After a brief period of service in aid of the Home Department of the American Board, during which he rendered valuable service in awakening the home churches to just views of missionary work, he accepted the call from the American Bible Society to be its representative in the great work of distributing the Scriptures in Japan and China. Residing for a time in Yokohama, Japan, in charge of the work in both fields, he subsequently removed to Shanghai. This last position was one for which his large experience in different fields especially fitted him, and he was enabled to do much for the circulation of the Scriptures in the great empire of China. While at Shanghai he served for a time as editor of *The Chinese Recorder*.

From first to last Dr. Gulick was known for his fidelity to every trust, his faithful discharge of all the duties imposed upon him, and his self-sacrificing devotion to the cause of Christ. Few men have had so large and so varied an experience in this service, and few, if any, have acquitted themselves more worthily.

He belonged to a missionary family. Two of his brothers, John T. and Orramel H., are now in Japan; William H. in Spain; Thomas L. five years in Spain and now at the Hawaiian Islands; and a fifth brother, though not formally connected with a missionary society, is in Japan, sustaining himself by professional



labors while doing most valuable missionary work. A sister, Julia, is also in Japan. Two of Dr. Gulick's children are there, Sidney L. and a daughter, Hattie, married to Rev. Cyrus A. Clark. It is not strange that this family should have devoted themselves almost exclusively to missionary effort, when we consider the devoted character of their parents.

The writer of this notice recalls an interview with their father in Honolulu in 1871 — a man already advanced in age and in delicate health, who with great reverence expressed a wish that, "if the Lord had just as lief, He would take him home then," and so set one of his sons, who remained to care for him, free to engage in missionary service, that so *all* of his children might follow in his steps.

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## Letters from the Missions.

### North China Mission.

#### REVIVALS NEAR PEKING.

LETTERS from this mission indicate that the famine relief work is now nearly over, not because there is no suffering, but because it is impossible to reach those who are in need. Under date of March 3, Mr. Ament gives the following joyful news: —

"After I dismissed my station class (the finest set of men I have ever had under instruction), I started for a tour to Puantun, where the young helper, Jen Hsueh Hai, is, and Cho Chou; in the former place to arrange for the continuance of the little school, and in the latter to complete the purchase of our premises. But the Spirit of the living God was there before me, to my glad surprise. The station class men had returned home only to go to work like heroes to convert their fellow-townsmen, and the helper and his wife, the latter one of Miss Chapin's girls, had risen to their opportunity, and a revival was at its floodtide when I reached there. By day and by night the rooms of the preacher's house had been full of men and women, studying as well as listening to gospel truth. Their home was a busy hive of Christian industry. The best of it was, the people had come by families, so that often father, mother, and children would be studying the same lesson in the catechism and trying to be mutually helpful. The people said that for ten years

they had been in a state of dread of the foreigners, hearing so many rumors of kidnapping children, etc., but that of late they had no fears at all, but on the contrary a strong desire to learn the great truths which seemed to be the main-springs of their action. There seemed to be genuine hunger for spiritual truth. They never were weary of meetings.

"In a few days it was my pleasure to be with them; they seemed to grow every minute of the time. Most of them made a good start in committing to memory the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. They felt a loyalty to the church, which is a rare feature among many of our native brethren. They took upon themselves the duty of looking after the weak ones, and were a sort of 'Lookout Committee' in their activities. On my return from Cho Chou, by the aid of the helper and two or three church members, thirty-eight persons were selected as presenting evidences of conversion and a fair comprehension of the gospel scheme. Of these thirty-eight, two were absent at the time and one died the day before my return. Her name had been entered and she had been a leader among the women and girls."

#### A BRIGHT WITNESS.

"Her case is deserving of a more extended notice. She was the eldest of three sisters who, with their mother, had been among the first to announce their

purpose to follow the religion which the foreigner preached. No amount of ridicule could shake the resolve of these three girls, the oldest only sixteen years old. Their home tasks accomplished, they hurried over to Mrs. Jen's to begin their study, ever anxious to learn as much as possible. The eldest girl, Ling (Bright), took the lead in all good things, never allowing her younger sisters or other girls to interrupt Mrs. Jen in her explanations or interfere in any way with the studying that was going on. The result was that practically the preacher looked to her, on Sabbath days, to keep the children in the congregation quiet while service was in progress. In this way she was most useful as well as very happy. Although she was betrothed to a heathen, she and her mother resolved to go on with studies even at the risk of endangering her engagement or turning her over to an enraged mother-in-law. Her fellow-villagers point this out as an instance of remarkable heroism; and when we consider what it means to take such risks here in China, where the life and destiny of the young bride are in the hands of the mother-in-law, we realize that they exhibited no small degree of moral courage.

"A few days before my arrival, when she was looking forward with eager anticipation to being received into the church of Christ, she was taken suddenly ill. Her disease was most perplexing. She complained of nothing except pain in her lower limbs, and continued to fade away. As her illness progressed, she did not cease to exhort her mother and sisters to remain firm in the faith and to go forward and have no fear. Not being able to diagnose her case by any light they could bring to bear upon it, her mother expected she would shake off the indisposition and recover. But one day, about the fifth of her illness, she told her mother that the end was not far off, and warned her not to weep, as Jesus was coming\* for her and there was nothing to fear. Her eyes assumed an unnatural brightness. Her mother told her to rest quietly, but she insisted on being supported in a sitting

attitude 'that she might be ready when Jesus came.' After a short time in this posture, she extended her arms and, in reply to her mother's question, said that Jesus had come, and with her arms reaching up towards heaven, from which the long-desired Master seemed to come, she reclined back upon her mother's bosom and ceased to breathe. Even the heathen did not fail to see in this joyous passing away, without a tremor or a tear, the presence of something more than a human comforter. The Christian believers were greatly strengthened by this, which was the first fulfilment they had ever seen or known of the promise, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.'"

#### A DAY OF SERVICES.

"Being delayed at Cho Chou, it was impossible on my return to spend a Sabbath with the good people of Puantun. We held one or two all-day meetings and settled upon a day for the baptisms to take place. Another difficulty arose as to place of meeting, for no room at our disposal would hold even those who were to be received, to say nothing of the church members. The only available method was to meet in relays, the men at one time and the women at another. We began the day with a meeting just after breakfast, and practically we had no respite till ten o'clock at night. The women and girls were baptized to the number of fifteen. Then they were dismissed and the men and boys gathered, and eighteen were received from among them, exclusive of two children, making in all thirty-five received into the church on that one day. To those in the favored homeland, it may not seem like a large number; but to us living here in the day of small things it seemed like the day of Pentecost. Not only was the church in that place quickened into new life by this large accession, but also the larger churches in Peking have been stirred to greater activity by this evident presence of the Spirit of God."

## A WATCHFUL CHURCH.

"Next morning I was off for home before the sun was up, but not too early to prevent some of the good brethren from leaving their beds and escorting me a short distance on my way. After my departure, a large task devolved upon the helper of getting these people into shape for regulated activity. They first went to work and raised money for the purchase of a few benches for use in their services, and also resolved to take up regular contributions for church work every Sabbath day. As the Chinese New Year was approaching, some of the older church members began to feel anxious lest the young men should fall into the sin of gambling during their festivities. Though the Chinese have societies for the prevention of gambling, they universally allow all classes to indulge in their favorite vice for the first fifteen days of the new year. This our elder Christians desired to forefend. Meetings were held and prayers offered, but when the day of temptation came the younger members were found weak in their purpose and went with the crowd. The older men pursued them to their resorts, dragged them away and rebuked them severely. They appeared contrite. The preacher drew up a pledge against gambling, at any time or place, for any purpose whatever. He wrote down all the names of the members and inquirers and then invited them to a meeting, where the evil of gambling was fully unfolded to them, and they were invited to come forward and make their mark beneath their names, if they were resolved hereafter, forever, to abjure the practice. One after another they came forward, the women being the last and most obstinate. This is the only season of the year when women and men meet together for any sort of social intercourse, and the women were reluctant to yield their only opportunity of freedom. But the victory was gained, and we can only hope that some new form of amusement will be found which will take the place of this demoralizing habit.

"The village of Puantun is in the gen-

eral region devastated by the heavy rains last year. They have been dragging out a dreary subsistence most of the winter, till a few benevolent gentlemen of wealth opened a large soup-kitchen in the centre of the region, inviting all to come who desired help. Thousands have flocked to the open door, crowding and crushing the younger and weaker ones, even unto death in some cases; but nevertheless the people have been tided over the winter till they now have some hope for the future, as their wheat is coming on finely. To these crowds our young converts have gone, and have not hesitated to lift up their voices in testimony to the truth of Christianity. Much preaching has been done at these places. We trust that the good work has only just begun. Other villages are sending invitations for the preacher to visit them, and the spirit of the people seems changed from that of former years.

"With respect to Cho Chou, I can report that now this city of 30,000 people is well provided, and at small expense to the Board, with premises amply large enough to accommodate several families, with a good street-chapel and a large room for domestic services. The place will be put in order as soon as the spring opens, and we sincerely hope that this opening will prove to be the beginning of a new life for the little church there."

## THE MONGOLS.

Mr. Roberts, of Kalgan, while working among the Chinese, is giving much attention to the study of Mongol, hoping to undertake Christian work for the benighted race that lives on the other side of the Great Wall. He is studying with a lama, a brother of Boyinto, who has heretofore been referred to as a genuine Christian convert. Mr. Roberts says:—

"It is extremely interesting to see how the gospel story strikes a heathen when he hears it for the first time, and especially when he represents a new people, to whom the story is not familiar. My teacher, whose name is Dàraji, thinks of the Magi as taking out from their *bosoms* the boxes of treasures which they were about to offer

to the infant Jesus; thinks that John the Baptist wore a long sheepskin gown like his own, with the wool still on the leather; and says that Satan was not a good man, and that Jesus said to him, 'You and I can't get along well together; you go!' It is also interesting to see how fresh, and yet how good, the names of Abraham, David, Simon Peter, and other worthies appear in a new language. But better far is it to read the name of God and the titles of Christ, which always makes me feel like adding, 'My God, my Saviour!' The Mongol name for God is Degedo (the letter *e* sounded like *e* in fern), or the longer form, Degedo Idzen, which is spoken colloquially as Ded Idzen. The name that is above every other name appears as Isus Heristus. These names always suggest to my mind the vision of the multitudes to whom they shall some day be endeared as the expression of all that is worthy of worship and love; and even a feeble faith can claim as Christ's possession that people among whom his name has scarcely been made known at all."

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### Japan Mission.

#### A CONVERTED GAMBLER.

UNDER date of March 27 Mr. Atkinson, of Kōbe, sends the following interesting incidents:—

"The Himeji church has been a good while without a pastor. The theological student they hoped to have has become the Japanese secretary of the Japanese Young Men's Christian Association. Another student of the same class, who is to graduate this year, has been called. The call has been accepted and labor will be begun in July. For the past year and a half this gentleman or his classmate already named made monthly visits from Kyōto. For some time the church was in a depressed condition—as nearly all churches in Japan are when without a pastor.

"For a couple of months or more new life has been coming in and Christian activities more earnestly prosecuted. A noted gambler, who for the better carry-

ing on of his trade kept on the street side of his house a candle-shop, came under the influence of some of the Christians. In the course of time his feelings were strongly moved and he began to speak to one and another of the shopkeepers in the same ward. His gambling and disreputable life had been well known, yet had not been considered as bringing any particular scandal on the community. But the new faith that he had adopted was regarded as a very scandalous affair and one that needed strong action on the part of the community. The gambler, however, was regarded with some fear on account of his superior intellectual abilities, hence the men of the ward thought it best to get the wisest advice they could before speaking too strongly. It was a case of putting the bell on to a very wise old cat, and they felt that individually and collectively they were not equal to the task.

"The bright thought finally occurred to them to ask the principal of the common school, located in the ward, what they had better do. Having great learning and not being an Himeji man, they felt sure that his advice would be both just and wise. The principal was waited on by a committee. The case was laid before him. He considered the question carefully, and then told them that they too had better become Christians! He told them that he himself was a Christian and that it would be the best thing for them, as individuals and as a ward, if they too would become Christians. The committee was sadly disappointed and reported that the principal of the school was 'only another fox out of the same hole.' (A Japanese proverb.)

"Through the ex-gambler's aid a preaching place was opened and work is now being regularly done there by the Christians. Another man of a similar type has also been led into the Christian life by the candle merchant."

#### "THROWN TO YASO."

"Opposite the gambler's house there lived a rich family in which there was a profligate son. The father had tried every



feasible plan for inducing him to break away from his dissipations and general outrageousness of conduct, but every effort had been vain. He had among other things handed the son over to well-known and able Buddhist priests, who for a time had taken him in hand in their temples. But they invariably returned him without improvement. Hearing of the gambler's change of life since he had become a hateful Christian, he said to his family and friends, 'I'll throw the boy to *Yaso*!' (This is the vulgar colloquial for Christianity, and often implies dislike and contempt.) It was a last resource, and seemed no doubt like throwing the son into a pit of wild beasts and devils.

"The gambler accepted the trust, and the young man is now repentant and asking for baptism."

#### TURNING THE OTHER CHEEK.

"In the Tamon church there is a very interesting work going on among the children and youth. This is the first revival among this class in Japan, so far as I know. Following the example of their elders, these youth frequently 'go to the mountains to pray.' Quiet and privacy in their homes are very hard to secure for either children or parents. Recently a couple of boys set out on this errand. Some of their unbelieving common-school comrades saw them while on their way, and said to each other, 'Let us go and give *Yaso* a thrashing!' They followed and waited until the two boys were kneeling in prayer, when they pounced on them, beat them with their wooden footwear, and otherwise handled them very roughly. Both boys were a good deal bruised. A few days later the two called on several of the boys to assure them that notwithstanding the hard treatment they had received, they bore them no ill-will. The following Sunday the two little fellows had the pleasure of marching into Sunday-school with ten of their late persecutors in tow!

"The effect of this interest among the youth is working a marked good among the parents and others. It is still true,

however, that as soon as a church begins aggressive work persecutors also become active."

#### ANNUAL MEETING OF THE CHURCHES.

This meeting was of so much interest and importance that, beyond the account of it given by Dr. Davis on another page, we print here portions of a letter from Mr. Pettee of Okayama, dated April 6:—

"It was a memorable meeting in many respects, continuing three days from April 1. It was the first of such annual gatherings to be held outside the three large cities of central Japan. The weather was fine all the week. Besides some 20 corresponding members, there were 47 voting delegates present, representing 36 out of 50 churches—home missionary churches not counted. A letter was read from a younger brother of the late Dr. Neesima, advocating a change of name from *Kumi-ai* to *Jitchi* (self-governing). The present name is displeasing to some because of its mercantile associations, but the large majority are opposed to a change.

"April 2 was devoted to the Home Missionary Society. Rev. D. Ebina, of Kumamoto, was elected president, receiving 41 out of 43 votes. He is believed to be the man for the place. Owing to various causes a debt of \$1,100 had been incurred. The executive committee have reduced their work, and hope to save during the year \$184, on the present basis of receipts. They ask for \$320 from the mission. The serious question was, What should be done with the remaining \$600? Several plans were proposed. Among the lay delegates present was a 74 inches man, in his stocking feet,—'the tallest Christian in Japan,'—who led a movement to raise the money on the spot, and was heartily seconded by Pastors Yokoi (Ise) and Osada. The last-named took the chair, and in thirty minutes \$528 had been obtained. It is hoped the rest will be given by those not present. Some of the \$1 and \$2 pledges represented great self-sacrifice. In an after-dinner speech at the park, on the following day, President Ebina told with much feeling of being

stopped on the street and handed 20 cents by a boy who said he was one of Mr. Ishii's orphans, and having earned the money by special work, wished to give it to the missionary cause; also, of a gift of 50 cents by a young man who refused to give his name.

"In addition to the business sessions, intensely interesting meetings of various kinds were held, the most unique of these being a theatre meeting, with 2,000 people in attendance, and two private sessions of workers, Japanese and foreign, to tell each other how to work more efficiently. Great plainness of speech marked these talks, but all in the best of spirit. Those missionaries who display the most sacrifice, especially in touring, and who live most like the Japanese, were held up by name as models."

#### GOOD POINTS.

"A few of the points elaborated were the following: we ought to have more faith in our talents as God-given; we need more faith; we should give ourselves to men as well as to God; preach the simple gospel; do not envy scholars, nor be abashed before them; keep out of debt; keep in the spirit of prayer; let there be greater frankness between missionaries and Japanese; let the missionaries do only those kinds of work which each can do best; some evangelists are too lazy; great need of individual assurance; be a magnet; let us have individuality, based not on one's own wisdom but on allegiance to Christ; let us evangelists who receive \$10 salaries (a month) live on half that and give the other half to the work, then ask the missionaries to make further sacrifices in order to get nearer the people; the great need is of a deeper personal experience; work *with* as well as *for* the poorest; read useful books, not merely those you may wish to; bring your baggage to my house and stop with me when you come to my city; get the living God into your hearts; keep your face turned heavenward.

"Prayers were earnest and the speaking forcible and practical. The spirit all through was most excellent. Some Japa-

nese call it the best meeting ever held. Certainly it was the best one of recent years."

#### ORDINATION.

"The third day was occupied largely with the examination and ordination of Mr. Isō Abe. Though acting pastor for four years of this large Okayama church, he had never been ordained, having never taken a regular theological course. The examination was very satisfactory. Mr. Abe would be called a progressive conservative in his positions. The formal exercises were impressive; Pastor Miyagawa offering the prayer while forty brethren, Japanese and American, stood around the kneeling candidate. Dr. Davis gave the charge to the pastor, and Rev. J. T. Yokoi the charge to the people.

"The happy blending of Japanese and American elements through all the meetings was a marked feature of the occasion. Notwithstanding the embarrassment of the Home Missionary Society and the retrenchment warning from America, it was felt that now was the time to move forward, and amid great enthusiasm it was voted to conduct a preaching campaign through all the field this spring, at least visiting every church. These tours will be conducted with the utmost economy, but we *must* have some money for them, if it is a possible thing. In Japan, of all lands, it pays to strike when the iron is hot. By agreement, the churches will pray this week for the proposed advance. And they will pray in faith."

#### Micronesian Mission.

##### THE GILBERT ISLANDS.

THE last *Herald* contained a brief report of Mr. Walkup's recent tour through the Gilbert group. Since that was printed a much more detailed account has been received, and there are some items of so much interest that they will be given here. The first island on which Mr. Walkup stopped was Apaiang, where he found that a day-school had been maintained with about eighty pupils. Mr. Walkup says:—

"Catechist Teraoi had another school of 65, five miles away, which showed the best drill and the most spiritual influence of any school I have visited. Besides these schools were six others, but they were not supplied with books. All the books had been sold (\$135), and I had \$70 worth more which I sold, yet the 340 scholars are not supplied. On the tour of the island we visited twelve villages, and nearly all the younger people wish to become Christians. Surely the whole of Apaiang is 'white already to harvest'!"

"In the mission village we held meetings twice a day, with several hundred inquirers. Nearly all the backslidden church members asked to be restored. Then forty-seven others, not enrolled, reported themselves as baptized, and wished to be enrolled. (Some of these had been baptized on Apaiang and some elsewhere.) There are now on the roll 550 names; of these 355 are living on Apaiang, but only 198 are in regular standing, and 110 communed.

"Our first Gilbert Island minister, Rev. Mr. Kaure, ordained at Honolulu, takes charge of this fold. This brother takes hold of the work with a zeal that I trust is the work of the Holy Spirit; and the people showed their appreciation by subscribing \$300 for his support. Twelve candidates were baptized, while fifty-one renewed their covenant. Several couples wish to be trained at Kusaie for Christian workers. A 'Woman's Board' of over 100 members is to send two Bible-readers to each village and house. The king will support the six schools and has proclaimed a compulsory school law."

#### TARAWA.

This island, which is near Apaiang, was not visited last year on account of the prevalence of measles. Tibwere, a catechist here, had a school of forty pupils who were doing well. Other schools were not in a specially prosperous condition. Mr. Walkup says:—

"The king is slack in his government. His secretary having lost the written

laws, he wished them written in his book. He and his chiefs dictated twenty-four laws, and they were written in red ink. On our first tour we visited ten villages and had large congregations. Most of the church members reported themselves. Then hundreds of inquirers wished to be taught. Surely this is another white field!"

Mr. Walkup then returned to Apaiang, but soon heard that there was a serious defection at Tarawa. It seems that the king of Apemama, Benoka by name, had sent a party to Tarawa, consisting of twenty men, with a sort of poem to be chanted, with dances, the purpose of which was to extol the king of Tarawa and a concubine King Benoka had sent him; they also advised the people to keep away from the Christian teachers. Mr. Walkup writes:—

"This party arrived just after the new code of laws had been ratified and celebrated with great pomp. The laws had been read and approved by uplifted hands of the people, followed by a march up and down the newly graded street. The poem was talked about, and the laws mentioned, but the king's vanity overcame him, and he decided that as the men from King Benoka were strangers the laws did not apply to them. Thus they were feasted and listened to, and the king took them all along the island for his people to hear of his renown and to feast them. On their arrival at the village where Tibwere has his school, and when about to enter the 'big house,' they saw a table with books, and got frightened and left."

Tibwere rebuked the king, and subsequently, when Mr. Walkup remonstrated with him and asked him whether he would serve Benoka or Jehovah, the king answered "Jehovah." Mr. Walkup adds:—

"We visited five villages not visited on the first tour, and then held a communion. Out of the 290 names on the roll we found only 247; but 147 others reported themselves as baptized by Mr. Lutera and wishing to be registered. There are 467 now on the roll, of whom 424 are now on Tarawa. As near as we



could learn, about 100 of these unshpherded sheep have not dishonored their Master.

"Kanohe, Kaure, and myself examined and ordained this catechist, Teraoi, after fourteen years' work, to the ministry. He is the second ordained Gilbert Islands minister, and now takes this fold. Their subscription is about \$200.

"On Marakei there had been much heathenism. Traders had been selling the natives liquor, but had been rebuked and reported by the United States commercial agent, A. Rick, to the secretary of the navy, who asked for a United States man-of-war to visit the group. Then word of my touring on Apaiang and Tarawa had reached them, and that I would make a tour of Marakei. Thus the traders stopped selling liquor, and Mr. Kanohe and the few faithful members were encouraged and started six schools. Hearing this news when on Tarawa, and having a fair wind, we made Marakei in the open boat. The leading trader visited me, and said they would not sell liquor and would abide by any laws that the chiefs would make. I first had a service with the church, then one with the chiefs. The next morning as the chiefs came to ask me to help them establish a government, the *Morning Star* was seen passing by towards Apaiang; so we had to chase the *Star* to Apaiang. Later when we arrived back in the *Star*, we advised the chiefs, who had been recognized by H. B. M. man-of-war, to take the government, and collect all firearms, and proclaim laws, and license only such traders as would promise to keep the laws. Passing this island again a week later, we called, and found the government was established, and Mr. Kanohe willing to stay another year before taking a rest.

"At Makin, catechist Konikua had only succeeded in gathering a school of ten, and Mr. Maka had only made one short visit, and held communion service. Heathen influences were dominant."

At a later date, February 16, Mr. Walkup, who was then at Butaritari, learned that the revival had reached

Makin, and that the people had rebuilt the church.

#### BUTARITARI AND MAIANA.

When Mr. Walkup first reached Butaritari in November (1890) he found only about forty in the church and Sabbath-school. He held two services, not expecting to visit them again on this tour, but on reaching the island again, February 15, he found a congregation of fully 400 and a large group of children in the Sunday-school. A revival had taken place since his visit in November, commencing with the king, his household, then reaching all along the island and extending over to Makin. Catechists Kanikua and Kabane were left in charge, to the great joy of the people.

At Maiana heathenism was very strong. Mr. Walkup remained at this island for four days, held meetings and visited the schools. Four of the girls from Miss Smith's Gilbert Islands school on Kusaie were with him, aiding him in singing Gospel Hymns. Many backsliders were restored, and some of the heathen came out on the Lord's side. Mr. Walkup captured a stone idol, the family of priests taking Jehovah as their God.

#### OTHER ISLANDS.

Apemama was not reached, but no encouraging report was received from this island. On Nonouti the schools were full.

"The books were all sold and a contribution made of \$150. So many have given up tobacco that even the traders wonder; for the people said, last year, that as soon as I left they would use it again. We had a class of 170 children in the Sabbath-school, and not one half of the people could get inside of the church. The large platform came into use, as Miss Smith's girls, sixteen in number, sat on the edge of it as the choir. Many Roman Catholic children are coming over to us. Seventeen non-tobaccoists were received to the church.

"Tapiteuea, an island of 4,000 people, had been worked the last six months by only one family, Mr. Kaaia and wife.



The catechist had lost his wife, and was disciplined (temporarily) for a hasty taking of her sister. Instead of teaching the school and being mostly confined to a small district, Mr. Kaaia had toured the length of the island (thirty miles) inducing many to give up their heathenism. We only stopped one day landing supplies, intending to return and labor there while the *Morning Star* was in the Marshall group; but I left Betero under Mr. Kaaia's direction; also, appointed an old school-boy as catechist.

"On Banaba (Ocean Island) both church and school work were prosperous. Another contribution of twine (\$15). Thirty were admitted to the church. The recent rains have renewed the dying plants; soon the people will have fruit and a change from simple fish diet.

"At Pleasant Island (Anauaro) all the books left last year went in a day, (\$47.50) and some 400 have attended the three schools. The German governor annoys the teachers with a 'redtape' law about building, but their dwelling-houses are finally finished, and a fine of 500 marks remitted by the 'commissioner' from Jaluij. Now the governor taboos church building until he is asked by the people (independently of the teachers), which the chiefs take as an insult and a restraint.

"I ought to have a stay of at least three weeks on this island with its 1,500 people, separate from any other island, and divided into twelve tribes."

### West Central African Mission.

#### THE GOSPEL IN BAILUNDU.

THE monthly mail from this mission reached Boston April 25. Most of the members of the mission report themselves as in excellent health. Mr. Stover is better than he has been, though still not strong, and such strength as he has is given to translation work. Mr. Woodside reports that his Boys' School numbers forty, and that some of the boys are making very commendable progress

in reading. He has a class in English which is doing quite well. Miss Clarke reports that her class of eighteen in the Boys' School is studying well, and that it is a pleasure to teach them. Arithmetic is their favorite study. Mrs. Webster, who has general oversight of the girls, has thirty pupils in her afternoon school. Mrs. Webster and Miss Clarke go to Chilume, about a mile distant, at half-past seven o'clock each morning, having a school there. Much of Mrs. Stover's time is given to visiting the sick and talking to the women in the near villages. As to the special religious services that are held in Bailundu on weekdays and on the Sabbath, Mr. Cotton says:—

"Breakfast and prayers are over by 7.45. We have prayers each with his own family. Our boys and girls have prayers by themselves at the same time we do. All the boys, girls, and children meet together each day at dusk in the schoolhouse for evening prayers. The native pastor, Cato, or one of the young men, leads.

"Prayers are also held at Chilume each night at dusk, and there are often forty or fifty persons present. Frequently some of the old men in the village come in. The houses of our boys at Chilume are being built on two sides of this village. You can tell their houses as far off as you can see. They are very comfortable, and a great improvement on the houses of their fathers. Mr. Woodside is about to purchase a large house built by one of my boys, to be used as a place for prayers and for Mrs. Webster's morning school. The number has been so large at prayers that they have had to divide and hold services in two different houses.

"Then there is the general Thursday night prayer-meeting in the schoolhouse, which is often crowded. Our work among this people moves slowly, but some are all the time coming to us and uniting themselves with us.

"All our members are as true as *any church* that can be found at home. They are thoroughly moral, tell the truth, and

forsake all native customs that would hinder their life in Christ. The quality of these Christians is good, very good, far better than the average at home.

"Then we have our English prayer-meeting each Wednesday night. On the first Wednesday night in each month we have our missionary meeting. On Sundays we have our English services at 10.45 A.M. The natives have preaching at 8.30 A.M.; Mr. Stover and Cato having charge of this service. Three catechism classes are held at noon, taught by Cato, the pastor, who has the church members; Samuel, my native helper, has the older boys, and Katito, Mrs. Stover's house-boy, has the small boys. Katito and Deacon Moses hold services at three villages southwest from here. Mrs. Stover has the girls' catechism class at 2 P.M. Cato preaches at 3 to all who are left. Mr. Woodside and two boys go now to the *ombala* (king's village); and I, with Samuel and Thomas, go to the northeast. Last Sunday Christ was spoken of in seven villages besides our own."

#### FROM KAMONDONGO. — A SETBACK.

It seems that during the conflict between the natives and the Portuguese a company of Bihéans were absent in the interior, and they are slow to accept the situation as they find it on their return. They do not understand, as those who were on the ground do, the services which were rendered by Mr. Sanders in preventing the destruction of all native villages by the Portuguese. Mr. Sanders's brief report of the present situation, which we trust is but temporary, is as follows: —

"Our work seems to us rather disheartening just now. A woman who made profession of being a Christian became very sick; so she reverted to charms. The doctor had said her recovery was but a matter of time; but she refused his medicines, and turned to charms just in time to give the credit of recovery to the latter. Most of the elders who were attending services turned back. We are told by the Christians that they supposed they were

to be sickness-proof, if followers of Jesus. Also, men who have been inland trading and are just back are working against us. So, as far as the attendance of several who encouraged us is concerned, we are having a temporary setback. Cisukila, the chief appointed by Mr. Paiva, is dead. The people suppose him to have been poisoned. The fort is the seat of authority and the death seems to make little difference."

#### Western Turkey Mission.

##### PROGRESS AT CONSTANTINOPLE.

GOOD tidings come from this city, but for reasons that will suggest themselves to our readers it would not be expedient to publish much of the matter that is so interesting and hopeful. At Gedik Pasha the Sunday-school is very large. To the Turkish, Armenian, and Greek classes which have heretofore been held, there has now been added one in the Arabic language. Mrs. Newell reports there are sixteen teachers in this Sunday-school. The Tuesday evening prayer-meeting has often an attendance of more than 100 persons, and a large number of young people take part in the exercises. The monthly collection in this Sunday-school, which has before been used for home purposes, was recently, and by the volunteer action of the Sunday-school, contributed to the Woman's Board for use in other lands. Dr. Greene, in referring to the work in Constantinople, says: —

"I am happy to report that our audiences last Sunday at the Bible House, Gedik Pasha (both at the Sabbath-school at Mrs. Newell's and at the service of the Langa church) and at Koom Kapoo were very large. The latter place, where I preach in Turkish the last hour of every Sunday, is where the largest number of non-Protestants attend our services. Of those present last Sunday, nearly or quite 100, three fourths must have been non-Protestants, and a more attentive audience I never had.

"You will have heard of the death of

our elder Greek preacher, Mr. Kazakos, on March 1. He had been a fellow-laborer for some forty years, was very much beloved by our Armenian brethren and by the missionaries, had done a good work, never quarreled or made trouble. He had prepared his sermon for Sabbath morning at the Bible House, but Saturday night he was smitten the second time with apoplexy, and died in a few hours. When in the morning the assembled audience heard that their preacher was dead they burst into tears. Thank God, Mr. Kazakos left a very worthy son, a graduate of Robert College, to care for his widowed mother."

#### OUT-STATIONS OF SMYRNA.

Mr. Bartlett, of Smyrna, reports that a building lot has been secured in Boordoor for the erection of buildings for church and school work. He reports a recent stay of some three weeks at Afion Kara Hissar, which is one of the most important business centres in western Asia Minor, where 5,000 Armenians are living close to 15,000 Moslems. Mr. Bartlett says:—

"The opportunity for work just now in Afion Kara Hissar seems especially hopeful, for there is a very widespread discontent among the Gregorian Armenians, many of whom have lost all confidence in their priests, while there is any amount of distrust and quarreling among themselves.

"Our congregations are large and attentive, and many frankly confess their interest in the truth and their desire for a better life. There is no place in our field where good schools are better appreciated than here, and many young men are sent to Smyrna for an education at great expense. If we had the means and the *place*, we might at once begin a work of education here, in connection with the preaching of the gospel, which would promise the very best of fruits, and that at an early day.

"We are also very anxious to reoccupy Ak Shehir, a town of two to three thousand Armenians (with no Greeks), and a few families of Protestants, left as sheep

without a shepherd, because we cannot supply the field, though a large population of hungry souls are in perishing need of the gospel and are ready to listen to it. And what can be done? 'Our Father is rich in silver and gold,' and who knows but in answer to our prayers he may touch the hearts of his wealthy servants to contribute to the permanent establishment of his work in this portion of his world-wide vineyard?

"Our Girls' School at Afion Kara Hissar has recently been ordered closed by the government, till we can secure a formal recognition from the proper authorities at Constantinople, which we are trying to do."

#### Central Turkey Mission.

##### A PERSECUTOR SILENCED.

MR. MEAD, of Adana, reports recent visits at several out-stations, Missis, Chökmerzimen, and Engerli, and he sends a pleasant report of work in these places. Each one of them, however, has needs which are not met by the appropriations that are made. Of a case of persecution at Chökmerzimen, Mr. Mead writes:—

"You remember that in the summer the chief man in the place seized a field belonging to the Protestants which they were using as a cemetery. He took up the remains of a little child that had died of smallpox several days before, threw the body back into the house of the parents, and plowed up the field for himself. He also had a soldier beat the father of the child. For these things he has been called to an account. The field has been officially recognized as *ours* by the government; our congregation have been separated from the old Armenians into a separate community, and the suit is proceeding with fair promise of a successful termination. So long as our people were a part of the Armenian community they had to pay taxes with them and they were subject to the most galling extortions. The taxgatherer was this tyrant of whom I have just spoken, who has long been hated by Moslems and many of his own

people, as well as by Protestants. He had it in his power to extort and oppress. The people were at his mercy. No one dared demur. The government did not dare to put him down. But several weeks ago he was thrown into prison, and the charges against him are so many and so serious that I am sure he will be punished severely. I had a talk while there with the governor who had come to prosecute the criminal, and he says there is now no escape. Thus we seem to be rid of a man that has for years fought us at every step. The influence of his fall will have a wholesome effect on other coadjutors, or rather on men who were his tools."

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### *Eastern Turkey Mission.*

#### THE WEEK OF PRAYER AT ERZROOM.

MR. MACALLUM, of Erzroom, writes:—

"There was a marked awakening of interest, especially among the young men, as a result of the meetings held during the Week of Prayer. One promising young man joined our ranks from the Gregorian church, and has suffered much from his old friends. He wants to be a preacher, and as far as we can see now he is worthy of encouragement. Special meetings for young men were continued for two weeks in our houses. The interest may be said to have culminated last Saturday evening, when twenty young men pledged about ten liras for the support of pupils in our High School. The movement was spontaneous and hearty. A little opposition has since developed on the part of some of the old church members, which may prevent the carrying out of this generous intention, but we hope for the best. The attention on the Sabbath is very marked, even when I preach, which I have of course to do through an interpreter. I have got on far enough in Armenian to read the Scriptures myself and give out the hymns."

#### VAN. — PERSECUTIONS.

Mrs. Allen, under date of February 10, refers to the political troubles at Van,

showing that there is a good deal of excitement among the people. She gives the following incidents:—

"A helper, in a village five hours distant, preached several times in the Armenian church by the invitation of the priest. The people were delighted to get even a little taste of the truth. The Catholicos of Aghtamar, hearing what had been done, summoned the priest before him and had him cruelly beaten and confined in a cold house. He also made known his intention to call our helper and the men of the village who had signed a request for a school. We have advised the helper not to obey the summons of the Catholicos, as he is in no sense amenable to his authority. The helper who was sent away from Shadagh has at last been permitted to return there in the capacity of bookseller. The people were much disappointed that he could not be their school-teacher.

"In Van and the surrounding region there are at least thirty monasteries which have had their influence in holding the people to their faith. The Harpoot district, which is much more extensive, has only eight. In the heart of ancient Armenia we naturally expect that the spirit of patriotism would be dominant, and thus we find it in Van. Political freedom first and religion second is the controlling sentiment of the people. To become a Protestant, to them, means an abjuring of their nationality. This same thought influences, in a measure, our Protestant brethren, so that, though they themselves sever their connection with the old Church, yet they do not make due effort to win their families, evidently thinking that they will serve as a link by which they may retain their national caste. This accounts, in part, for the small number of women who attend the chapel.

"The Gregorians say that, when their political condition is improved, they will attend to the reformation of their Church, which, they confess, needs to be reformed. The Catholicos of Aghtamar, near Van, has an influence with the local



government and uses it to keep the people from establishing schools and from hearing the truth. He is an old man past eighty, and is detested by his own people for his heinous crimes.

"Notwithstanding all these obstacles the Van field is very hopeful. Faithful work has been done here. The Bible is to be found in the majority of the families of the city. The missionaries are highly respected by all classes, and are received most cordially into their homes. Our schools are regarded with favor and confidence, and there will be a great increase in the number of scholars when larger accommodations are provided. Last Sabbath the school-room, which serves as a chapel, was filled to overflowing. The lack of room compelled forty to remain outside. Some of them were rough-looking fellows, but they remained quiet during service. This week double doors are being made into an adjoining room. This will furnish sittings for fifty or sixty persons more."

Mr. F. D. Greene refers to some items of great encouragement connected with the church at Van. Alluding to the annual business meeting of the church, he says:—

"Good officers were elected and the subscriptions for next year promise a good increase over last year. A desire for deeper spiritual life in the church was earnestly expressed, and three ways of promoting it were suggested by the members themselves, namely, more faithful support of the prayer-meeting, more cordiality to strangers, and the encouragement of women's meetings. After a season of prayer, a member of the church committee urged that all hard feelings be then and there laid aside. Thereupon the two brethren who were most at odds took each other by the hand and were reconciled.

"While it is not a time to expect many favors from the government, we are on pleasant personal relations with the local officials. The *vali*, who called on us New Year's day, gave us the new honor of inviting Mr. Allen, Dr. Ray-

nolds, and myself to a state banquet last evening, together with the consuls and pashas."

### Marathi Mission.

#### THE YEAR 1890.

THE annual report of the Marathi Mission for the past year has been received and is filled with interesting matter, much of which we should be glad to transfer to our pages. Several of the most important matters have been reported in the letters printed in our pages within the past twelve months. The gains of the year are thus stated:—

"The number of persons received to communion on profession of their faith is 251, which is 22 more than the largest number ever before received in one year. The net gain in church membership is 191, making a total of 2,306. Two new churches have been organized, making 35 in all. Twenty-one adults have been baptized but not received to the communion, and 142 children have been baptized, making the whole number of baptized persons 3,826. A real advance has been made in the contributions of the churches, 5,054 rupees having been received during the year, against 4,630 rupees the previous year. The number of day-schools has increased by three, but the whole number of pupils (3,124) is less than last year by 156. There are 134 Sunday-schools, with 263 teachers and 4,836 pupils; a gain of 10 schools, 16 teachers, and 118 pupils." The number of native agents has increased also by 21.

#### THE CHARACTER OF HINDUISM.

Two incidents contained in the annual report illustrate the sad corruptions growing out of Hindu preaching. A native pastor at Wai reports his attendance at a Hindu *mela* some twelve miles from his home. "Here he witnessed the cruel rite of removing a portion of the liver from a living buffalo. A number of men took a two-year-old male buffalo and bound it securely with ropes. They had knives in their hands which they raised

above their heads. This was not to slay the animal, but, according to their custom, to give it honor. A great multitude of people had assembled to witness the ceremony. The buffalo was thrown upon the ground, and a man taking a small sharp knife slit the lower part of its stomach, and thrust in his hand up to the elbow. The portion wanted was not easily removed, and so he made a larger aperture and thrust in both hands. Then with loud shoutings he drew forth a piece of the liver (or some other portion), and ran quickly to the fire and cooked it, and hastily carried it to the temple and offered it to the goddess. It is supposed that the goddess is extremely fond of the liver of a living buffalo. In the meantime the buffalo was lying in agony upon the ground, and it was two or three hours before it died. They say that it would naturally die immediately, but that it is sustained in life by the power of the goddess! How fearfully corrupting are the rites and teachings of Hinduism!"

#### BRAHMAN SAINTHOOD.

Mr. Bruce, of Satara, writes of a "holy man" among the Brahmans thus:—

"A celebrated Brahman religious teacher, in making his round of pilgrimages, came to Rameshwar, and when it was known that he had arrived, a large company of Brahman pilgrims assembled to do him honor. They provided a suitable place for him to live, and manifested great joy. During the night arrangements were made, according to their custom, so that all of the Brahman caste might meet him the next day. Old and young they all came at the appointed time, and presented their offerings and their worship, and afterwards were permitted to drink of the

water in which the holy man's feet had been washed. Among these Brahmans a man of the Goldsmith caste had concealed himself, and came up in turn and made his offering and drank the sacred water. As he was going hastily away he was recognized by some acquaintance, who called out in great alarm and asked him if he were not a goldsmith, and why he had come there to pollute their acts of worship. 'Some of our number,' said the Brahman, 'must have committed a great sin that this calamity is permitted to come upon us.' Hearing the disturbance, a great company of Brahmans surrounded the man, shouting, 'Seize him! Beat him! Kill him!' and finally they took him to their holy teacher and told him that this goldsmith had defiled all their ceremonies, and even touched his worship's feet. On hearing this the saint was greatly enraged, and calling the station police, he told them to give the man a sound beating. Arrangements were afterward made for the non-Brahman pilgrims to see this holy man, but they must be content to make their offerings and see him from a distance. And when he sent to call them they were very angry at what he had done, and they said to the messengers, 'Go your way! We do not know any such hypocritical *guru*. A man who had no mercy on that poor goldsmith, how can we find mercy and forgiveness and peace in him? Tell him that we will not come to him.' This is one of the signs of the times in India. Even the sacred teachers of Hinduism cannot now treat their followers in the high-handed, tyrannical way in which they formerly did. May the people soon learn to cast them off altogether, and to follow the meek and lowly Jesus!"

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## Notes from the Wide Field.

#### AFRICA.

MASHONALAND. — This region is of special interest to the friends of the American Board inasmuch as it borders upon our East Central African Mission, and bears special relations to the Gaza Country and to Gungunyana, son of Umzila, who is paramount chief

along the coast. Territorial rights in Mashonaland are in dispute between Great Britain and Portugal, and inasmuch as the region is reported to be exceedingly rich in mineral deposits, especially gold, neither party is likely to forego its claim without a contest. A new line of steamers has just been established to ply three times a month between Lorenzo Marquez and Mozambique, calling at Inhambane, Beira, and Quilimane. From Beira a steamer will go up the Pungwe River about 100 miles, and from that point wagons will convey passengers and mails to Fort Salisbury in Mashonaland. The British East Africa Company, which attempted to send an expedition up the Pungwe River, was fired upon by the Portuguese, but subsequently the Portuguese authorities withdrew their prohibition and proposed to allow the British subjects to proceed peacefully into the interior by that road. Still later accounts say that the Boers are moving into the disputed territory in such numbers, not less than 20,000, that they will apparently take full possession before the British and Portuguese can settle their disputes. It would not be surprising should a serious war break out in this region within a few weeks.

Mr. Cecil Rhodes, the Prime Minister of Cape Colony, and leader of the British South Africa Company, has invited the English Wesleyans to commence a mission in Mashonaland, and the invitation has been accepted. The Wesleyans have many converts in South Africa, who have gone northward as colonists and miners, and this fact gives them an advantage in efforts for the evangelization of the natives. Mr. Rhodes has promised a subsidy to the Wesleyan Society of 2,500 francs annually.

In this connection we give a report that has been received, that the sons of Gungunyana and the grand chiefs of Gaza, who had been sent to Mozambique to be educated, have been baptized, of course in the Roman Catholic Church, the governor-general of Mozambique and other officials acting as sponsors.

UGANDA. — The letters from the English Church missionaries in Uganda are of an intensely interesting and hopeful character. Prior to December the opportunities for missionary work were many, the people having no fear of persecution, or even ridicule, in coming to the missionaries. Coming thus freely, many of them professed to have entered upon the Christian life and they seemed to have good knowledge of the way of salvation. The Katikiro and the Christians were proposing to build a house for the expected missionaries. The Roman Catholics and Mwanga's men were a good deal excited over the expected arrival of Bishop Tucker, and it was feared that there was danger, should any little mistake be made, of a serious conflict. In November, in view of a threatened attack of the Arabs, the Protestants and Roman Catholics united under a Protestant and drove back the enemy. Mr. Walker gives the following sad account of the condition of the country, growing out of the wars since Mtesa's death and the wretched rule of Mwanga: "The whole country of Buganda on the borders of Bunyoro is a desolation. The houses have been burnt, the gardens destroyed, and the people carried away into Bunyoro as slaves. The whole country of Singo, 'the earldom of Mukwenda,' as Ashe calls it, has been depopulated and destroyed. Just about the capital here the land is cultivated and the people are numerous, but in all other parts the country is desolated; from plague, war, and famine thousands have died. When I read in the papers of Buganda being a garden, and its population 2,000,000, I see what Buganda once was, not what it is now. It is very difficult to judge of numbers; still I do not fancy more than 10,000 fighting men could be found in the whole land." Later tidings are given by *The Church Missionary Intelligencer* for May, in a letter from Bishop Tucker, who reached Uganda, December 27, and who makes a most cheering report. We have not room for his letter in this number, but shall refer to it next month.

USOGO. — A writer in *The London Times* speaks most enthusiastically of the country of Usogo, northeast of Victoria Nyanza. He declares that it is far superior to Uganda, and that it is altogether advisable for the British East African Company to establish its

headquarters there rather than under the dominion of Mwanga. Mwanga, though he professes to be a Roman Catholic convert, is the same sly, unreliable, and treacherous man he has ever been. His Christianity is not even skin-deep. But in Usogo the rulers and people seem friendly to the English, and Mr. Gedge and Captain Lugard are agreed that it is the most hopeful region for the establishment of the British authority. The Church Missionary Society, as we reported last month, is turning its eyes toward this district.

#### INDIA.

THE TELUGU MISSION. — The revival in the Telugu mission of the American Baptist Board, some account of which was given in the *Herald* for April, still continues, and it is certainly a most remarkable work of grace. Rev. Dr. Mabie, the new secretary of the Missionary Union, has been making a tour of the Baptist missions in the far East, and was at Ongole and Cumbum in February last. He assisted in the baptism of a large number of converts and addressed many of the people. On one occasion, at the Ongole High School, he commenced to address some 200 young men, and, forgetting himself, he began to speak in English. But in a moment he turned and called for an interpreter. "Go on," said the head master, "they will understand you if you speak in English." He then made an address in English which was cheered to the echo by the young men, a large number of them nominally Hindus. Dr. Mabie met some of the Brahmans in private conversation, and a few of them seemed ready to accept Christ. Dr. Clough reports that since the new year began he has baptized 1,742 converts, while Mr. Newcomb, of Cumbum, has baptized, within the same period, 1,466. This makes the number of baptisms in the Telugu Mission within five months more than 5,000. The missionaries write with greatest hopefulness as to the prospects for the future. The movement seems general in that part of India, and those on the ground call with the utmost importunity for reinforcements.

REVIVALS IN NORTHERN INDIA. — *The Indian Witness* reports that in Northern India there is no abatement in the work of baptizing converts from the lower Hindu castes. It is said that in Northern India and the Nerbudda Valley the baptisms for two months past have averaged more than thirty a day. The missionaries are greatly perplexed as to what they can do in the matter of training these converts, and they are recognizing the fact that their first duty now is to prepare leading men among the converts for this important duty. This work in Northern India is another sign of the widespread religious movement within the empire.

#### SIAM AND LAOS.

*The Church at Home and Abroad* for May contains several interesting articles relating to the mission in Siam and Laos, where the Presbyterian Board is laboring alone. The field is spoken of as most promising. The people are ready and eager to listen; cheering results are witnessed wherever the missionaries go, but the force is wholly inadequate to the demands put upon them. In every station in Siam there are buildings which have been given by the king or the nobles for mission purposes, and the favor shown to the ministers of Christ from persons in high positions has been unparalleled. But the missionaries are breaking down from overwork. Secretary Mitchell, referring to the appeals which are coming from the Laos field, says: "It would be a shame and a sin if we were not excited." The missionary work is thoroughly established in Chieng Mai, which is five hundred miles north of Bangkok, and at Lakawn, seventy-five miles southeast of Chieng Mai, while from various other provinces of the land inquirers are coming to the homes of the missionaries. The governors of three prominent provinces are sending assurances of welcome and help if missionaries will come among them.



Dr. McGilvary writes of the Viceroy of Nan, eighty-four years of age, who, after listening to the story of the gospel, said, "That is all very good; you may preach it to my people, but as for me it is too late; I am too old. I built my temples and fed the priests and made my offerings and performed my devotions in the only religion I knew. I can only trust to my merit for the future." To the suggestion that the Buddhist Nirvana was endless, he replied, "You say truly; it was reached by Gautama after myriads of transmigrations, but it is too late to enter a new one. You must teach the rising generation." Dr. McGilvary says that this rising generation is seeking to be taught. People in prominent positions are coming eagerly to hear the truth. Mr. Dodd, of Chieng Mai, tells a characteristic story of some villagers, only three hours distant, who sent most earnest requests for immediate instruction, and after they had listened to his instructions for an hour or so, he saw the people, before he sat down to a meal they had prepared for him, go through the house and take down the demon shrines from the several rooms. The call for new missionaries is most pressing. In view of the cost of opening a new station, and supplying it with a missionary family, Dr. Mitchell asks, "Can a Board already confronted by a falling treasury and a debt make such a grant? It is utterly impossible." In another section of *The Church at Home and Abroad*, however, there appears an offer from an individual of \$10,000 toward the establishment of two new mission stations in Siam. Twenty thousand dollars will be needed for this work and the support of the four missionaries for a year after their arrival.

## CHINA.

**FUNERAL OF PRINCE CHUN.** — The ceremony attending the burial of Prince Chun, the late Prime Minister of China, and father of the Emperor, is said to have been one of the grandest sights ever witnessed in Peking. No burial takes place in China till the astrologers and geomancers have fixed upon a lucky day and a lucky place for the event. On this occasion the astrologers fixed upon four o'clock in the morning as the auspicious time. As the procession started the Emperor knelt in front of the coffin and bowed his head three times, each time crying aloud. Others went through the same ceremony, and then the coffin was taken up by eighty bearers. These bearers were clad in blue silk costumes. The pall was a splendid piece of crimson silk covered with gilt embroidery. Then came eight handsomely caparisoned camels and twelve milk-white horses, and men in gorgeous dresses; then four men leading small white dogs; then great crowds of men carrying flags. The umbrellas borne were a special feature. Then came a man bearing a crooked-handled umbrella, which is only carried by the Emperor. There followed images of lions, deer, and storks all wrought in evergreen shrubs. But we cannot give the details of the rest of the procession. It was a magnificent sight for Peking. But this is not the end of the funeral; the body will remain in the temple for a long time and then will be carried with much ceremony to the imperial cemetery.

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Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the good tidings received from China and Japan, let there be continued prayer that the results of present movements in the two empires may not merely equal but exceed the expectations of those who are there laboring for Christ; that the churches may be revived; that the ministers may be filled with the Holy Spirit; that native laborers may be raised up in large numbers who shall be ready to meet the emergencies in those lands. (See pages 231, 239, and 242.)

## DEPARTURES.

May 16. From Boston, Rev. William E. Fay and wife, returning to the West Central Africa Mission, and Miss Agnes A. Carter, of Cowansville, Canada, to join the same Mission.

## ARRIVALS IN THE UNITED STATES.

April 15. At San Francisco, Miss Susan A. Searle, of the Japan Mission.

April 25. At San Francisco, Rev. George Allchin and wife, of the Japan Mission.

April 26. At New York, Mrs. Olive Twichell Crawford, of the Western Turkey Mission.

May 4. At New York, Rev. Wm. H. Gulick, of the Mission to Spain.

## ARRIVALS OUT.

April 20. At Yokohama, Japan, Miss H. Frances Parmelee, and Miss Alice P. Adams.

## DEATH.

April 8. At Covert, Mich., Rev. David Rood, of the Zulu Mission. (See page 233.)

## MARRIAGE.

February 14. At Smyrna, Turkey, Rev. Alexander MacLachlan, to Miss Rose H. Blackler, of Smyrna. Mr. and Mrs. MacLachlan are now under appointment to the American Board and will reside at Adana, in the Central Turkey Mission.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Armenians. (Page 235.)
  2. The gospel in Bailundu. (Page 247.)
  3. Among the Gilbert Islands. (Page 244.)
  4. A converted gambler in Japan. (Page 242.)
  5. Good news from Japan. (Page 231.)
  6. The boys in Japan. (Page 243.)
  7. Progress in the Marathi Mission. (Page 251.)
  8. Revivals in China. (Page 239.)
  9. Items from Africa. (Page 253.)
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## Donations Received in April.

## MAINE.

Cumberland county.	
Cumberland Centre, Cong. ch. and so.	53 00
Deering, Free ch.	3 00
West Auburn, Cong. ch. and so.	25 50
Yarmouth, 1st Parish ch.	37 51—119 01
Hancock county.	
Castine, Cong. ch. and so.	20 51
Deer Isle, 1st Cong. ch.	5 50
Ellsworth, Two friends.	30 00—56 01
Kennebec county.	
Hallowell, South Cong. ch. (of which 20, m. c.)	82 66
Winthrop, Mrs. Otis Packard, to const. J. N. Wood and Mrs. J. N. Wood, H. M.	200 00—282 66
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch. (of which 10 a memorial gift and 12.70 m. c.)	781 25
Boothbay Harbor, Cong. ch. and so.	7 50—788 75
Oxford county.	
Andover, Josiah Bailey,	4 00
Piscataquis county.	
Garland, Cong. ch. and so.	5 00
Monson, Cong. ch. and so.	13 10—18 10
Union Conf. of Churches.	
Waterford, 1st Cong. ch.	3 00

## Washington county.

Machias, Centre-st. Cong. ch.	7 90
Princeton, Cong. ch. and so.	11 30—19 20
York county.	
Weils, Barak Maxwell,	20 00
	1,310 73

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Chesterfield, Cong. ch. and so.	2 00
E. Jaffrey, Cong. ch. and so.	31 18
Westmoreland, Cong. ch. and so.	5 00—38 18
Cooks county.	
Franconia, Cong. ch. and so.	12 35
Grafton county.	
Campton Village, E. A. Cook,	3 50
Hanover, Dartmouth Coll. ch., 15;	
Rev. S. C. Bartlett, D.D., 15,	30 00
Lisbon, A friend,	10 00—43 50
Hillsboro county.	
Bennington, Cong. ch. and so.	4 29
Hillsboro Bridge, Cong. ch. and so.	40 00
Milford, 1st Cong. ch.	23 00
Mount Vernon, Cong. ch. and so.	20 00
Nashua, 1st Cong. ch.	50 00—137 29
Merrimac county.	
Dunbarton, Friends in Cong. ch., for Japan,	14 00

E. Andover, 1st Cong. ch.	14 00	
Franklin, Cong. ch. and so.	22 55	
Tilton, Cong. ch., special,	23 00	
Wilmot, Cong. ch. and so.	3 70	77 25
Rockingham county.		
Derry, 1st Cong. ch.	18 00	
East Derry, 1st Cong. ch.	13 75	
Exeter, Nathaniel Gordon, for Theol. Seminary, Tung-cho,	125 00	
Greenland, Cong. ch. and so.	28 00	
Hampstead, Cong. ch. and so.	55 50	
Newmarket, Cong. ch. and so.	6 00	
South Newmarket, Cong. ch. and so.	12 50	
Seabrook and Hampton Falls, Cong. ch. and so.	13 00	271 75
Strafford county.		
Lee, Cong. ch. and so.	8 50	
Rochester, Cong. and so.	17 50	26 00
		606 32

## VERMONT.

Caledonia county.		
Lyndon, 1st Cong. ch.		18 00
Chittenden county.		
Burlington, College-st. Cong. ch.	68 92	
Hinesburgh, Cong. ch. and so.	6 25	75 17
Essex county.		
Granby, Cong. and M. E. ch's.		8 00
Franklin county.		
Sheldon, Cong. ch. and so.	6 43	
St. Albans, 1st Cong. ch.	64 00	70 43
Lamoille county.		
Cambridge, 2d Cong. ch., 4:34;		
Mrs. Charlotte Safford, 20,	24 34	
Cambridgeport, Cong. ch. and so.	5 00	
Marshallfield, Cong. ch. and so.	8 41	
Morrisville, Cong. ch. and so.	13 00	50 75
Orange county.		
Corinth, Cong. ch. and so.	14 19	
Newbury, 1st Cong. ch., of wh. 10, from Mrs. H. C. Bayley, for Africa,	34 00	
Post Mills, Cong. ch. and so.	4 10	52 29
Orleans county.		
No. Craftsbury, Cong. ch. and so.		8 00
Rutland county.		
Hubbardton, A member of Cong. ch.	5 00	
Pawlet, 1st Cong. ch.	7 96	
Rutland, Cong. ch. and so.	75 00	87 96
Washington county.		
Northfield, Cong. ch. and so.		19 20
Windham county.		
Brattleboro, Centre Cong. ch.	52 24	
Putney, Cong. ch., with other dona., to const. Rev. F. F. Lewis, H. M.	27 12	
Saxton's River, Cong. ch. and so.	35 06	
Windham, Cong. ch. and so.	34 00	148 36
Windsor county.		
Norwich, Rev. N. R. Nichols,	10 00	
Sharon, Cong. ch. and so.	16 13	26 13
—, A friend,		3 00
		567 29

Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r,

2 70

569 99

## MASSACHUSETTS.

Barnstable county.		
Hyannis, Cong. ch. and so.		1 90
Berkshire county.		
Hinsdale, Cong. ch. and so.	8 12	
New Marlboro, B.	5 00	
Pittsfield, 1st Cong. ch.	289 85	
Sheffield, Cong. ch. and so.	10 67	313 68
Bristol county.		
Dighton, 1st Cong. ch.	10 00	
Fall River, Central Cong. ch. (of wh. 25.32 m. c.),	51 32	
Norton, Mrs. E. B. Wheaton, to const. Miss C. M. Pike and Mrs. J. C. Hopkins, H. M.	200 00	
Rehoboth, Cong. ch. and so.	8 00	
Taunton, Union Cong. ch.	59 17	328 49
Brookfield Association.		
Barre, Cong. ch. and so.	100 00	
Brookfield, Cong. ch. and so.	52 72	

Southbridge, Cong. ch., H. H. French,	5 00	157 72
Essex county.		
Andover, Free Christian ch., 46.44;		
Chapel Cong. ch., add'l, 20; Martha A. Emerson, 10,		71 44
Essex county, North.		
Byfield, Cong. ch. and so.	49 57	
Haverhill, Gyles Merrill, 3,000; A. E. Welch, 10,	3,010 00	
Newbury, 1st Cong. ch.	37 07	3,096 64
Essex county, South.		
Beverly, Dane-st. ch., of wh. 9.26 m. c.	124 00	
Hamilton, Cong. ch. and so.	34 00	
West Boxford, Cong. ch. and so.	7 50	166 37
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Deerfield, Cong. ch. and so.	20 96	
Leverett, 1st Cong. ch.	30 70	
Shelburne Falls, Cong. ch. and so.	29 50	81 22
Hampden county Aux. Society.		
Chicopee, 2d Cong. ch., 75.28; 3d Cong. ch., 46.07,	121 35	
East Longmeadow, Cong. ch. and so.	34 00	
Longmeadow, "C. P.,"	50 00	
Springfield, South Cong. ch., 216.92; do., T. H. H., 20,	236 92	442 27
Hampshire county.		
Amherst, South Cong. ch., 11; A friend, 25; Marshall Henshaw, L.L.D., 10,	46 00	
Florence, Cong. ch. and so.	1 92	
Plainfield, A friend,	5 00	
Prescott, 1st Cong. ch.	10 23	
Southampton, A friend,	5 00	68 15
Middlesex county.		
Arlington, Cong. ch. and so., 94.50; R. B. H., 50c.	95 00	
Auburndale, Cong. ch. and so.	254 71	
Bedford, Cong. ch. and so.	20 00	
Billerica, Cong. ch. and so.	18 10	
Cambridge, North-ave. Cong. ch.	9 00	
Carlisle, Cong. ch. and so.	6 00	
Everett, Cong. ch., add'l,	2 50	
East Somerville, 1st Cong. ch., of wh. 3 for Japan,	171 50	
Lexington, Hancock ch. (of wh. 40 special coll.),	61 43	
Linden, Mrs. S. A. D.	5 00	
Melrose, A friend,	1 03	
Melrose Highlands, Cong. ch. and so.	33 00	
Newton, Mrs. J. W. Davis, 5;	15 00	
J. W. Davis, 10,	126 52	
Newton Centre, 1st Cong. ch.		
Reading, Cong. ch. (of wh. 2 special),	12 00	
Waltham, Cong. ch. and so.	41 19	
Winchester, 1st Cong. ch.	230 82	1,102 77
Middlesex Union.		
Groton, John F. Robbins, Thank-offering,	50 00	
Harvard and Shirley, Friends,	12 00	
Littleton, Cong. ch. and so.	20 00	
Westford, Union Cong. ch.	50 65	132 65
Norfolk county.		
Braintree, 1st Cong. ch. and so.	10 12	
Brookline, C. L. Pitkin,	200 00	
Dedham, Cong. ch. and so.	291 44	
Needham, Cong. ch. and so.	18 70	
Norwood, 1st Cong. ch. and so.	232 33	
Sharon, Cong. ch. and so.	40 00	
So. Walpole, Missionary,	2 00	
So. Weymouth, 2d Cong. ch.	33 00	
Weymouth and Braintree, Union Cong. ch.	58 53	886 12
Old Colony Auxiliary.		
Acushnet, Cong. ch., by Martha H. Spooner,	200 00	
E. Wareham, Two friends,	17 00	
Lakeville, Cong. ch. and so.	5 80	
Long Plain, Mrs. Obed Gifford,	1 00	
New Bedford, North Cong. ch.	93 72	
North Rochester, Cong. ch. and so.	5 83	
Rochester, Emma F. Leonard,	1 00	324 35
Plymouth county.		
No. Middleboro, Cong. ch. and so.	28 07	
Plympton, Cong. ch. and Cent-a-Day Band,	32 50	
Whitman, Miss C. H. Whitman,	500 00	560 57

## Suffolk county.

Boston, Walnut-ave. ch., 809.43;	
2d ch. (Dorchester), of wh. 25 from	
W. Q. Wales, 151; Park-st. ch.,	
605; Shawmut ch., 7; A member of	
do., 100; Eliot ch. (Roxbury), 75;	
Highland ch. (Roxbury), 14.25;	
do., Extra Cent-a-Day Band. 25;	
Immanuel ch., 37.50; South Ev.	
ch. (West Roxbury), 26.77; Har-	
vard ch. (Dorchester), for preacher	
in Marathi mission, 7.50; W. G.	
BENEDICT, to const. himself and	
Mrs. F. W. BENEDICT, H. M.,	
200; A lady, 100; J. H. Hunkins,	
50; A friend, for China, 10;	
X., 10; A friend, 3,	2,231 45
Chelsea, Central Cong. ch.	65 06—2,296 51
Worcester county, North.	
Westminster, Cong. ch. and so.	19 44
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Leicester, 1st Cong. ch.	28 47
Paxton, Rev. A. Morton and friends,	8 50
West Boylston, 1st Cong. ch. and so.,	
12 25; Mrs. Rev. W. W. Parker, 5,	17 25
Worcester, Union Cong. ch., 420.81;	
Central Cong. ch., 60; A friend, 5,	475 81—530 03
	10,585 32

## Legacies. — Acushnet, Martha H.

Spooner, by Franklin B. Dexter,	
Ex'r,	2,000 00
Boston, Justin S. Ambrose, by C. C.	
Coffin and A. S. Lovett, Ex'rs,	
add'l,	5,000 00
Lee, Elizur Smith, by the Executors,	
per William J. Bartlett,	1,496 25
Northampton, Mrs. Cecelia L. Wil-	
liston, by A. L. Williston, Ex'r,	1,000 00
Plymouth, C. C. Howard, by S. W.	
Creech, Trustee,	184 94
Worcester, Mrs. Eunice G. Mor-	
gan, by E. Beaman Rice, Adm'r,	200 00—9,881 19
	20,466 51

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	109 84
Woonsocket, Globe Cong. ch.	75 00—184 84

## CONNECTICUT.

## Fairfield county.

Bridgeport, Park-st. Cong. ch.,	
60.45; 2d Cong. ch., 16,	76 45
No. Greenwich, Cong. ch., special,	5 00
Redding, Cong. ch. and so.	27 56
Stamford, 1st Cong. ch.	71 44—180 45

## Hartford county. W. W. Jacobs, Tr.

East Hartford, South Cong. ch.,	
14.25; A friend, 400,	414 25
East Windsor, Cong. ch. and so.	53 00
Farmington, 1st Cong. ch., of wh.	
100 towards salary of Mr. Knapp,	200 00
Glastonbury, 1st Cong. ch. and so.	663 98
Hartford, 4th Cong. ch., 34.90;	
Wethersfield-ave. Cong. ch.,	
16.96; Windsor-ave. Cong. ch.,	
15,	66 86
Kensington, Cong. ch. and so.	25 00
Manchester, John P. Ford, to const.	
Mrs. L. J. FORD and Mrs. L. G.	
SPENCER, H. M.	200 00
Newington, Cong. ch. and so.	32 29—1,655 38
Litchfield co. G. M. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	7 50
Goshen, Mrs. Moses Lyman,	10 00
No. Woodbury, Cong. ch. and so.	44 30
So. Canaan, Cong. ch. and so.	6 20
Thomaston, Cong. ch. and so.	12 85
Washington, Cong. ch. and so.	66 38
Watertown, Cong. ch. and so.	50 00
Winchester, Cong. ch. and so.	10 47
Woodbury, 1st Cong. ch.	17 69—225 39
Middlesex co. E. C. Hungerford, Tr.	
Centerbrook, Cong. ch., m. c.	4 97
Clinton, Cong. ch. and so.	17 56
Middlefield, Cong. ch. and so.	50 00

Old Saybrook, Cong. ch. and so.	46 23
Portland, 1st Cong. ch. and so.	20 12—138 88
New Haven county.	
Birmingham, Cong. ch. and so.	78 00
New Haven, Humphrey-st. Cong.	
ch., add'l, 50.50; W. E. Chan-	
dler, 10,	60 50
Northford, Cong. ch. and so.	20 00
Waterbury, Mrs. Mary L. Mitchell,	400 00—558 50
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
Colchester, 1st Cong. ch. and so.	25 00
Hanover, Cong. ch. and so.	25 00
New London, 1st Cong. ch., to	
const. G. H. SCOTT and HENRY	
LUFLER, H. M., 203.91; do., m.	
c., 15.95,	219 86
Norwich, Broadway Cong. ch., 258.-	
25; 1st Cong. ch., 24.33,	282 58—552 44
Windham county.	
Central Village, Cong. ch., for	
Japan,	6 00
Westminster, Cong. ch. and so.	3 00
Williamantic, 1st Cong. ch.	33 75
Woodstock, 1st Cong. ch.	28 00
"Windham county, Thank-offer-	
ing,"	50 00—120 75
Long Society, Cong. ch. and so.	7 00
—, A friend,	5 00
—, A Connecticut friend,	50 00
	3,493 79

## NEW YORK.

Albany, Mrs. G. H. Learned,	25 00
Angola, Cong. ch.	11 86
Aquebogue, Cong. ch.	8 70
Baiting Hollow, Cong. ch.	9 00
Brooklyn, Puritan Cong. ch., 122.65;	
Park Cong. ch., 9.70,	132 35
Buffalo, Niagara-sq. People's church,	39 00
Churchville, Cong. ch.	34 00
Clinton, Mrs. Geo. K. Eells,	10 00
Coventryville, Cong. ch.	16 00
Elmira, St. Luke's Cong. ch.	3 81
Flushing, Cong. ch.	87 57
Moravia, C. L. T.	50 00
Munnsville, Cong. ch.	19 00
New Haven, Cong. ch., 17.25; Samuel	
Lloyd, 10,	27 25
New York, Madison-ave. Ref. ch.,	
Charles J. Starr, 900; Broadway	
Tab. ch., friends, 25; do., A. D. F.	
Hamlin, 5; Caroline L. Smith, 15,	945 00
Ogdensburg, 1st Cong. ch.	13 00
Otto, Cong. ch.	20 00
Peekskill, A. O. A.	10 00
Rome, Rev. W. B. Hammond,	5 00
Rushville, 1st Cong. ch.	6 61
Rutland, Cong. ch.	9 50
Setauket, Mrs. Julia Hale,	2 00
Sherburne, 1st Cong. ch., of wh. 25	
for Japan, to const. CLARA B. BAKER,	
H. M.	113 61
Sinclairville, Edwin Williams,	5 00
Spencerport, 1st Cong. ch. and Sab.	
sch.	43 00
Syracuse, Plymouth ch.	14 00
West Bloomfield, Watts Beckwith,	
for native readers and colporters in	
India,	500 00
West Groton, Cong. ch.	13 00—2,173 26
Legacies. — Irving, Mrs. Susan M. G.	
Sackett, add'l,	515 00
New York, Caroline Murray, by	
Mrs. Anna B. Dana, Ex'x,	1,000 00
Springfield, Mrs. Dolly Dean, by	
Henry L. Hinman, Adm'r, in	
part,	3,000 00—4,515 00
	6,688 26

## PENNSYLVANIA.

Corry, Cong. ch.	3 88
E. Smithfield, Cong. ch.	15 00
Miners, Welsh Cong. ch.	10 00
Ridgway, 1st Cong. ch.	36 65
S. Bethlehem, Charles E. Webster,	5 00—70 53



## NEW JERSEY.

East Orange, 1st Cong. ch.	31 95
Jersey City, 1st Cong. ch.	49 82
Lakewood, Geo. Langdon,	1 00
Montclair, Two friends,	25 00—107 77
<i>Legacies.</i> —Newark, Mrs. Mary F. Justice Ochme, by Charles Borcherling, Adm'r, 14,000, less tax,	13,975 00
	14,082 77

## DISTRICT OF COLUMBIA.

Washington, Presb. Ch. of the Covenant,	5 00
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## GEORGIA.

Macon, 1st Cong. ch.	7 40
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## FLORIDA.

Daytona, 1st Cong. ch.	15 00
Ormond, Cong. ch.	10 00
Pomona, Rev. M. C. Welch,	4 20—29 20

## ALABAMA.

Tuscumbia, Miss E. F. Brewer,	4 00
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## TENNESSEE.

Crossville, Cong. ch.	10 00
Goodlettsville, Cong. ch.	3 22
Grandvic, Cong. ch.	16 28
Pleasant Hill, Thank-offering,	5 00
Pomona, Cong. ch.	10 00—44 50

## TEXAS.

San Antonio, San Antonio,	5 00
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## OHIO.

Akron, Cong. ch.	114 06
Atwater, A friend,	5 70
Batesville, Mrs. A. H. Cowgill,	50 00
Blues Creek, Cong. ch.	3 17
Brookfield, English Cong. ch.	10 00
Cleveland, Euclid-ave. Cong. ch., 152.44; Madison-ave. Cong. ch., 14.06,	166 50
Columbus, Mayflower Cong. ch.	8 00
Cuyahoga Falls, A friend,	10 00
Fairport, Friends, for East. Turkey,	5 16
Freedom, 1st Cong. ch.	7 00
Grafton, Cong. ch.	1 75
Huntsburgh, Cong. ch.	16 52
Lodi, Cong. ch.	11 00
Mansfield, Mayflower memo. ch.	5 00
Marysville, Cong. ch.	30 40
Medina, Cong. ch., with other dona., to const. C. E. CLARK, H. M.	7 00
Mesopotamia, Cong. ch.	2 25
Oberlin, College Mis. Fund, towards salary of Rev. C. A. Clark, 250; 1st Cong. ch., 66.50; 2d Cong. ch., 117.97; do., Friends, 14,	448 47
Pierpont, Cong. ch.	2 50
Richmond, 1st Cong. ch.	5 00
Salem, David A. Allen,	25 00
Saybrook, Cong. ch.	7 78
So. Amherst, Cong. ch.	21 00
Toledo, 1st Cong. ch., 31.25; Central Cong. ch., 11.31; 4 Sab. sch. girls, for Testaments for children in W. C. Africa, 1.60,	44 16
Wauseon, Cong. ch.	23 15
West Andover, Cong. ch.	1 14
West Williamsfield, Cong. ch.	3 08
Willoughby, A King's daughter,	2 00
Youngstown, Welsh Cong. ch.	18 50—1,055 29
<i>Legacies.</i> —Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r, in part,	3,000 00
Oberlin, Ira Mattison, by E. H. Holter, Adm'r,	650 00—3,650 00
	4,705 29

## INDIANA.

Fairmount, Cong. ch.	7 87
Terre Haute, S. H. Potter, 530; Mary H. Ross, for Japan, 5,	535 00
Washington, Cong. ch., of wh. 2 from Wong Dick,	5 50—548 37

## ILLINOIS.

Beecher, Cong. ch.	5 00
Chandlerville, Cong. ch.	30 00
Chicago, 1st Cong. ch., 106.26; New England Cong. ch., 87.23; Covenant Cong. ch., 34.55; South Cong. ch., 10.62; Green-st. Cong. ch., 10; Plymouth Cong. ch., 9; Central Cong. ch., 1; Mayflower mission of Leavitt-st. ch., 6.63; A friend, 250; W. B. Jacobs, add'l, for house for Rev. and Mrs. Cotton, Bailundu, 150,	659 27
De Pere, Cong. ch.	2 50
Dover, George Wells,	100 00
Evanston, Cong. ch.	43 83
Granville, Cong. ch.	87 85
Ivanhoe, Cong. ch.	8 15
Lyndon, John M. Hamilton,	5 00
Naperville, R. H. Dickinson, with other dona., to const. L. A. Dickinson, H. M.	25 00
Odell, Mrs. H. E. Dana,	44 50
Peoria, Plymouth ch.	5 00
Rockford, 2d Cong. ch.	110 00
Rollo, Cong. ch.	8 00
Sheffield, Cong. ch.	83 56
Sterling, Cong. ch.	70 00
Wataga, Cong. ch.	13 10
Waverly, Cong. ch.	39 42
Wilmette, Cong. ch.	57 70
Winnetka, Cong. ch.	75 71
Woodburn, Cong. ch., A. L. Sturges,	10 00—1,483 61

## MISSOURI.

Amity, Cong. ch.	15 00
Hamilton, Cong. ch.	6 80
Kidder, Cong. ch.	5 00
Nichols, Cong. ch.	5 00
Springfield, Ger. Cong. ch.	6 30
St. Joseph, Tab. Cong. ch.	51 03—39 79

## MICHIGAN.

Alpena, Cong. ch.	20 00
Ann Arbor, 1st Cong. ch.	57 25
Benzonia, 1st Cong. ch.	25 00
Chassel, Cong. ch.	10 00
Croton, Cong. ch.	6 00
Detroit, German Ch. of Christ,	2 00
Flint, Cong. ch.	22 18
Hopkins, 1st Cong. ch., 4.79; 2d Cong. ch., 15,	19 77
Saginaw, 1st Cong. ch.	24 50
So. Emmett, Cong. ch.	2 00
So. Ignace, Cong. ch.	4 71
Union City, Cong. ch.	34 52
Wheatland, Cong. ch.	44 00—271 95

<i>Legacies.</i> —Detroit, Elizabeth Gibson, by Elisha A. Fraser, Adm'r, balance,	2,672 36
	2,944 31

## WISCONSIN.

Arena, Cong. ch.	5 00
Baraboo, Cong. ch.	8 65
Black Earth, Rev. Wm. Stoddart,	5 00
Brant, Mrs. E. W. Scott,	3 00
Burlington, Mr. Colby,	2 00
Clinton, Cong. ch.	57 80
Cooksville, Cong. ch.	2 50
Edgerton, Cong. ch.	3 10
Hartford, Cong. ch., to const. H. H. Wheelock, H. M.	103 10
Hartland, Cong. ch.	45 00
Lancaster, Cong. ch.	43 22
Lehigh, R. P. Felton,	1 00
Mazomanie, Cong. ch.	12 62

Merritt's Landing, Mrs. E. L. Child and son,	3 00
Milwaukee, A friend,	5 00
Mondovi, Cong. ch.	11 25
Oshkosh, Zion Cong. ch.	47 25
Racine, 1st Presb. ch.	45 60
River Falls, 1st Cong. ch.	40 97
Sparta, 1st Cong. ch.	88 00
Watertown, Cong. ch.	15 35
Waukesha, 1st Cong. ch.	53 00
West Salem, Cong. ch.	15 56
Whitewater, Cong. ch.	16 50
—, Friends, to const. EDWARD Doocy, H. M.	100 00
—, A friend,	1 00—734 47

## IOWA.

Algona, A. Zahiten,	15 00
Ames, Cong. ch., J. E. Duncan,	3 00
Atlantic, Cong. ch.	23 58
Bellevue, Cong. ch.	11 00
Big Rock, Cong. ch.	4 00
Cass, Cong. ch.	19 02
Creston, J. R. Beard,	3 00
Corning, Cong. ch.	4 00
Davenport, Ger. Cong. ch.	5 15
Decorah, Cong. ch.	34 07
Des Moines, Plymouth Cong. ch., to const. J. M. OTIS, H. M., 123.46;	
Friends, to prevent retrenchment, 67,	190 46
De Witt, 1st Cong. ch.	4 65
Dubuque, A tithe,	10 00
Fairfield, Cong. ch.	10 60
Gilman, Cong. ch.	20 25
Golden, Cong. ch.	12 00
Goldfield, A friend,	2 50
Grinnell, Cong. ch.	95 55
Iowa Falls, Cong. ch.	77 90
Kellogg, Cong. ch.	16 42
Keosauqua, Cong. ch.	9 00
Long Creek, Welsh Cong. ch.	6 60
Marion, Cong. ch.	39 00
Miles, Cong. ch.	11 70
Monana, Cong. ch.	16 70
Newton, Wittenburg Cong. ch.	26 30
Oakland, Cong. ch.	2 25
Rockford, Cong. ch.	3 59
Sioux Rapids, Cong. ch.	2 00
Waterloo, 1st Cong. ch.	49 49—668 78

## MINNESOTA.

Alexandria, 1st Cong. ch.	12 40
Cottage Grove, Cong. ch.	4 59
Crookston, 1st Cong. ch.	5 50
Glenwood, Cong. ch.	2 05
Hamilton, Cong. ch.	9 15
Minneapolis, Park-ave. Cong. ch., 58.56; Silver Lake Cong. ch., 29;	
Lyndale, Cong. ch., 6.90; Open Door ch., 5.25; Rev. S. V. S.	
Fisher, 3,	102 71
Northfield, 1st Cong. ch.	114 81
New Ulm, Cong. ch. and Sab. sch.	60 00
Plainview, Cong. ch.	31 55
Red Lake Falls, Mr. and Mrs. J. W. Rodgers,	5 00
St. Charles, 1st Cong. ch.	9 00
St. Paul, Atlantic Cong. ch.	23 70—380 46

## KANSAS.

Anthony, Cong. ch.	18 50
Kiowa, Cong. ch.	12 75
Lawrence, 2d Cong. ch.	1 00
Leavenworth, 1st Cong. ch.	40 00
Partridge, Cong. ch.	6 20
Wichita, Plymouth Cong. ch.	25 46—103 91

## NEBRASKA.

Crete, Cong. ch.	38 75
Cortland, Cong. ch.	5 50
Dodge, Cong. ch.	2 05
Exeter, 1st Cong. ch.	5 25
Fairmount, Cong. ch. and Sab. sch.	17 45
Freewater, Cong. ch.	4 02
Hastings, 1st Cong. ch.	17 40
Lewiston, A friend,	75 00
Macon, R. Austin,	25

Pickrell, Cong. ch.	3 71
Riverton, Cong. ch.	6 27
Red Cloud, 1st Cong. ch.	11 11
Scribner, Cong. ch.	10 00
Silver Creek, Cong. ch.	1 50
Waverly, Cong. ch.	5 32—203 58

## CALIFORNIA.

Clayton, Cong. ch.	20 00
Haywards, Eden Cong. ch.	16 85
Oakland, Market-st. ch.	5 51
Raymond, Cong. ch.	5 00
Redlands, 1st Cong. ch.	46 90
Rocklin, Cong. ch.	12 00
Santa Barbara, Cong. ch.	47 20—153 46

Legacies.—Oakland, Cornelia Richards, by Seth Richards, Ex'r,	3,000 00
	3,153 46

## COLORADO.

Colorado Springs, So. Cong. ch.	15 00
Denver, Olivet Cong. ch.	7 00
Hannah Creek, Cong. ch., for salary Mr. Olds,	2 40
Highland Lake, Cong. ch.	7 88
Pueblo, 1st Cong. ch.	20 00
Whitewater, Union Cong. ch., for salary Mr. Olds,	6 00—58 28

## WASHINGTON.

Fidalgo City, Highland-ave. ch.	3 00
Lake Park, Cong. ch.	8 00
Rosario, Cong. ch.	3 81
Seattle, Plymouth Cong. ch.	59 20
Tacoma, Atkinson memo. ch.	6 62
Walla Walla, 1st ch. La. Mis. Soc.	4 50—85 13

## NORTH DAKOTA.

Sanborn, Central Cong. ch.	1 64
Sykeston, Cong. ch.	1 50—3 14

## SOUTH DAKOTA.

Aberdeen, Plymouth ch.	5 00
Canova, Cong. ch.	54
Carthage, Cong. ch.	10 00
Chamberlain, Cong. ch.	15 00
Custer City, Cong. ch.	12 90
Dover, Cong. ch.	1 13
Iroquois, Cong. ch.	5 00
Pierre, Cong. ch., 7.41; Mrs. R. F. King's Bible class, for student in Japan, 5,	12 41
Springfield, Cong. ch., m. c.	85—62 83

## MONTANA.

Helena, 1st Cong. ch., add'l,	8 00
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## IDAHO.

Pocatello, 1st Cong. ch.	13 00
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## INDIAN TERRITORY.

Vinita, La. Mis. Soc. of Cong. ch.	3 00
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## UTAH TERRITORY.

Salt Lake City, Phillips Cong. ch.	16 75
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Amer. Presb. ch.	328 60

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, William Carr,	3 50
Sandwich Islands, Honolulu, C. M. Cooke, towards support of Mr. Westervelt, 500; Haw. Mis. Children's Soc., towards do., 125; Rev. Lowell Smith, D.D., 100,	725 00
Spain, Madrid, Spanish Mis. Soc., for work at Caroline Islands,	10 00—738 50

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part, 9,529 57

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*, 2,500 00For outfits, trav. expenses, and salaries of missionaries prior to October 1, 1890, 2,058 52  
For Miss L. A. Day, 112 50-4,671 02

## MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland Centre, Cong. Sab. sch.	30 00
NEW HAMPSHIRE.—Temple, Cong. Sab. sch.	5 60
VERMONT.—Dummerston, Cong. Sab. sch., 18; Grafton, Mission Circle, 6.90; Putney, One Cent-a-Day Band, 10.22; St. Johnsbury, South Cong. Sab. sch., for school work, care of Dr. Barnum, 35; Townshend, Cong. Sab. sch., for village schools in India, 6,	70 12
MASSACHUSETTS.—Amherst, Y. P. S. C. E. of South ch., 8; Athol, Y. P. S. C. E., for pupil in Aintab, 25; Boston, Y. P. S. C. E. in 2d ch., for preacher or mis. school, Madura, 25; do., Highland Sab. sch. prim. dep't, 8.60; Stone Mis. Circle, Neponset, 6.43; Y. P. S. C. E. of Extra Two-Cent Band, Roslindale, 5; Danvers, Maple-st. Cong. Sab. sch., 25; No. Rochester, Y. P. S. C. E., 1.57,	104 60
RHODE ISLAND.—Central Falls, Y. P. S. C. E., for pupil in China,	6 00
CONNECTICUT.—Bridgeport, M. W. Hovey, for pupil at Erzroom, 5; Bristol, Y. P. S. C. E., for do., 20; Cromwell, Cong. Sab. sch., of which 80 for two students in Marsh Theol. Sem., 138; Higganum, Cong. Sab. sch., 18; Mansfield Centre, Cong. Sab. sch., 5; Norwich, Faith, Delia, and Dickson Leavens, for pupil in Erzroom High School, 10; Sherman, Cong. Sab. sch., 5.29,	201 29

NEW YORK.—Buffalo, Y. P. S. C. E. of 1st Cong. ch., for Training School, Ponape, 5.35; do., People's ch., C. E. Potter, for boy in Erzroom, 5; Olean, 1st Cong. ch., for do., 5,	15 35
PENNSYLVANIA.—Miners, Welsh Cong. Sab. sch.	1 10
NEW JERSEY.—Newark, Y. P. S. C. E. of Bellevue-ave. ch., for India,	5 00
TENNESSEE.—Pleasant Hill, Y. P. S. C. E., for India,	1 07
OHIO.—Conneaut, Cong. Sab. sch., 10; Marysville, Willing Workers, for pupil in Cen. Tur. College, 3; Unionville, Mission Band, for educa. of girl in Africa, 6,	19 00
INDIANA.—Washington, Junior Soc. of Chr. Endeavor,	4 50
ILLINOIS.—Altona, Cong. Sab. sch., 5; Avon, Cong. Sab. sch., 1.50; Chicago, Green-st. Sab. sch., 10; Oswego, Y. P. S. C. E., 2.50; Sterling, Cong. Sab. sch., 4.45; do., Y. P. S. C. E., 10,	33 45
MISSOURI.—Kidder, Y. P. S. C. E., 2.55; Springfield, Ger. Cong. Sab. sch., 2; St. Louis, Y. P. S. C. E. of Union ch., 5.25,	6 30
MICHIGAN.—Grand Rapids, Y. P. S. C. E. of Smith memo. ch.	1 17
IOWA.—Hampton, Y. P. S. C. E., 3; Monona, Cong. Sab. sch., 2.65; do., Y. P. S. C. E., 2.96,	8 11
NEBRASKA.—Alma, Cong. Sab. sch.	1 50
WASHINGTON.—Seattle, Y. P. S. C. E. of Plymouth ch., for scholarship at Adams, 13; Tacoma, Atkinson memo. Sab. sch., for pupil, Erzroom, 10; Walla Walla, Mrs. Winchester's Sab. sch. class, 3,	26 00
MONTANA.—Helena, W. C. Davies' Bible class, for teacher in China,	20 00
CALIFORNIA.—Oakland, Y. P. S. C. E. of Market-st. ch.	7 50
SOUTH DAKOTA.—Chamberlain, Cong. Sab. sch., 5; Huron, 1st Cong. ch. and so., 15,	20 00
CANADA.—Ingersoll, A friend, for Erzroom school,	6 00
	603 00

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Orfordville, Friends,	40
VERMONT.—Northfield, Cong. Sab. sch.,	5 00
MASSACHUSETTS.—Northampton, Prim. Sab. sch. of 1st ch., 4.25; Northboro, Cong. Sab. sch., 5; Townsend, Cong. Sab. sch., add'l, 30c,	9 55
CONNECTICUT.—Burnside, A Sab. sch. class, 15; Norwich, Faith and Delia Leavens, 1,	2 00
NEW YORK.—Brooklyn, Puritan Cong. Sab. sch., 28.16; Clinton, Mrs. George K. Eells, 3,	31 16
OHIO.—No. Ridgeville, Cong. ch.	20 00
ILLINOIS.—Roseville, Cong. Sab. sch.	4 17
WISCONSIN.—Genesee, Cong. Sab. sch.	2 50
CANADA.—Wingham, Friends,	1 70
	76 48

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Hampton Falls, Rev. Joseph Kimball, for work of Rev. F. D. Greene, 20; Hanover, Dartmouth Coll. ch., for the Doshisha, 66.25; Lisbon, 1st Cong. ch., for evan. work in Kyōto, 15; Nashua, 1st Cong. ch., for Rev. Justin Abbott, Bombay, 300; Peterboro, Extra Cent-a-Day Band, for work of Rev. J. H. Pettee, 32.50; Wolfboro, Y. P. S. C. E., for city mis. work, Constantinople, 13.52,	447 27
MASSACHUSETTS.—Auburndale, Friends, for work of Rev. J. S. Chandler, 22; Brookfield, Rev. C. P. Blanchard, for evan. work in Japan, 100; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 5; Campello, A. C., for evan. work, Kyōto, 15; East Somerville, Mrs. Sarah M. Stone, for work in charge of Rev. R. A. Hume, 100; do., Y. La. Mis. Circle of Franklin-st. ch., for work of Rev. E. G. Tewksbury, 25; Lynn, Breed Y. P. S. C. E. of Chestnut-st. ch., for girl, care Mr. Fowle, 30; Norwood, Cong. ch., by Geo. S. Winslow, for sch. at Samokov, care Mr. Clarke, 500; So. Weymouth, Union ch., extra, for evan. work in Japan, 178.84; Winchester, Mrs. Beals, for work Mrs. Marsh, 3; Worcester, A friend, for evan. work, Kyōto, 25,	1,003 84
CONNECTICUT.—East Windsor, Y. P. S. C. E., for boy at Pasmalai, 7.50; Saugatuck, A friend, for Satara, 10,	17 50
NEW YORK.—Angola, Cong. ch., for Zoropopel Sarkisian, 10.20; do., Cong. Sab. sch., for do., 7.80; Miss Gazlay's mis. box, for do., 7; Aquebogue, Y. P. S. C. E., for Babigian, 5; New York, A. D. F. Hamlin and friends, for work of Rev. L. O. Lee, 12.30; Northville, Cong. ch., for clothing for "Humphrey," 9; Suspension Bridge, King's Daughters, for Abachian, 25; West Groton, King's Sons and Daughters, for boy in Kalgan, 25,	101 30

PENNSYLVANIA.—Germantown, Neesima Guild Concert, for the Doshisha,	12 00
NEW JERSEY.—Orange, GEORGE SPOTTISWOODE, to const. himself H. M., for special evang. work in Japan, 100; Parsippany, First tithe for Tung-cho College, to const. W. C. OGDEN, H. M., 100; Vineland, W. H. Ellis, for Dr. Ingram's work, Tung-cho, 5; Williamstown, W. Wescoat, for Yozgat, 3,	208 00
TENNESSEE.—Nashville, Y. E. Soc. of Fisk Univ., for Miss Miner,	15 10
OHIO.—Claridon, Mrs. C. W. Eames, for evang. work in Japan, 100; Cleveland, J. L. Cozad, for Niigata, 100; Mansfield, A friend, for Zulu boy, 10; Oberlin, Mrs. Hills and Mrs. Clark, for training teachers under Mrs. Coffing, 25; Springfield, 1st ch. young people, for baby-organ, 23.60; W. Andover, Cong. ch., for Niigata, 10,	268 60
MICHIGAN.—Red Jacket, Cong. ch., for student at Aintab,	25 00
ILLINOIS.—Chicago, W. B. Jacobs, for evang. work, care Mr. Cotton, 50; Huntley, Cong. ch., of wh. 25 for Doshisha, 28.10; —, A friend, for work of Rev. C. W. Lay, 50,	128 10
IOWA.—Des Moines, M. H. Smith, for Boordoor, 20; do., Mrs. E. W. Morris, for use Mrs. Washburn, Madura, 15; Grinnell, Rev. and Mrs. G. H. White, for Marsovan, 25,	60 00
NEBRASKA.—Columbus, Mrs. A. A. Ballou, for Ahmednagar,	30 00
WASHINGTON.—Olympia, 1st Cong. ch., for evang. work in Japan,	56 30
INDIAN TERRITORY.—Vinita, Ladies of Mis. Soc., for work of Rev. A. B. Case,	3 00
MEXICO.—Guadalajara, collected by Rev. John Howland, for *chapel, as follows:—Worcester, Mass., Salem-st. ch., 10; Plainfield, N. J., Mrs. Talmage, 75,	85 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer</i> . For a girl's school building, Chihuahua, Mexico,	2,000 00
For the West Gate Girls' school, Madura,	1,000 00—3,000 00
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> . For add'l premises for Bridgman school, Peking,	600 00
For Mrs. Coffing, for Home school, Hadjin, add'l,	130 00
For Miss Powers' school, Erzroom,	60 00
For bedsteads for Miss Closson's school, Talas,	31 25
For Ruk school,	300 00
„ Miss Carrie S. Bell,	100 00
„ Hadjin Kindergarten,	50 00
„ Kyo Ota Sau, care Mr. White, Japan,	30 00
For Rev. A. Fuller, Aintab,	35 00
For a scholarship in Miss Millard's school,	35 00—1,371 25
	6,832 26
Donations received in April,	47,918 84
Legacies „ „	37,696 25
	85,615 09
Total from September 1, 1890, to April 30, 1891: Donations, \$312,673.78; Legacies, \$176,907.67 = \$489,581.45.	

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MASSACHUSETTS.—E. Longmeadow, Cong Sab. sch., 10; Holyoke, 2d Cong. ch., 25; So. Braintree, Mrs. E. B. Sprague, 1,	36 00
OHIO.—Cincinnati, Willing Workers, 5; Richmond, Cong. Sab. sch., 2.38,	7 38
IOWA.—Monticello, Y. P. S. C. E.	10 00
KANSAS.—Wakefield, Cong. Sab. sch.	10 00
CALIFORNIA.—Vernondale, Cong. Sab. sch.	5 00
Previously acknowledged,	68 38
	4,190 28
	4,258 66

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR SUFFERERS IN CHINA.

NEW HAMPSHIRE.—Bedford, A member of Presb. ch., 5; Hanover, William T. Smith, 2,	7 00
VERMONT.—Chester, A friend,	2 00
MASSACHUSETTS.—Clinton, Friends, 3; Rochester, Emma F. Leonard, 1; Salem, Crombie-st. Sab. sch., 25; Waltham, Daniel French, 2; West Springfield, Rev. G. R. Hewitt, 2; Worcester, "Two," 2.50,	35 50
CONNECTICUT.—Centrebrook, Cong. ch., 1.13; Farmington, 1st Cong. ch., 3; Hartford, Asylum Hill ch., 75; do., Fourth Cong. Sab. sch., 25.72; do., Windsor-ave. Cong. ch., 22.87; do., do. Sab. sch., 15.13; do., Morgan-st. mission Sab. sch., 10; Lebanon, Three friends, 30; Newington, Cong. ch. and Sab. sch., 39.58; do., Young Men's Mis. Circle, 10; do., H. C. Belden, 50c.; New Haven, Friends, by W. W. Farnam, 300; Waterbury, 1st Cong. ch., 2,	534 93
NEW YORK.—Fulton, J. J. Coit, 16; New York, Robert Jaffray, 20; Warwick, B., 2,	38 00
PENNSYLVANIA.—Alleghany City, Mrs. Adaline Boyden,	20 00
NEW JERSEY.—Westfield, Cong. ch.	4 25
FLORIDA.—Port Orange, Rev. W. E. Mather,	2 00
OHIO.—Cleveland, M. T. Scott, 10; do., A friend, 10; do., Miss Georgia Clark, 2; do., J. W. Hutchinson, 2; Malvern, Henry B. Skeele, 10,	34 00
ILLINOIS.—Rariton, R. P. Randall, 2; Roseville, Mr. and Mrs. L. C. Axtell, 10,	12 00
MICHIGAN.—Grand Rapids, E. M. Ball,	10 00
WISCONSIN.—Kenosha, T. Gillespie,	5 00
IOWA.—Ames, Rev. F. J. Douglass, 5; Chester Centre, Cong. ch., 4.91,	9 91
MINNESOTA.—Fergus Falls, Frank H. Gray,	10 00
CALIFORNIA.—Los Angeles, Rev. L. D. Chapin, 129.25; San Francisco, Friends, 10,	139 25
NEBRASKA.—Lewiston, A friend,	15 00
COLORADO.—Denver, H. B. Whitney,	5 00
TURKEY.—Smyrna, Miss Agnes M. Lord,	17 60
Previously acknowledged,	901 44
	3,359 29
	4,260 73



# FOR YOUNG PEOPLE.

## VILLAGE SCHOOLS IN SOUTHERN INDIA.

BY REV. GEORGE H. GUTTERSON, OF THE MADURA MISSION.

THE educational work of certain missions in India is the object of severe and continued criticism—often as ignorant as fierce. Some good friends of missions doubt the value of the schoolhouse as a missionary agency. Education is not an end—it is a means, valuable and indispensable to evangelization.



A HEATHEN SCHOOLHOUSE.

Logarithms and the microscope, the English language and chemistry, *won't* convert a soul, but they are as necessary in the building of Christian institutions as the scaffolding was in constructing the Washington Monument.

Let me picture to you a village school in South India ; first a heathen school, then a Christian. The cut above well represents the heathen schoolhouse ; while the picture of our mission station of Melur shows a building on the right which may indicate the general character of one of our permanent Christian school-

houses, and the young Tamil woman might be taken for one of our Christian teachers.

Remember that India is characteristically a land of villages and hamlets ; its population has not yet become urban ; there is no city of 1,000,000 people in all the Asiatic peninsula. There are 93 cities not exceeding 30,000, and hundreds of towns of 5,000. The vast majority of the 280,000,000 dwell in rural hamlets. You will not find a school in every one of these, but each village usually boasts one school, and the towns several. Imagine, if you can, a low building, longer than wide, built of mud, sun-dried and thatched with mountain grass ; there is a door of rough boards, but no windows. It has a piazza protected by the sloping roof ; this is the schoolhouse. In front runs a narrow, dusty street, through which pass continually cows, oxen, sheep, goats, half-clad and shrill-voiced women, men upon all errands intent, and dogs innumerable ! There is a grove of palms over yonder, and a banyan-tree with a stone image under it—an image of the elephant-god ; this tree and image are near to the little muddy pond from which the villagers get their water. Twenty or thirty boys, whose only clothing consists of a yard or two of white cotton cloth tied around the waist, are sitting upon the earthen floor of the piazza aforesaid ; they sit cross-legged in rows facing each other. They are writing with their fingers in the sand before them, and shouting the words they write at the top of their voices, the teacher or monitor dictating the lesson. These boys are not very clean or very truthful, but they are not stupid, and they attract you. They will solve an example in fractions in their heads quicker than you can ; but they don't reason about things as you do.

You will not find any girls in that school, unless there happens to be a big temple near by ; then perhaps "the daughters of the temple," the dancing girls, may come. Hindus do not believe in educating their daughters, and until recently would not even hear of it ; they think it foolish and dangerous. Most of the boys are from high-caste families. No Brahman boy fails of an education if he can beg, buy, or steal it. You will find a few Mohammedans, but scarcely a pariah or any low-caste boy, for they are not allowed to come, and would n't care to, if they were. The religions of India have never elevated or educated the poor. These pupils are taught to read and write their own language and something of its grammar. The teacher knows nothing of history or science and but little of geography ; he can teach some practical arithmetic, and poetry of a moral sort. Besides all this he is familiar with doubtful stories of their gods and heroes, these forming a part of his instruction. There is no compulsory education, not even a public opinion in favor of it, and neither the villagers nor any one else is responsible for the teacher's salary ; he picks it up as best he can. He generally has some outside business, sells cloth, or is a doctor. The boys bring small portions of oil, rice, salt, and firewood from home, and give them to him. Besides this he extracts all the fees he can from the pupils.

The village teacher is a man of influence. He is the village letter-writer, and reader too. He gives advice on legal matters ; helps to settle, and sometimes to make, quarrels. His religion is easily adapted to circumstances, and is rather a side issue at best, though he generally talks considerably about it. The schoolhouse is not a new institution in India ; it has always stood *near* the temple,

often *in* it, while there has been a certain bond between religion and education all through the history of India. Certain castes have always believed in education, at least for the boys. In former times, as now, the pupils from these schools went out to be clerks, lawyers, magistrates; in fact, into the hands of these *educated* youth fell the control of high affairs. To-day they are administering justice, collecting the revenue, pleading at the bar, employed in the postal, railway, and telegraph service. They are in the public works and police departments; are physicians and schoolmasters; and if they are Christians they carry the influence and power of Christ into all these places! Christianity demands intelligence. You can no more build a permanent Christian civilization in India without education than you can in America!



THE MISSION STATION OF MELUR, MADURA DISTRICT.

Now what is a Christian school? Simply a transformation of this primitive institution in a mud-hut into a well-managed school, with a Christian master, with morning and evening prayers and thorough instruction in the Bible every day. Often our Christian schools continue to abide in mud-houses, for we can't afford better, although \$20 will build one; but we add blackboards, slates, books, and kindergarten materials. We have a thorough system, conducted according to Christian business methods. I have in mind one such school where 100 boys from a score of different castes were studying together under Christian teachers. The sessions of the school were opened and closed with prayer and Scripture reading; an hour a day was spent in Bible study; the boys were made to obey and were taught to tell the truth. I do not know of any other way in which these boys in a large town could have been brought under Christian influence. The English government has an elaborate system of education, but is withdrawing more and more from it, leaving the work to be taken up by missionary



bodies or to fall into the hands of Hindus hostile to Christ. And even if it continued its educational work, it could not, as a government, inculcate religion. The Madura Mission has 5,000 boys in such schools, besides hundreds of girls who are being taught the liberty and joy of Christian womanhood. Every



A YOUNG TAMIL WOMAN.

intelligent Christian who keeps abreast of his times should believe in the educational work of missions. Education helps to purify the homes; is creating a Christian literature and elevating morals. Best of all it is bringing many to Christ. The mud-schoolhouse is the nursery of the church, and the spelling-book and the Bible are the hope of India!



THE  
MISSIONARY HERALD.

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THE receipts from donations for May were an advance of more than \$10,000 over those of the corresponding month a year ago ; from legacies, about \$2,800 less, making the net gain for the month \$7,252.37. For the nine months the gain from donations has been about \$45,600 and from legacies over \$30,000, a net gain of \$75,861.31. Let the donations continue thus to advance during the three summer months and they will be months of continuous thanksgiving at home and abroad. Every additional dollar, let it be remembered, is imperatively needed and will be most gladly appropriated to the immediate and most urgent necessities of the missions.

WE receive, through our Bihé missionaries, pleasant news of a warm reception given the two missionaries of Mr. Arnot's party who have reached the Garenzanze. The king, Msidi, with his head chiefs came out to meet them at six hours' distance from their destination, and themselves carried the strangers the rest of the way. This region is the one now in dispute between the Katanga Company, chartered by the Congo Free State, in whose domains it lies, and the British South Africa Company, which has sent up agents to secure possession of it. Msidi knew nothing of the Congo State and its boundaries, marked out by international agreements in Europe, and he made terms with the South Africa Company. It would seem that this Company, chartered by the British government, cannot press its claim without endangering all other agreements affecting "spheres of influence" in Africa.

Two of the great missionary societies of America have recently closed their annual accounts, each with a debt. This is not because the receipts in either case have been less than in previous years, but because the demands of the work have been greater. The American Baptist Missionary Union finds itself burdened with a debt of \$61,000, and the Presbyterian Board with a debt of \$18,000, which is \$60,000 less than the debt of the previous year. Yet the receipts of the Presbyterian Board were greater by \$148,000, including \$43,000 especially contributed for the debt, than those of the previous year. These facts furnish new illustration of what we wish could be understood by our churches, namely : that a growing work necessitates increased contributions, and that so long as the blessing of God rests, as it does, upon the laborers in the field, it is impossible to carry on missions at the old rate of expenditures.

On the twenty-fifth of May, two envoys arrived in London, coming from Gungunyana, the king of Gazaland, whom our readers know about as the son of Umzila and the potentate who declined to have our missionaries settle at his kraal because he had Portuguese teachers. Gungunyana seems now to be thoroughly opposed to the Portuguese, who, as he claims, have sought to rob him of his country and to alienate his vassals. The chief envoy is Hulu Hulu, a Zulu of pure blood, who seeks an interview with Lord Salisbury, to lay before him the earnest petition of Gungunyana that he and his country may be taken under the protection of the "Great White Queen." The king's message is as follows: "The Portuguese are troubling me, and they have excited my people against me; they have caused my last war with the Chopies and with Spinanyaan; they (the Portuguese) having provided arms, necessitating the moving of my whole nation from the Umsaap to the Limpopo, causing me to lose thousands of my people from starvation. My desire is now, as it was my father's, Umzila, to get the protection of the Great White Queen, so that I may be troubled no more by these Portuguese, and may myself govern my people in peace. The Queen may refuse me her protection, and, they tell me, may give me over to the Portuguese. This I will not submit to, and will rather take care of my own people without white protection." It is doubtful whether Lord Salisbury will give an audience to these envoys, fearing that such a course might interfere with the negotiations now in progress with the Portuguese as to the region in dispute. This matter is of the greatest interest to our East Central African Mission. Without doubt Gungunyana now regrets sorely the preference he gave to the Portuguese priests when Messrs. Wilder and Bates visited his kraal in 1888. From present appearances it may be judged that he will look with favor upon any of our missionaries who wish to settle in his domains, or to pass through to Mashonaland.

SINCE the article, on another page, referring to Mashonaland was in type, word has been received of a collision not far from Massi Kesse, between some Portuguese troops and a police force of the British South Africa Company. The collision apparently took place on the eleventh of May. Information in regard to the matter is quite meagre, but, whatever may be the facts in the case, it is not to be anticipated that the settlement of points of disagreement between the English and the Portuguese will be long delayed. The British will insist upon the right of way by the Pungwe River into Mashonaland, and nothing can hinder the speedy development of that rich country.

No little cheer has been given to our brethren in Bulgaria by the action of the Prime Minister in connection with the meeting of the Bulgarian Evangelical Society. According to law due notice was sent to the officials that the Society proposed to hold its meeting in Panagurishte. The officer who received the notice forwarded it to his superior, disapproving of the proposed assembly; whereupon it was forwarded to Mr. Stambouloff, the Prime Minister, who returned it with this endorsement: "These people are among the most loyal that we have. You are not to put any hindrance in their way. Let them freely meet as proposed." This is a striking testimonial from the highest authority in the Principality.

OUR friends, who desire to examine or procure any of the photographs of scenes in West Africa prepared by Rev. Mr. Fay, will find specimens at the business office of the *Missionary Herald*, No. 1 Somerset Street.

WE are glad to learn from Mr. Wilkins of the recent formation of an Extra-Cent-a-Day Band for missions, already numbering 200 members, in Rev. Dr. Gregg's (formerly Rev. Dr. Cuyler's) church in Brooklyn, N. Y. So large a Band in this prominent church may well lead to the organization of many others. A year ago there were 4 or 5 bands only; in October, 15; in April last, 64; now, 77 or more. So the Extra-Cent-a-Day Band moves on. Mr. S. F. Wilkins, Newton Centre, Mass., will be glad to give information to all who wish to form bands, and he would be glad if all new bands would report to him.

It seems that the statement we made in a paragraph in our May issue that Mrs. Isabella Bird Bishop had selected a spot in Kashmir where a hospital might be built in fulfilment of a direction, accompanied by a bequest, of her late husband, was incorrect. The statement we copied from British publications, and it now appears that Dr. Bishop did not make any such bequest.

THE passage by the British House of Commons of the resolution declaring that the participation by the government in the opium traffic is morally indefensible was a surprise both to the friends and the foes of the measure. The wrong was so firmly entrenched that no one seems to have anticipated any success in the effort to have the traffic denounced by Parliament. The government was on the wrong side and so were the great newspapers. *The London Times*, in its surprise over the result of the vote, says that the House of Commons was "merely having one of its too familiar spasms of cheap Puritanism," and it admits into its columns correspondence from a number of writers, one of whom had the effrontery to say that the injurious results of the traffic are "grossly exaggerated, if they are not purely imaginary." With such influences opposed, it is evident that a resolution of disapproval is not enough. What is needed is a persistent agitation on the subject until the public conscience in England and all over the world shall be aroused to the proper sense of the enormity of the wrong committed both against India and China, and shall at any cost put a stop to the participation by the government in the nefarious traffic.

MRS. CHRISTIE, of Marash, in writing of the work of the Theological Seminary in that city, says: "Is it possible that it is known in our great, generous, Christian America that this institution has no other endowment than that given out of the deep poverty of our Marash Christians? Is it known, and is there no one ready to come to our relief with the few thousands more needed to secure its future support? Its present existence depends upon the fluctuating state of your treasury. Millions are given to architecture alone in the homeland. We are glad our institutions there are so generously dealt with, but is there not enough for us too? We ask only for necessities, a fund that shall afford an income sufficient to support a few teachers and earnest students who have no means of their own."

WE greatly regret that the English Church Missionary Society finds that the new Bishop of Jerusalem, whose appointment it had favored and to whose support it contributes, is so influenced by his high church proclivities that he is protesting against the practice of receiving members of the Oriental Churches into the churches organized by the agents of the society. Of course our sympathies are with the Church Missionary Society in this matter. If their view is wrong, then over 100 churches connected with the American Board have been wrongfully organized. It is admitted on all sides that there are saddest corruptions in these old churches, that in most of them the Bible is found only in what is practically an unknown language, and the priests and people alike are ignorant of the gospel, and, with rare exceptions, whoever attempts in the midst of these churches to proclaim a pure gospel will be persecuted, perhaps unto death. In most cases those who have any spiritual life must leave these old churches, but the Bishop of Jerusalem thinks it is wrong to receive these evangelical Christians since they belong to churches which, forsooth, have kept up the "apostolic succession." We sincerely trust that the irritating controversy in which the Church Missionary Society is now involved will not weaken its strength or induce it to modify the position it has taken.

THE contrast between the foreign missionary situation of threescore years ago and that of to-day in reference to the opportunities for labor is most striking. Formerly the question was, Where shall good openings for laborers be found? Now the question is, Where shall enough men be found to fill the most promising of the openings? A recent number of *The Indian Witness* well says: "The foreign missions of united Christendom are beginning to present the appearance of a youth who has not only outgrown his clothes but looks half-starved, because all he eats goes to growth and none to fatness. The churches of Europe and America are steadily increasing their appropriations to foreign missions, but the work is increasing at a far more rapid rate. There must be an immense increase in the missionary zeal and liberality of the churches, or a crisis, probably followed by panic, is inevitable." It seems to us that the crisis is already upon us, but we trust there is to be no panic. The increasing demands should only awaken all branches of the Christian Church to increased efforts: but let it be clearly understood that increased efforts are necessary.

A DECIDED obstruction to the progress of Christianity in India is the Arya-Somaj. In its eclecticism this organization claims to give high place to Christianity, and has incorporated much of its ethical and spiritual teachings. But many Hindus, finding that should they openly confess Christ, as their consciences tell them to do, they would meet social ostracism and bitter forms of persecution, content themselves with joining a body which, while commending Christian morality, yet does not require any one to break from his caste or to be counted as a deserter from Hinduism. It is easy to see what a temptation these Hindus are under to compromise, and practically deny Christ.

THE Japanese are coming in large numbers to the Hawaiian Islands, and are finding work and a welcome. On a single steamer, sailing March 17 from Yokohama for Honolulu, there were 1,080 Japanese emigrants.



IN a report of the Lodiana Mission there is an interesting story of a meeting in which a prominent Sikh discoursed about one of their sacred books, the Granth of Tegn Bahadur. After the Sikh had read and expounded the doctrine for an hour or more, during which a pure theism was highly commended and heathen and idolatrous superstitions were denounced, the Christian missionary began by saying that he heartily agreed with all that had been uttered. But he placed *his* sacred book (or Granth) by the side of that of the Sikh, and said: "There is one thing lacking in your book, and that our Granth supplies. There is a wonderful exhibition of God in your book, and its statement of your duty to God is correct as far as it goes. Furthermore, that book tells how a righteous man may be saved, but it has no salvation for a sinner." This statement was then discussed at length, and at last an old Sikh said: "Yes, I understand; the Padri Sahibs are not saying anything against our book. They say the book is right, but we are wrong, because we are sinners. That is perfectly true. The fault is in us, not in the Granth." So pagans and Christians unite in saying that the Bible is wholly unique among sacred books in that it offers salvation to sinners.

A REMARKABLY clear and accurate statement of the relations of the Spaniards to our mission in Micronesia, written by Rev. Dr. Thomas Laurie, originally printed in *The Advance*, has been issued in tract form, and copies may be obtained at the Rooms of the American Board in Boston, New York, or Chicago. It is a record of folly and wrongdoing on the part of the Spaniards, and of sorrowful loss to the missionary cause, but the story needs to be known that, if possible, public sentiment may exact righteous retribution for the grave offence.

SUSI, the last of those faithful servants of Dr. Livingstone who brought his body to the coast on that most remarkable journey, which we are wont to think of as the grandest funeral procession the world has ever seen, died at Zanzibar on May 6. His name ought to be remembered gratefully wherever Dr. Livingstone is honored.

FOR about twenty years Rev. Mr. Knapp, of Bitlis, has been greatly annoyed by a claim made by a native to the house which he had purchased, paid for, and occupied. This case has now been in the courts for several years, with decisions sometimes for, and sometimes against, the claim. Mr. Peet, of Constantinople, sends the information that the highest court of the province has finally decided the case in favor of Mr. Knapp, seven judges uniting in the decision. It is believed that the case is now settled in manifest accordance with justice.

AFRICANS, in some things, are undoubtedly behind the people of other nations. A case in point has just come to our attention, which relates to their appreciation of holidays. The Galla children, who are now in the Lovedale Institution in South Africa, are so eager in their studies that at the close of the term they begged for the books they are to use during the next session, in order that they may be studying during vacation. And with great simplicity they asked their teachers, "What do you want any vacation for?"

INCIDENTS are continually coming to light showing that the gospel is reaching and saving some who are not known to missionaries. Two items of this kind have recently fallen under our notice. One is of a Burman, fifty-seven years of age, who suddenly appeared at the station. Though wholly unknown to any one connected with the mission, he announced that he believed the Christian religion and worshiped and prayed to God. When asked to kneel down and pray he complied, praying so reverently and fervently that the missionary, much amazed, asked him who had taught him to pray. The man answered that he had once heard a street preacher and received from him a tract, and that ever since then, though entirely alone, he had been living a life of prayer and faith in Christ. A missionary of the London Society reports that, being detained by rain while on a tour, two of the preachers went, accidentally, as we were wont to say, to a village two or three miles from the camp, and found several people, wholly unknown to any of the mission, who had in some way learned of Christ and were maintaining a Christian profession. The headman of the village begged the missionary to receive the whole of their people as adherents and to send for a teacher. Such is the leavening power of the gospel.

ALAS, that men from Christian lands so often stand in the way of the progress of the gospel among pagans ! A native Samoan, who had gone to New Guinea as a missionary, was not long since greatly annoyed during his sermon on a Sabbath afternoon by a constant hammering on a store near by. This store was being built by a German who had in his employ a Scotchman. The preacher could read little English, but he knew enough to find passages in the English Bible, and turning to Exodus 20 : 8, he strode up to the new store, and, pointing to this verse, he roared out to the Scotchman, "Read that !" The Scotchman measured the preacher and saw that he was very muscular and very much in earnest, so he meekly read aloud these long-forgotten words, "Remember the Sabbath day, to keep it holy." This done, the preacher, in broken English but in vigorous tones, said, "Your country sent Bible to my island, and we learn to make Sunday, and then I bring Bible and come here to New Guinea to teach these people Sunday. What for you make me liar?" It is said there was no more hammering on that store on Sunday. But, alas, all those who "make liars" of missionaries and their converts are not so easily silenced !

THE British Missionary Societies, according to *Medical Missions at Home and Abroad*, have 139 physicans engaged in missionary work, 13 of whom are ladies. Of the whole number the Free Church of Scotland has 34, the Church Missionary Society 21. The London Missionary Society and the English Presbyterian Church have each 13, the United Presbyterians 11, and 25 societies have less than 10 each.

A HINDU gentleman said to a preacher in our Marathi Mission, last year : "You must not be discouraged in this work of yours. Without doubt it is doing a great deal of good. People may oppose you and treat you shamefully, *may break your noses*, but all the same your preaching and your tracts are exerting a very great influence. It is only caste and a fear of the world that keep people from becoming Christians."

WE are glad to give here a small picture of the new church in Tōkyō, of which Rev. J. T. Yokoi is pastor, which was dedicated on Saturday, April 25. Many friends in this country, who contributed for the erection of this church, will be glad to know that the work has been happily completed. It is a substantial brick structure, seating about 700, and costing, with the land, about \$11,000. At the dedication services the house was crowded, and addresses were made by Messrs. Kozaki and Ebina, of Kyōtō, Rev. M. Honda, of the M. E. College, Dr. Verbeck, of the



Reformed Church Mission, and Dr. D. C. Greene, of our own mission. The position of this church, in close proximity to the Imperial University, makes it a specially important centre for Christian work.

REV. W. G. LAWES, at the late anniversary of the British and Foreign Bible Society, said that at a missionary meeting in New Guinea, held a few months ago, one of the speakers picked up a spear, and said, "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our side, and we took our meals with it close at hand; but," said he, holding up a copy of the Gospel, "we can now sleep safely because of this; this book has brought to us peace and protection, and we no longer require the spear."

IN our November number we reported, on the authority of United States Minister Denby, that there were only four provinces in China without the telegraph. It seems that one of the provinces named, Shensi, can no longer be spoken of as without the telegraph. The line is already in process of construction in Shensi, and is completed to Tai-yuen-fu, in Shansi. There will be an office at Ping Yao, which is only twenty-five miles from our mission station, Fenchow-fu. Mr. F. M. Price reports that there was some excitement about the matter among the natives, inasmuch as it was rumored among the mountains that a man's head must be put in the bottom of each posthole. So far as is known, the natives have not interfered with the construction of the lines.

## THE DEVELOPMENT OF THE EAST CENTRAL AFRICAN MISSION.

It will be remembered that when this mission was undertaken it was called the mission to Umzila's Country. We need not dwell now upon the causes which have prevented the occupation of the region which it was proposed to reach. Had not death overtaken Mr. Pinkerton while on his way to Umzila's kraal, in 1880, the mission might have been established there before the Portuguese had taken practical possession. Subsequently Mr. Richards, in 1881, visited Umzila and obtained from this monarch permission to send in five missionaries and their wives "as soon as possible." But this force was not ready, and Umzila died before missionaries availed themselves of his permission to settle in his kingdom. His son, Gungunyana, courteously received Messrs. Wilder and Bates, in 1888, but told them that they were too late, that the Portuguese came first and that they must be his teachers and the teachers of his people. Not long after this Gungunyana removed from his northern to his southern capital, Baleni, which is directly west of Inhambane, near the Limpopo River, and there he remains.

In the meantime, although the missionaries of the Board have established work, and with a fair measure of success, on the coast near Inhambane, the plan of extending the operations of the mission into the interior has never been lost sight of. Just now a movement in this direction is on foot which our readers will watch with interest and which we would commend to their prayers.

A little to the northwest of Umzila's old kraal is the now famous region known as Mashonaland, which has recently come under the control of the British South Africa Company. This is the new "Eldorado," about which marvelous stories are told as to the salubrity of its climate, the fertility of its soil, the diversity of its products, and above all as to its mineral wealth. The natives have suffered greatly from the assaults, first, of the Zulus from the south, and more recently from the Matabele on the southwest, under the lead of the warlike chieftain, Lo Bengula. On account of these raids the Mashonas have retired from the plains and dwell in the mountainous districts, but they are said to be intelligent and industrious, and ready to receive with favor the white men who come among them.

Mashonaland is an elevated plateau, with a breadth of from 60 to 100 miles, and fully 4,000 feet above the level of the sea. It is well watered, with fine forests, and if the glowing accounts of those who have visited the region are worthy of any credence it possesses everything in climate and products to fit it for the residence of both native Africans and foreigners. On the next page is a small sketch-map of the region, showing its relations to other districts in Africa. The recent negotiations between the officials of Great Britain and Portugal have resulted in assigning new territorial bounds, which are indicated on this sketch. While Portugal is given a strip on both sides of the Zambesi up as far as Zumbo, together with 50,000 square miles north of that river, Great Britain in Mashonaland moves her bounds eastward, so as to include the whole of the Great Plateau and the mountain range, the dividing line at this section running on the thirty-third degree of east longitude. On this line, however, a slight detour is made at Massi Kesse so that the Portuguese may have one



station in the Highlands. The right of passage on the Pungwe River is conceded, so that should this agreement, signed in London May 14, be confirmed by the Cortes, the British South Africa Company will have easy and, for Africa, speedy communication with its vast territory in the interior. The Pungwe is navigable by steamers for seventy or eighty miles from its mouth, and from the head of navigation there is already a good wagon-road by way of Massi Kesse to Fort Salisbury, which is 300 miles from the coast. This is the new road to the Mashona plateau.



SKETCH-MAP OF SOUTHEASTERN AFRICA.

The Tinted Area is claimed by Portugal.

It is morally certain that over this road, by the Pungwe and Massi Kesse, will pass into Mashonaland, within the next few months, a vast number of men in pursuit of the gold which is there to be found. Over this same road, as our recent letters from Natal inform us, our brethren of the East Central African Mission desire to go, to examine the openings for Christian work among the Mashonas, who are believed to speak a language akin to the Zulu. Mr. Wilcox and Miss Jones have already gone from Natal to Inhambane, and as soon as the way is opened it is hoped that an expedition can start to ascend the Pungwe and to explore the Mashona plateau. Correspondence has been entered into with the London Missionary Society and with the societies of the Church of England with reference to the occupation of this territory. This proposal is in the direction of the original plan of our mission. It certainly would be a great

advantage to occupy a region so healthful and under British, rather than under Portuguese, control.

It may be thought early to refer to this movement, which is entirely in the future, but it will be well to have the matter in mind as information is given in the daily press in reference to various enterprises in this portion of Africa. An item referred to in our editorial paragraphs concerning the envoys from King Gungunyana who have reached London has a direct bearing upon this proposed movement. It seems to be a remarkable opportunity for entering this region in Southeastern Africa, and it behooves the Christian church to be alert, that it may take advantage of the sudden and promising openings in that part of the world.

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### AINTAB, CENTRAL TURKEY.

BY MISS MYRA A. PROCTER, FORMERLY OF THE CENTRAL TURKEY MISSION.

AINTAB is situated about thirty-eight degrees east longitude, and thirty-six degrees north latitude, being as far south as the northern part of North Carolina. It is ninety miles east-northeast of Alexandretta, which is its port on the Mediterranean. The accompanying picture shows the pass through which missionaries go on their way from the sea to Aintab. The climate of the city is modified by its altitude, which is nearly 2,700 feet above the level of the sea. Nevertheless the dry summers are very hot, and the rainy winters are cold, snow sometimes remaining on the ground for several weeks.

The surface of the country is not mountainous, but a succession of bare rolling hills, with cultivated plains and fertile valleys lying between them. The barrenness of the hills is relieved partly by the striking contrast afforded by the verdure of the plain, and especially by the lovely clouds that cast their shadows upon them, and by the exquisite purple tints that tinge the atmosphere. Many of the higher hills are crowned by small dome-roofed stone buildings, to which both Mohammedans and Armenians resort to offer sacrifices and to pray for special favors. They are, at least, striking reminders of the "high places" so often mentioned in Old Testament history.

Wheat, barley, and, to some extent, cotton and hemp are cultivated on the plains, ripening so early in the season as not to need irrigation. Vineyards, however, are the characteristic features of that region, being very extensive, and although not irrigated they remain fresh and green all through the long summer, when not a drop of rain falls. In the orchards are found mulberries, apricots, plums, figs, and pears; also, pistachio nuts and English walnuts. In the gardens, which must be carefully watered, grow lettuce, cucumbers, eggplants, tomatoes, onions, okra, squashes, turnips, etc.

A small stream flows north of the city, which is used for irrigation, but the drinking-water is brought in a stone aqueduct from the mountains twenty miles away. There is a regular system of underground distribution from this aqueduct to the wells, or, rather, cisterns, which are found in almost every yard. In the lower parts of the city the water comes into the courts in pretty fountains, but on the hills it must be drawn in buckets, sometimes a distance of sixty feet.

The population of Aintab is estimated as between 30,000 and 40,000. About two thirds of the people are Turks, whose religion is Mohammedanism. The remainder are chiefly Armenians, with a sprinkling of Jews and Greeks, and, on the outskirts of the city, a small colony of Hindus. Turkish is the language almost universally used in the homes as well as for business.



THE PASS OF BEYLAN, BETWEEN ALEXANDRETTA AND AINTAB.

The houses are built of hewn limestone, of which there are abundant quarries in the vicinity. Flat earth roofs are quite general, but there are also many tiled roofs. In 1848 there was not a glass window in the city; now they are common. When glass is not used, the heavy sashwork is covered with cloth or oiled paper in the winter.

A large majority of the families live in one room, with a dark storeroom back of it. The kitchen is a separate building, and is common to all the families in the yard. Many families comprise three generations, as the sons when they marry bring their brides to the paternal home. Can you imagine how much Christian grace is needed to enable one to live peaceably with so many in such close quarters? Of course such homes contain but little furniture. The beds are spread on the matting at bedtime, and in the morning are rolled up and put away on the shelves. The table is a round copper waiter, perhaps a yard in diameter, which is brought when needed and placed on a stool, and the people sit around it on little cushions or on the matting. "First the men, and *afterwards* the women," was the old rule; but now in most Protestant homes the family eat together. More and more also the young people are inclined to set up a home by themselves when they marry, and there are families sufficiently well off to occupy a house with several rooms. Girls were formerly married at twelve years of age, or even younger; but now, even among non-Protestants, they seldom marry before fifteen and often not till twenty.

The work of the American Board in Aintab has been confined almost wholly to the Armenians. The first enlightenment came from copies of the New Testament in Armeno-Turkish, published at St. Petersburg, which were sold in the city. Few of the people were then able to read, and the services of the Armenian Church, which very much resemble those of the Roman Catholic Church, were conducted in the ancient Armenian language, which none of the people understood. The gospel in a language they could understand was indeed a revelation to them. A company was soon formed asking for further instruction, and colporters and missionaries began to visit the place. Of course opposition arose, and in December, 1847, Rev. T. P. Johnston, who was making a visit there, was ordered away, and stoned as he left. His meekness and forbearance under the insult so impressed one of the young men engaged in the stoning that he soon became a convert, and he has long been a deacon in the first church. That same month the ravages of the cholera made all willing to tolerate a skilful physician, and Dr. Azariah Smith was allowed to remain. In January, 1848, he organized a church of eight members.

Rev. Dr. Benjamin Schneider spent the summer there, and the following spring brought his family for permanent residence. For twenty years he labored most assiduously for the building up in every Christian grace of the rapidly growing churches. A stone church was built in 1854-55, and a pastor installed in 1856; a faithful man, who still lives to preach the gospel he so early learned to love.

In 1859 Mr. Coffing, having taken charge of the Sabbath-school work, soon brought the average attendance up to more than 1,000. In 1862 a second pastor was installed, and in 1865 the church was harmoniously divided, each division having 147 members. After four years of struggling with the Turkish government for a permit, a second church building was completed, and not long after a new place of worship was opened in a distant part of the city. The third church was organized in 1880 with twenty-one members.

These churches are self-supporting, and around them are grouped common schools, Sabbath-schools, district prayer-meetings, Young Men's Christian Associations, Christian Endeavor Societies and Missionary Societies. They have been blessed with precious revivals. In 1875, during the ravages of the cholera, great solemnity pervaded the community. More than 100 were added to the churches as the fruit of that awak-



ening. In 1889 there was a still more powerful revival, as the fruit of which 539 were added to the churches. In 1890 the number of communicants in the three churches was 1,487; of pupils in the Sabbath-schools, 1,550; of pupils in the day-schools, 848.

The present force of American workers in Aintab gives its strength chiefly to educational work. At the very beginning of the mission a training school was established for the purpose of preparing preachers and teachers from among the people themselves. This school was afterwards removed to Marash. In 1870 the question of a college began to be seriously agitated, the people of Marash and Aintab being the prime movers in the matter and offering liberal aid therefor. The first class of Central Turkey College was formed at Aintab in 1876, and a building was soon put up on a hill west of the city. Rev. Dr. T. C. Trowbridge was the first president, and labored with untiring zeal in the United States and England and among the native churches to place the new college on a permanent financial basis. After his death in 1888, Rev. Dr. A. Fuller succeeded to the presidency. Dr. and Mrs. Shepard have charge of the Hospital and Medical Department. Besides American teachers there is an able corps of talented and well-educated native professors.

Thus far ninety-four have graduated, of whom at least one half are engaged in preaching, teaching, or in some form of literary work. Quite a number of the remainder are skilful physicians, and others are successful merchants and druggists. When the College building was burned last Christmas, the thought of the native Christians was well voiced by an aged sister, who brought a gold lira (\$4.40) for the rebuilding fund, saying, "The light on this hill must not be suffered to go out."

In 1859 a Training School for Girls was established whose growth has put its foster-parents in this country to the trouble of enlarging its quarters several times. Beginning with eight day-scholars, in a small rented room, it soon developed into a boarding school, and in 1866 rejoiced in a home of its own. In 1877 this home was enlarged to nearly twice its original size. This was occupied until 1885, when, the old building having been sold, a larger and more commodious structure was erected on a new site. Three years later this was partially destroyed by fire, but was rebuilt without any break in the course of study. Has it been worth all this trouble? More than 200 have graduated from this training school, most of whom have gone forth Christian young women whose influence is felt for good wherever they reside. More than three fourths of the graduates have taught for a time, some for many years; but their good influence as *mothers* deserves and receives special mention from those who now have charge of their children in the higher schools. Nearly all the boarding pupils have been non-residents of Aintab, some coming five days' journey (150 miles).

The villages immediately around Aintab are all Mohammedan and not accessible; so there are no out-stations within twenty miles of the city. But to the east, between Aintab and the Euphrates, there are two out-stations; four lie beyond the Euphrates, of which one, Oorfa, is as large as Aintab itself. Two out-stations lie three or four days' journey to the north, five are found in the mountains west, and nine lie to the south, including the cities of Aleppo and Antioch.

God speed the day when the gospel may be freely proclaimed to every nationality in Turkey!

## AN ADVANCING WORK DEMANDS LARGER SUPPLIES.

## A PRACTICAL ILLUSTRATION.

\* BY REV. J. C. PERKINS, ARRUPUKOTTAI, MADURA MISSION.

[The following communication from Mr. Perkins was not intended for publication, but it is given here that by this story of one station our readers may more clearly apprehend the occasion for the call for increased appropriations, and how any reduction cuts into the life of the work. Arrupukottai, of which Mr. Perkins writes, is the new centre of the old Mandapasalai station, and of late the growth in this, as in the other sections of the mission, has been most cheering. But the necessities caused by this growth have not been met. It is true that since this communication was written the Prudential Committee has felt warranted, in view of increased receipts, in distributing the additional sum of \$15,000 among the missions, and that of this amount \$1,000 was sent to the Madura Mission to be divided among its twelve stations. But Arrupukottai alone could have made good use of the whole of this \$1,000.]

WHILE the Lord is working in our station and people are coming over, to be obliged to stop work in this or that village, or not to be able to place a preacher in a new village when there are newcomers, is most disastrous. If there were no advance in the work in the village, you might cut down the allowances, and I could stay in Arrupukottai, convert myself into a pastor and spend my time in bringing forward that one church. But what of the 175,000 people in the villages about this place? What of the little bands in this and that village who come to me and say, "Sir, we wish to become Christians"?

To see a band here and there coming out of heathenism and not to be able to instruct them and to *hold* them is about the hardest, most tantalizing, and most disheartening experience a missionary is called upon to bear. It seems like a blow from behind. In front we have all the superstitions of heathenism to overcome, the natural disinclination and the lethargy of the human heart, the active and often cruel opposition of the heathen, and finally the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it strikes with most telling and disastrous effect.

Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I knew they would, and just as I know other new converts will do if no help comes.

Now do not say that "such converts cannot be worth much who go back so easily." They are of just as good quality as you or I would have been had we been converted with our heathen fathers hundreds of years ago in the British Isles. They see beauty in Christ; they say they believe he is their Saviour, though they do not understand the statement in all its fulness; they say they wish to be his followers, though they do not understand fully what following Christ means. Very well! We receive them, and what is the result? The whole community turns against them. They are put out of caste, they are

boycotted in the shops, their crops are damaged or stolen, and their thatch roofs are in constant danger of fire.

To be able to bear all this, does it not stand to reason that the foundations must be well laid, that a preacher must give them constant attention and daily feed them from the Word of God? They are "babes in Christ," and, though babes, are subjected to a far more severe and rigorous treatment than confronts the strong and manly type of Christianity found in civilized lands. Conversion is a wondrous miracle, but conversion is not all. It is only the beginning, and careful nurture must follow. They must have line upon line, precept upon precept, here a little and there a little from the Word of God, else the inevitable conclusion follows: they will die. You know all this, of course, but you cannot enter into the feelings of a missionary who has to stand by and see "babes in Christ" devoured by the wolves of heathenism. For my own part, I simply cannot stand it.

Look now for a moment. Last week on the itineracy in a certain village called Vernankulum sixteen families, consisting of sixty-seven souls, were brought to the point where they were willing to forsake heathenism, their lifelong acquaintances and neighbors, and become Christians. They were a promising set of people, and the pastor and preachers urged me to at once build a little thatched church and place a catechist there, "else," they said, "we will lose them, as we lost that fifty last year." All day long the question was before me while engaged in other work, "What shall I do — what *shall* I do with these newcomers?" and I kept putting off the answer.

Finally, at night we again went into the village to hold a meeting with them, and there by a bright moonlight we sat on the ground with all the new people about us and spoke to them about the Saviour and their duty to him. After I had finished speaking, the pastor spoke; and while he was speaking I was trying to make up my mind, knowing that as soon as he finished all would look to me for a decision. I looked into the dusky faces about me, I looked at their roofless houses, which had lately been burnt by the heathen, and I said to myself: "Among all the millions of America is there not thirty dollars for a church, and forty dollars to pay a servant of God to preach and help these poor people for one year? Well, whether there is or not, I will give these people a preacher, and trust that in some way help will come!" What would you have done under the circumstances? Would you have turned away, saying, "I've no money. You must get on the best you can without a teacher or preacher"? I do not believe you would answer so, and, if you would, I *cannot*."

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## THE PROCLAMATION OF THE GOSPEL THE TRUEST PHILANTHROPY.

BY REV. H. N. BARNUM, D.D., HARPOOT, TURKEY.

ONE of the incidental benefits of the gospel is the civilization which it carries with it. No other system insists so strongly upon a knowledge of its tenets and the study of its authoritative declarations. Superstitions are best fostered by

ignorance, but a pure Christianity welcomes the light from every quarter, and so it becomes a direct patron of education. No other system knows anything about a change of heart or demands a reformation of character. Works of public utility are seldom undertaken outside of Christianity. A benevolence that is wholly disinterested is not known or thought of, and can scarcely be appreciated when seen. The experience of the unevangelized has been that the motive to deeds that have the appearance of benevolence is not love but the desire for renown or to lay up treasures for the life to come. It is always some form of selfishness. Only regeneration lifts a man out of self, and whatever of education or civilization may be attained with selfish motives the quality is surely not the purest and best and can be of little substantial worth.

In saving men for the life to come, Christ also saves them for the present life. His redemptive work is as comprehensive as was the ruin wrought by sin. The soul is worth more than the body; eternal life is more important than temporal life; but as sin separated man from God, tempted the soul, set the passions loose, opened the door to crime, and filled the world with sorrow, so the gospel in bringing men back to God enters at once upon the work of adjusting all other disordered relations. Civilization is in no sense the power of Christianity. A corrupt civilization, wherever it exists, is a formidable obstacle to Christianity; but Christianity always brings civilization in its train. It stimulates the mind, reforms the character, begets love, improves the home, awakens enterprise, promotes that mutual confidence which is essential to union in works of public utility, secures refinement, thrift, and all those elements and graces which enter into a true civilization. Vital Christianity is always uplifting. It is animated by a noble spirit and is full of good deeds. It reaches out a helping hand to all who are in need of help. As the motive and spirit are love and goodwill, so it is the messenger, the harbinger of peace and goodfellowship among individuals and also among the nations. It stimulates industry and opens the door to a healthful commerce which does not carry desolation and death in its train.

Even had we no motive higher than a philanthropy that would bless men merely for the present life, with no thought of the life to come, there is no way so swift and so sure as to give them the gospel, and there is no agency so cheap.

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## Letters from the Missions.

### Marathi Mission.

#### WORK OF BIBLE-WOMEN.

THE annual report of this mission has an interesting section referring to woman's work, showing that this is a most important and successful branch of missionary operations. It seems that during the year 1890 there were 34 Bible-women employed in the mission, who spoke to 8,726 audiences, at which were

present a total of 85,446 persons. Of this total number of hearers over 58,000 were women. The character of this work is shown by an extract from the report of Mrs. Bissell, of Ahmednagar, who writes of one tour:—

“We fixed upon two shady places for camping grounds, and from them visited the near villages. My two favorite Bible-women were with us, and as usual their help was invaluable. We met women in



their homes, on their doorsteps, in the streets, near the wells where they came to draw water, in the peanut patches, and on the threshing-floors, wherever by singing a hymn, or entering into conversation with some one, we could manage to attract an audience. In one of our camps we had the help of our two young ladies from the city, with the baby-organ, for the Sabbath exercises."

There are seven Bible-women connected with the Ahmednagar station, of whom Mrs. Bissell says:—

"There have been changes among the Bible-women under my charge during the year. The four in the city have continued their work as usual among high and low, within the city walls and outside in the near hamlets. It is a source of regret to us, and to them, that so few women are willing to learn to read. The prejudice against female education is almost as strong as ever in all this part of the country. There are comparatively few, even among the Brahmans, who care to have their wives or daughters taught. An effort has been made to try to keep up the habit of reading among those who had learned in schools while yet in their mother's house, but even that is very difficult to manage. But we mean to persevere in this. Our Bible-women usually commence with a hymn, which attracts attention, and when a few have assembled they explain what they have sung, and either make that the subject of their address, or read some passage from the Bible or perhaps a page or two from a tract, speaking along at intervals to keep the attention, as women will not listen long to simple reading. They often stop in the middle and sing a verse or two, if the audience seems restless or uneasy. Their exercises vary to suit the occasion."

Of this class of work at Bombay, Miss Abbott writes:—

"Three women have been laboring as Bible-women through the year, and another was employed for part of the time. The work has progressed in a more systematic way, and I am sure greater good has been accomplished. About twenty

women are learning to read, taking their lessons twice a week. The Scripture lesson takes the prominent part, and I find in my examination that there is a growing and intelligent interest in the way of salvation. Everywhere we are welcome. Early in the year, as we were leaving the house of a Beni-Israelite woman, we found a Hindu woman awaiting us with an invitation from her mistress for us to cross the street and visit her. We found a large house, in which many families apparently were living. We had a hearty welcome from the landlady, and after seating us in a large hall she screamed at the top of her voice to the different women, telling them to come and see the Madam Saheb. A company of twenty-four, a few men among them, were soon seated about us, and in our chat I very soon spoke of Christ and his love. The face of our hostess immediately lighted up, and she turned to the women, saying, 'She is going to tell us of Christ.' I said: 'Bai, you know about Christ, I am sure?' 'Yes,' she answered; 'I had a very good son; he went to a mission school and then to Wilson College, and he often told me of Christ; but now he is dead, and for a long time no one has told me these things. When I saw a lady going so often to the house across the street, I said that must be a lady that tells about Christ, so I called you in.' We have visited here once a week ever since, with but few exceptions. Sometimes we have a large company, and sometimes we are taken upstairs to a more private apartment, where seven or eight women gather to hear the sweet story. It must be that some of these are not far from the kingdom. We have also gained entrance into four other Brahman houses during the year, new places."

#### A HINDU MELA.

Mr. Bruce, of Satara, in his annual report, refers to an encouraging preaching tour connected with the annual Hindu pilgrimage to the village of Pali, sixteen miles south of Satara, where there is a famous temple 400 years old, erected to the god Khandoba.

“The annual fair is attended by about 50,000 people, many of whom come from distant parts of the country. The religious ceremonies continue for three or four days, but many merchants remain much longer for the sale of their wares. It has been our purpose, every year, to send as large a force of preachers as possible to this great mela. This year our native brethren from Satara, and several of our out-stations, assembled to the number of thirteen. Pitching their tent in their usual place, they went, in a body, to the place of assembly, and found the multitudes engaged in their idolatrous ceremonies and all the abominations usual at such a time. The principal ceremonies are those connected with the marriage of young girls to the god Khandoba; thus, in the name of religion, devoting them to lives of public prostitution. Many parents bring their young and innocent daughters and present them as offerings to the vile god. One of our preachers, in describing what they saw, says: ‘The scene of credulous worshipers offering their daughters to the god Khandoba for immoral purposes; the throwing lavishly on the god of cocoanut kernels and tumeric powder; the licentious acts of the young people in connection with the “merry-go-round”; the obscene songs of the worshipers; the loud, discordant tones of different religious mendicants; the tinkling of cymbals; the pickpockets going about in the crowd to carry out their wicked designs; the jabbering of persons intoxicated; the shrill sound of various kinds of drums and other musical instruments, and the excited talking of many shopkeepers and their customers, — all these things made the place look like the stronghold of Satan.’ On witnessing such scenes the spirits of our preachers were stirred within them, and with earnest prayer for God’s help and direction they commenced singing a Christian hymn. Immediately a great crowd gathered around them and listened in perfect silence while they preached to them the words of life. Speaking in turns they continued until all were weary, but even

then the people were unwilling to let them go. They spoke plainly in regard to the abominations which were going on near by, but all assented to the truth and no one objected to their plain speaking. Thus it was every time our preachers appeared during the three days of their stay. They were surrounded by large numbers of people, who seemed to be thirsting for the truth and who eagerly drank in every word. Some also followed the Christians to their tent and were further instructed and prayed with there. More than a thousand leaflets and gratuitous tracts were distributed, and were gladly received and read by the people. On the whole our brethren agreed that in all their visits to Pali they never before had such interested audiences or met with so much encouragement.”

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### Madura Mission.

#### A PAGAN FESTIVAL. — AN OPPORTUNITY IMPROVED.

DR. VAN ALLEN, of Madura, under date of April 29, writes: —

“The great pagan festival has come and gone. It occupied four days. This is the greatest heathen festival in South India, being held each year in Madura at this time. Many thousands from the country round about come here to attend the festivities. As this is an excellent opportunity for presenting the gospel to the people, it has been the custom for several years past to enter into a most vigorous campaign of street preaching. This year we selected seven prominent positions in the town, and at each place preaching was begun early in the morning and carried on, with an intermission at noon, till evening. At each station five or six native pastors and catechists were placed, taking turns with each other in speaking to the waiting knot of listeners who would gather about them. Mr. Chandler and I went from preaching place to preaching place to encourage our pastors by our presence and by our help. The audiences were attentive and evidently well-disposed.

No stone-throwing took place, as on former occasions of this kind.

"The total number of those who heard the gospel at this festival time was about 28,800. This does not include those who came up on the outskirts and lingering for a few moments went on. A carefully written record was kept of the hearers at each place; a new entry being made each time the crowd changed, and only those were counted who had been careful, persistent listeners. It is safe to say that at this festival many heard the gospel for the first time. But that others had heard it often before, and were quite familiar with it, was evinced by their questions and remarks. One of the most striking and gratifying circumstances of this time, to me, has been the evident uneasy restlessness among the audiences, and the change of expression on many faces the moment that the name of Jesus Christ was mentioned. It showed to me that years of work by missionaries who have preceded us in this field have made an impression on even the masses who live out in remote regions.

"As a new missionary here I am much impressed and encouraged by the advance that Christianity is making in India. With the 13,000 native adherents in our own mission, when fifty-five years ago the country was wholly given up to paganism; with the more than 40,000 adherents in the London Mission just south of us, founded in 1804; and with the fact that India is honeycombed with missions; and besides the hundreds of thousands of Christian adherents, there are myriads more who are, generation by generation, becoming better acquainted with Christianity and are friendly to it and are accepting it, I see a bright future for this country. It is a result of the faithful and unceasing preaching of the gospel."

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#### *Hong Kong Mission.*

##### THE OUTLOOK FOR THE YEAR.

WE have already reported the departure from Hong Kong of Mr. Hager, under medical orders, but he has given us a brief

paper concerning the present and prospective position of the Hong Kong Mission. Mr. and Mrs. Taylor, who are now at Canton, are the only missionaries on the ground, and they are, of course, as yet only imperfectly acquainted with the language. Nevertheless the outlook for the mission is cheering. Mr. Hager says:

"In Hong Kong there will be opened four Boys' Schools and three Girls' Schools, taught by seven efficient Christian teachers, some of whom have had a theological training and others a seminary course in a Female Seminary. In the year which has just closed the four Boys' Schools had a membership of 290 pupils, while the three Girls' Schools had 76 scholars on the roll. This number will probably be increased during the coming year, for two of our Girls' Schools were quite small during the past year. As far as the foreign supervision is concerned, we trust that the schools will not suffer much, though we have no resident missionary at present in Hong Kong. Most of the teachers have taught school for many years and are abundantly able to impart religious and moral teaching to their pupils.

"In Kwong-hoi we have still our oldest station, where the gospel is preached regularly by our preacher, whose wife and two little girls are at present studying in the Presbyterian Girls' Boarding School at Canton. We have arranged that these two helpers of the Hoi In Kai station and the Kwong-hoi station should mutually assist one another during the present year, and not only preach the gospel in these two stations but also in the villages round about. We are more and more convinced that the Saviour's method of sending out two by two to do evangelistic work is the correct one for us, for they are able to comfort each other and are also bolder for the truth than when they go out alone. The Chinese especially like to associate with those of kindred faith, and we have often observed that two persons working unitedly do better service than when laboring alone. The evangelistic work of these two stations will largely devolve



upon these two native preachers and the chapel-keepers, who may assist them somewhat.

"At Tsim Kong the people have shown themselves so friendly during the past year that they have cordially invited us to send them a teacher this year, which we have been only too glad to do. The villagers here have shown very great kindness to us, and seemed to be interested in the gospel, though how much it is difficult to tell.

"At Min Pin we have, at the earnest solicitations of the villagers, made arrangements to open a new school for boys, and as their village is a sort of central point from where a number of California Christians came, we trust that the influence of the school will be salutary and good.

"At Tsun Shik we have this year opened a chapel in connection with our school, and we hope for good results. Preaching will be carried on every five days for an hour or two per day, and the rest of the time will be employed in instructing the young. This chapel and school are in an entirely new region; the people appear quite friendly, and we hope for good results. We have only occupied the station for one year, and then in different quarters, where the opportunities were not so good.

"At San Ning City the Chinese brethren have opened a new chapel in the new marketplace, and the preaching staff has been increased by one of our best educated Chinese teachers. We were sorry to lose him, but, as his work will be ours, we are very glad that he is still enabled to work for Christ."

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### *Foochow Mission.*

CHEERING items come to us from this mission. Dr. Kinnear reports that when the dispensary at Foochow was opened, after the Chinese New Year's, fifty-seven cases, nearly all of them new, were presented. Miss Garretson was much cheered by the fact that she had the promise of forty girls for the new term which was about

to open. Miss Woodhull reports that at the Ta-ping-ka church of Foochow City, though the pastor has been laid aside by sickness, so that special labors had been devolved upon Dr. Baldwin, yet during the pastor's sickness three of the young men had taken the entire charge of the evening services and were doing most excellent work. Mr. Hubbard, having taken possession of the new premises secured at the Pagoda Anchorage, writes:—

"I am happy to say I find the premises all I had hoped, and I find it very much easier to follow my calling to evangelical work in all this district. The helper, Lau Maing Sik, and family, who have now been upwards of a month in the large village near by, are much pleased with their opportunities. I get good hearings everywhere, and have visited many villages I have never visited before, and which have never been visited more than once in five years, or perhaps never before by a foreign evangelist. We are practically by this move opening a new work, a new 'sphere of influence' for 25,000 people.

"The Boys' Training School has opened propitiously with some fifty pupils, part of whom take the new course in English, paying for board and tuition. Mr. Peet and all are much pleased. The Women's School is more than full. The Girls' School is larger than ever before; and Miss Garretson's time is fully occupied, but she keeps very well. Dr. Kinnear finds his time and hands full and proves himself very efficient."

Mr. Walker, of Shao-wu, sends the following note, dated February 23:—

"I write this from the town of Yang-k'eu, whither I came from Shao-wu last week. After all the ups and downs of the work here during the past year, I had the pleasure yesterday of receiving four persons—three men and one boy—to the church.

"The helper here buried his wife about a month ago. She was a quiet, timid little woman who always did as her husband did; and when he embraced Christianity she followed him without a bit of questioning. I have sometimes wondered



whether this might not be all there was to her religion. But in her sickness she showed no signs of superstition and no fear of death. A few days before her death she told her husband, 'I see the Saviour — very tall and very glorious.' He at once asked, 'What is the appearance of his face?' And she replied, 'I cannot see his face; the glory is too great.' If this were the mere fancy of a fevered brain, it at least presupposes a juster conception of the Saviour's glory in that brain than would be possible for a mind reared under heathenism and never enlightened by the Spirit.

"There are now several hopeful inquirers here. One began in a remarkable way. His wife was talking with the wife of a Christian, and said, 'There is no God,' when suddenly her jaws and neck became rigid. A Christian was at once called in to pray for her, and the next day she was all right again. She herself can hardly be called an inquirer yet. But she says that if Christianity reforms her husband, who is an opium-smoker, she will be a Christian too.

"A lone and doubtful Christian, so called, at the abandoned out-station of T'iang-loh, has just sent here for a dozen Sabbath sheets, and says several men up there wish to be Christians."

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*Japan Mission.*

THE "ASSOCIATION" OF KIUSHIU.

REV. O. H. GULICK wrote from Kumamoto, April 16, concerning two important and profitable meetings which had been held in that city. The first was of the Bukwai, or Association, of the Kumi-ai (Congregational) Christians on the island of Kiushiu, held on the eighth and ninth of April.

"There were present at this meeting ten of the twelve preachers and evangelists now laboring in Kiushiu in connection with us. Thirteen churches and preaching places were represented by one or more delegates each, while three out-stations were unrepresented. This was the first fully constituted assembly of the

kind yet held. The former representative meetings of last year and year before were not recognized as authorized associations.

"The first step was the adoption of a constitution and rules. Several earnest prayer-meetings were held during the session, and much was done that will strengthen the hands and hearts of the preachers and evangelists. Next followed reports of the field from the several evangelists and delegates, and from the two Christian schools at Kumamoto, regarding the progress of the work and the present spiritual condition of the churches and schools. The most striking and cheering of these reports was that from Mr. Kogita — a last year's graduate from the theological department of the Doshisha — now evangelist at Yatsushiro, who has led his people on to the high resolve that they will henceforward be self-supporting. Heretofore this church has received monthly aid of twelve or thirteen dollars from the Home Missionary Society for the support of their evangelist. Now Mr. Kogita and his people have decided that they, numbering seventy or eighty persons, with the blessing of God upon a spirit of consecration, can, and will, support their own work without aid from abroad. During the past year they have paid off a debt of sixty or seventy dollars that remained to complete the purchase of their church building. This movement for self-support is the most joyful event reported this year, and is an omen of great promise to our churches and our work.

"Among the matters discussed were: Touring of foreign missionaries; the location of a missionary in Hiuga; special evangelistic efforts during the summer months; the points of most importance for occupation by evangelists; the securing at central points of the Christian books published in the Japanese language, and offered by the American Tract Society; the opening of local Christian libraries, with the securing of books for the aid of the evangelists.

"Special committees were appointed to look after some of these points of vital

interest to the life of the churches and the progress of the work.

"Never has the work in Kiushiu seemed more promising, and never before have the responsibilities of the work so evidently been felt and accepted by the churches, as now through their representatives in this association. The acquaintance of the laborers with each other, with the conditions of the field, and with the trials and blessings of the work of preaching the gospel is of incalculable value to the cause.

"The delegate from Fukuoka came eighty miles; those from Hiuga, say 180 miles, and the delegates from Satsuma 100 miles. To these workers so widely scattered the meeting of the Association is the event of the year, the value of the moral, intellectual, and spiritual uplift of which cannot be computed. The railroad, which within three months will be completed from Kumamoto to Fukuoka, and onward to the northernmost point of this island, at the Straits of Shimonoseki, a distance of 110 miles, is an aid to the enlargement of our work in Kiushiu, comparable to the aid that the ocean lines of steamers render to the world-wide work of the large missionary societies of Christendom."

#### THE KIUSHIU "GOSPEL ALLIANCE."

After the adjournment of the Association the first meeting of this Alliance was held, April 10, the object of which is to bring together in annual conference the representatives of all the evangelical bodies laboring on the island. Of the pastors and evangelists present at this conference eleven were Congregationalists, four Methodists, two Presbyterians, and one Episcopalian. The whole number of churches represented was twenty-seven, with 2,308 communicants.

"After the organization and adoption of a constitution, a series of meetings was held for discussions and lectures on Christian themes and the means for advancing the cause of the kingdom. Among these were the following: 'The causes of the small progress of the past year';

'The means to promote a solid advance'; 'Sabbath observance'; 'Self-support of churches'; 'Christian education'; 'The compass, or guide, of life'; 'Christian worship'; 'Conditions of national prosperity and national equality.'

"The whole conducting of these meetings, as well as their inception, was entirely in the hands of our Japanese brethren, and all the public lectures, with one exception, were delivered by them.

"The sight of the large and interested audiences and the marked attention paid to the whole of the sermons and lectures was truly inspiring, and significantly suggestive of the changed attitude of many in this part of Japan toward the spread of Christianity.

"On the Sabbath 150 or 160 Christians of the Methodist, Episcopalian, and Kumiai (Congregational) churches of this city observed the Lord's Supper with the delegates of the Kiushiu Gospel Alliance."

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#### *Northern Japan Mission.*

##### GROWTH AT NIIGATA.

MR. PEDLEY, who is temporarily stopping at Nagaoka, wrote from that city in April, saying, —

"Church work in Niigata is encouraging at present. Mr. Hori's coming has brought with it a new lease of life to the little flock, who were becoming very much disorganized and disheartened because there was none to lead. Since his coming twenty-five or thirty young people have been added to the church, the larger part of them being students of the Boys' School. For something like two months the students have been holding a prayer-meeting every night in the church, to pray for the financial and spiritual success of the school; and whether the financial aspect has improved or not, the spiritual tone of the school has certainly been bettered. Our work among the boys during the last six months could not have been more pleasant. All through the school the presence of Christian life is felt, and one of the best signs is that the boys are coming to us almost every day to read the

Bible, ask questions, and express their views on religious matters.

"Our church has also undertaken to support a preaching place in another part of the city, and there is a good prospect of getting an assistant pastor from the beginning of next month. At present the preaching is done chiefly by students of the school. Last Saturday two of the girls graduated from the Girls' School—its first graduates. A large crowd attended, and the exercises, though lacking the demonstrativeness of Americans under similar circumstances, were very interesting."

Rev. John T. Gulick, who has been aiding during the winter at Niigata, writes in a similarly hopeful strain about affairs in that city, saying, "In spite of many little discouraging things in different places, we see that the work as a whole is moving forward every month. We have great occasion for thanksgiving."

Miss Brown and Miss Torrey report themselves as having found a very pleasant home at Niigata with Miss Cozad.

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### *Zulu Mission.*

#### A PROSPEROUS YEAR.

THE recent reinforcements which have arrived in Natal have greatly cheered the missionaries who have long been on the ground. Mr. and Mrs. Dorward are now residing at Umzumbe, and Mr. and Mrs. Ransom, though giving most of their time to the study of the language, are assisting in the school at Inanda. Mr. and Mrs. Wilcox and Mr. and Mrs. Bunker have arrived in Natal. The recent tidings that have come of the opening of Mashonaland have led the mission to advise Messrs. Wilcox and Bunker to visit that region with reference to the establishment of a station. It was expected that they might leave Durban on this exploring trip on April 25. This would be but the enlargement of the East Central African Mission in the region which it was originally designed to occupy, and it is thought that being within the British "sphere of influence" there would be a better prospect of suc-

cess than within Portuguese territory. Mr. Holbrook, of Mapumulo, who has for some time had a serious affection in his throat, on account of which he feared he might be compelled to return to the United States, is much better, and will remain, certainly for the present. He writes in good cheer in regard to the prospects at his station.

Of the station at Inanda Mr. Harris, who recently visited it, says:—

"The progress made in connection with the Girls' Home is of the most pleasing character. The work of laying out the surrounding grounds, under the guidance of Mrs. Edwards, has gone on with rapid pace. The solitary and waste places have been converted into a fruitful field, beautifully fenced by trees of various shades. It is amazing what has been accomplished. Once Inanda was like a desert place: now it has become a little paradise, and its inmates seem to breathe, as it were, the atmosphere of heaven. If the outward state of growth be a sign of its inward development in grace, then thrice happy must be those who plant and water and nourish its fields and flowers!"

Miss Amy Bridgman, writing from Umzumbe, April 4, says:—

"My work continues very interesting. The kindergarten grows and grows, until now, with my forty-one children, I find myself sympathizing very strongly with the 'old woman in the shoe,' not knowing what 'to do' with so many. Kindergarten principles would of course forbid my disposing of them in the way the old woman did, should I sometimes be tempted to use her methods. But I find a great deal of prettiness and sweetness existing in African features behind black skins, and I would not willingly part with one of my flock, although I do find the charge of so many babies very tiring.

"Aside from my kindergarten work, I am very much interested in my evening school for boys. It meets three evenings in the week and has an average attendance of about twenty young men. Most of them are workboys from the kraals. It is raw, rough material to work upon, but



none the less interesting, and I pray that the Lord may in due season bring forth fruits. Two classes in the Home twice a week and a Sunday-school class on Sundays complete my regular duties for the week; but there is no end of the opportunities for doing good in a multitude of directions, and one longs for multiplied strength and multiplied hours in which to accomplish more."

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### Mission to Austria.

#### GOOD NEWS FROM PILSEN.

WRITING from Pilsen, April 29, Mr. Clark says: —

"This old historic town of Pilsen is one of the few that never admitted the Reformation within its walls. The old enmity still possesses the majority there, but on the other hand many are inquiring for the words of life. No wonder the priests of this so-called 'faithful city' are surprised and indignant that scores of their flock crowd into the room of our helper there, to hear the simple and yet ever new story of Christ's love to sinners. At no other point in our mission is there now more joy and gladness than in Pilsen. God's special smile rests visibly upon this cheering work, because it is his and not man's.

"Mr. H., who labors there, was a journeyman watchmaker, and has had no special training except in the mission training class at Prague. Our invasion of Pilsen is quite recent, and yet last Sunday 60 attended the morning service; 130 the afternoon meeting, and in the evening, at the reception of *seven* new members to the church, over 100 were present. Five others, who, as well as the seven, are all from Romanism, begged to be received, but it was deemed best that they should wait until July. Our Y. M. C. A., with head-centre in Prague, has the right to organize branch societies in any place where we have ten members. As some twenty young men in Pilsen now belong to our Prague Y. M. C. A., we are taking the necessary steps with the government for their formal organization as the Y. M. C. A.

of Pilsen For all *Western Bohemia*, now almost *exclusively* in the hands of the priests, Pilsen, with its population of 50,000, is a most important centre. Several railroads pass through this growing western town. Who will help us to put wheels under our helpers so that they may make quick response to every invitation to preach the good news of the gospel? Who will pray for our little flock in Pilsen that each one may in Christ's spirit meet the opposition and bitterness that is now so marked in street and shop?"

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### Western Turkey Mission.

#### TOCAT.

MR. AND MRS. HUBBARD, of Sivas, have been spending the winter in Tocat, in the hope of giving a new start to the evangelical work in that place. Heretofore there have been many discouragements in connection with this out-station, but Mr. Hubbard writes: —

"This winter in Tocat has been perhaps the most pleasant one we ever spent in Turkey, though there has been nothing of the harvest we have so long prayed and yearned for. But the next best and sweetest thing to our souls is the feeling, day by day, that we are sowing good seed, and knowing certainly that some of it is going into good ground — in fact, *seeing it go*, and seeing it covered just about the right depth. On the Sabbath we have had a Scripture question-box in front of the pulpit, with liberty for any one to put in a question to be answered the next week. Monday evening has been open at my study for personal conversation on religious experience. Also, I made a rule from the first to appear somewhere down town every day for pastoral work with at least one person. Mrs. Hubbard's Thursday prayer-meeting for women has averaged twenty, besides the school-children. Quite often sisters come an hour or two early, and always some of them stay an hour or two after meeting. There are two or three especially hungry, who seem determined to get thus what they can of light while she is here. She often goes



to Sunday-school half an hour or an hour early, when she finds inquirers among her scholars, who feel they will not be able to get enough during the regulation hour and a half of the session. Year by year, wherever we are, the Day of Prayer and Fasting for Schools and Colleges grows richer and tenderer for us. The 'old, old story' never seemed to me newer or stronger than it did this year while I was telling it on that Day of Prayer to these school-children in Tocat."

#### OUT-STATIONS OF MARSOVAN.

Dr. Herrick, of Marsovan, writes, April 3, of two Sundays spent at Vizir Keupru and Aokat. At the latter place a chapel has been rebuilt, the people making great exertions to that end. Ten candidates for church fellowship were found there. Dr. Herrick writes:—

"Don't be scandalized to find the preacher wearing on Sunday the same print-shirt, innocent of collar or tie, that we found him wearing on Saturday. He seems to be in little danger of leading an idle life. He is preacher and pastor of a community of 150 souls. He is the teacher of all the non-Moslem children in the place, and has fifty regular pupils. He is the only doctor in a town of 1,500 population, a centre of 160 villages. He was a tailor before he became teacher and preacher, and as he has a sewing-machine he makes coats sometimes for his parishioners. You need n't be afraid of his befogging his people by futile arguments against agnosticism and pessimism. His life refutes pessimism, and his familiarity with the one Book worth knowing is valid against agnosticism. Somehow he seems to get at the kernel of a text, and then gets the kernel into the spiritual stomach of his hearers. As you sit in his house on Sunday evening, a young nan comes in who appears better fitted for some Herculean labor than for theological nut-cracking, lays his finger on Zechariah, fourteenth chapter, and asks you to give him the exact meaning of that prophecy. Does it relate to events still future in the development of Messiah's kingdom or to the

'last days'? What is literal and what is symbolical? It won't do to suppose these rude villagers are anybody's fools. There is an even chance they'll put a preacher to his best and dig up some nugget, perhaps, that he has failed to see.

"In regard to Vizir Keupru church and school building I am bound to say that the people have planned and done excellently well, and I do most earnestly hope you may be successful in watching an opportunity to grant us the eighty liras asked in aid. It will be very discouraging to them if this should fail. The grant would be most timely. The total cost will be four hundred liras, just five times the eighty. This cutting down of our closely trimmed estimates is most unhappy in its influence on our people."

#### DERÉ KEUY.

Mr. Riggs, of Marsovan, sends an interesting account of a visit to this village, near Vizir Keupru, in company with Miss Jane C. Smith, who was the first lady missionary to visit that region. Deré Keuy, some two years ago, contained four Protestant families, numbering about thirty souls. Since then they have had the services of young preachers, and the work has been prospered, until now they have the largest building in the place as their church and schoolhouse. This building is now well roofed in, and the people will take their time to finish the interior. Mr. Riggs writes:—

"Sunday morning the people began to come in, not only from the little hamlet, but from the surrounding villages from one to six miles away. They soon filled the two rooms, and we began the work of the day, which was not finished till our jaws and our vocal organs were pretty well tired, for they kept us talking every moment. Miss Smith had one room mostly filled with women and girls, while I held my reception in the other. They have no timepieces and no fixed time for service, but hold their meetings when the people have got together. When that point was reached we opened the door between the rooms and made one audience

of it as far as possible. We had about ninety persons present, and with very few exceptions they were what we call '*brethren*'; that is, such as have adopted evangelical views and cut off their relations with the Old Church.

"This is an encouraging advance on what I found there at my former visit, and is a sharp contrast to some of our older out-stations. The people there, though ignorant, have much intelligence and possess many of the attractive characteristics of mountaineers. They are lithe and active, bold and fearless, and despite their poverty and the very oppressive burdens of taxation they seem sunny and cheerful in their disposition. With a ready wit and a keen enjoyment of the spice of conversation, they have also a fair appreciation of the solemn truths of the Scriptures, which they study now with true interest and a humble determination to obey.

"After our morning service we varied our position by exchanging the rather hard benches indoors for the more attractive grassplot outside, but still to continue our discussions. It is very interesting to notice how quickly a freshly roused mind will get foul of some of our standard difficulties in the interpretation of the Scriptures, but also very gratifying to observe the readiness and real satisfaction with which these people will accept a reasonable explanation, or even a frank avowal of ignorance, instead of fortifying themselves behind quibbles and objections to the traditional interpretations. The afternoon service had to finish rather early, as some of those present had a long walk to take over the hills to get home and attend to their cattle, etc., before night."

#### OUT-STATIONS OF CESAREA.

The missionaries at this station are sorely tried over the distress produced in some of the out-stations under their care from lack of funds. Dr. Farnsworth reports that, notwithstanding the check from this cause, the annual report will show a fair degree of progress. Mr. Fowle, accompanied by the superintendent of the

Bible work, had visited Nigde, Ak Serai, and other towns in that region, while Dr. Farnsworth has visited in the region of Moonjoosoon and Gemerik, and subsequently eight places in the northern part of the Cesarea field. Dr. Farnsworth says:

"In this tour we were out twenty-one days and traveled 213 miles. Everywhere we had very large audiences. The schools were in good condition, and the one thing that made our hearts heavy was the thought of the lack of means to prosecute the work. Three of the eight places visited have been already stricken from the Board's payroll. Remaining at home six days, I started for a tour of a week to Everek and Chomaklu, lying on the south side of, and well up the border of, Mount Argæus. In the summer, when we can make these places by going over a part of the mountain considerably higher than Mount Washington, N. H., they are only eighteen and twenty-four miles from Cesarea. That road is now impassable and may be so for a month. In these two out-stations we found the work fairly prosperous; in Chomaklu especially so. The people are doing better in the support of their preacher and teacher than ever before, and the preacher is happy and hopeful in his work.

"From February 5 to April 7, I was out forty-two days, and Mr. Fowle twenty-one. We visited all the stations now occupied except four."

#### TREBIZOND AND OUT-STATIONS.

Dr. Parmelee reports a cheering increase within the past year in various sections of the Trebizond field. The adherents have increased from 697 to 818; the church members from 125 to 149; the attendance on worship from 560 to 651; the pupils from 329 to 408; contributions from \$800 to \$983, and 748 copies of the Scriptures have been sold in place of the 296 of the previous year. Dr. Parmelee writes:—

"Heretofore the especially hopeful features of our work have been limited to Ordo, but this year there is much to interest in other places. I had little hope

of advance in the work in Semen, as only a young man, barely out of his teens, could be provided to serve as preacher and teacher. But the Lord has so blessed the worthy efforts of this young man that attendants on worship have increased from 90 to 140, and those under instruction from 45 to 60, twenty of them women who are learning to read. Last September these Semen brethren, after contributing liberally to their home work, collected so much money for a school at Yeni Bazar on the seacoast, where one or two of their number were planning to spend the winter, that only \$4.40 assistance was needed to ensure the school, which now has twenty-five scholars. In many other places the light of our Semen brethren is spread; as, for example, in Fatsa, Bafra, and Alackam, and also in Sinope, where two families from Semen have lately located. Their influence is also beginning to be felt in a group of Greek villages.

"Lately an earnest appeal has reached us from that quarter for a teacher, the people promising his board and the greater part of his salary. At Boolanjook, a large Greek village between Ordoo and Kerasoon, a young man is now laboring with a good degree of acceptance, where a few years ago our colporters were violently driven from the place. The work in Bey Alan is rapidly gaining in strength and numbers. The brethren there have provided themselves with schoolhouses in both their summer and winter villages without assistance, and half-support their teacher, who is preacher as well. Thirty-two are enrolled as Protestants, 35 attend public worship, and 30 are in the school. Let us pray that 'retrenchment' may not so cripple us that we shall be unable to give the needed encouragement to these growing communities.

"In Trebizond City there has been much to encourage, even though two families still hold aloof from the chapel."

#### A "SALVATION ARMY" IN ORDOO.

Under the above title a conference of native Christians, held at Trebizond, makes a statement about the needs of

the church at Ordoo. This call for aid has been approved by the mission, and the Prudential Committee would gladly appropriate the amount called for were the needed funds in hand.

"On the Black Sea coast, about midway between Trebizond and Samsoun, there is a thriving little town of perhaps 10,000 inhabitants, called Ordoo. It is an out-station of the first-named city. The word 'Ordoo' signifies camping-place, and this it is, indeed, as related to Christian work. Though the work among the Greeks of this region is only about fifteen years old, we find in the city of Ordoo alone 300 adherents, or the largest evangelical Greek community in Turkey. From the villages above down pour the mountaineers to the camping-place to be organized into a 'salvation army,' and thence to march to other cities in Turkey, Russia, and Bulgaria, to earn money by their trade, and at the same time, like the apostles from that upper room, to preach Christ. We could not have 100 more faithful preachers, even though we paid them for their services. They are tanners, and as they cover over the copper kettles in general use in this land with clean white metal, to prevent danger from poisoning, so also they strive to remove poison from the minds and hearts of those with whom they meet.

"At Ordoo there is a church of 78 members, with Kirios Pandeli, of old Philadelphia, as pastor. In their schools are 125 pupils. For the annual expense of the work 80 Turkish pounds are received from the American Board; 30 from the Greek Alliance, whose headquarters are at Smyrna, while the poor people themselves contribute £75, or \$330. We claim that this is the first congregation in Turkey in giving as well as in zeal and activity.

"Now, these poor brethren have, as yet, neither chapel nor schoolhouse. Year after year some building has been rented, always unsuited to the purpose, and of late so much so that the pastor has felt constrained to let the communion seasons pass unobserved, to prevent a great crowd. These faithful brethren have now secured

a site, and are planning to break ground this spring, having little to depend upon but faith. It is their thought to erect a building that shall cost about 400 Turkish pounds (\$1,760), of which the people agree to raise one third."

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### Eastern Turkey Mission.

#### HOSTILITY AT MOSUL.

MR. AINSLIE has been bravely holding the fort at this out-station, where he finds much to encourage him amid violent opposition from the Romanists. Writing from Mosul, March 12, he says:—

"The Roman Catholic Church has been doing all it could to gain entire control of the Christian population of this region, and we must allow that they have gained a strong influence with the government. They have also a nominal following of almost all the villages on this part of the plain, about 25,000 souls. They are using every means, fair and foul, to gain the Nestorians of the mountains. In the city they have a predominating influence among the 25,000 nominal Christian population. But they have not gained the sympathies of the people. The large majority of their congregations are weary of their rule, and many are begging us to come and help them.

"I went this winter to a village near here, Tel Kafe, and several men came to me to study the Bible. The priests and headmen gathered in council and sent a messenger to tell me that I must leave, on pain of death by mob violence. I remained there that night and then came to the city to ask protection from the authorities. When I presented myself before the vali (governor), I found one of the richest Catholics of the city sitting with him. The vali refused to honor my passport or to give me my treaty rights. I felt compelled to refer the case to our legation in Constantinople. Acting on the advice of friends I prosecuted those who threatened my life. Witnesses came and testified to hearing the chief priest of the village and another man, who has a strong influence there, coolly proposing

to kill me and then to pay 1,000 rupees (about \$340) blood money. I felt flattered that they valued me so highly.

"The Papists are straining every nerve to carry the case against me, even in the face of this strong testimony. On the other hand the poor villagers from this and from other villages send me messages that they are watching the case with great interest. They want to break their bonds, but do not dare, knowing that all the papal power will be turned against them. They have seen enough light to know that the Papists are wrong, but not enough to make them willing to suffer the loss of all things. If I am worsted, they will give up hope and resign themselves to their slavery. If I gain the day, they will come to us from all quarters. The hearts of the fathers are still joined to their old Nestorian ritual, which is very near the gospel. We must by all means get hold of the children before they are accustomed to the popish ritual, with its disgusting Mariolatry, as practised here. If we lose this opportunity, the work in all this region will receive its deathblow, so far as we can look into the future. Give us the men and means and, above all, give us your prayers that we may gain this generation for Christ!"

#### RESULTS NOT NOTED IN STATISTICS.

Mr. Barton, of Harpoot, writes of two or three villages on the Harpoot Plain which he has visited, where the results of former labors are now apparent, though not to be tabulated. Of the village of Pechenj, he says:—

"The Protestants early opened schools and for years had the only school in the village. As interest in education increased, boys were drawn in from the Old Church. As in these schools the Bible was taught, opposition was aroused and the old church secured a teacher and opened a school. The Protestants then built a new schoolhouse and made it so attractive that the old church party were compelled to follow suit. But with all their efforts they failed to hold all of their



children to their own school. This last summer the Protestants built a good girls' schoolhouse and secured a teacher. At this, one of the leading men from the opposition said to one of the leading Protestants, 'Why are you pressing us like this? We strained ourselves to the utmost to put up our boys' school building, and now, ere the debt upon that is paid, you attempt to drive us to open a girls' school. We simply cannot do it.' Thus the matter stands.

"At noon upon the Sabbath the Protestant young men hold a meeting in their schoolhouse for prayer, conference, and Bible study. This was drawing old church young men, and so they started, this winter, a service in their schoolhouse at the same time, and at which only the old church ritual was read. This failed to draw, and they were compelled to adopt the New Testament, which they now read and discuss and pray over 'as do the Protestants. Still many of their young men come to our meetings because at the other place 'there is no one to explain satisfactorily what is read.' There they create an appetite for the truth, and then the hungry young men begin to seek further light.

"In that same village lives a young man, not a Christian, whose wife is a graduate of the Girls' College at Marash and a church member there. This winter the young man became disaffected with the Protestants, and attended the Old Church, taking his wife with him occasionally. There the women importuned her to hold a meeting with them upon the Sabbath, 'as the Protestants do.' These meetings were held in the Old Church, before the altar, where no woman is allowed to sit during their regular services. Sometimes 160 women have attended these meetings, and interest seems to be increasing.

"For several years this church has had no pastor, but has never failed to keep up its weekly and Sabbath services. They said to me, 'Send us a good, earnest, able pastor, and in less than five years we will send the young priest back

to his bread-baking, which he left three years ago, and the older one will be compelled to work or starve."

#### A BIBLE, BUT NO PICTURES.

"At another village (Haboosi) I found the same leavening influence at work. There they have a pastor, and the Protestant body is large; but very many who attend services quite regularly do not declare themselves Protestant. The most intelligent and influential of these affirm that the principles of Protestantism are true and must finally prevail in this land; but their hope is that the pressure will soon become so overwhelming that the Old Church as a body will become evangelical. They wait and hope for this, and believe that by remaining inside they can exert a stronger influence to that end.

"At their invitation I went to the Old Church. It was recently erected. I remarked upon the absence of pictures. They told me that when they were about to enter their new building they collected the pictures they had formerly used, and cremated them in front of the new edifice as a sacrifice to the truth. Upon this church altar, in connection with the various ritualistic books of the church, all of them in the ancient language, which the people do not understand, I found a well-used pulpit edition of the modern Armenian Bible which is published by the American Bible Society. I was astonished at this, for the Bible in the language of the people has from the first been called a Protestant book, and over this much of the heat of contest has been waged. I was informed that every Sunday noon this Bible is read to a large audience in the church, and explained as well as the reader knows how. A man who would call the modern Bible a Protestant book would be a curiosity now. Often the pastor at Haboosi preaches by invitation in the Old Church. About fifty of the pupils in the two Protestant schools are from non-Protestant families."

#### BITLIS AND VAN.

From Bitlis Mr. Knapp, senior, reports the new pastor in the city as grow-

ing in the esteem of the people. On the Plains and the Lake stations the farmers are suffering severely, not only from the excessive taxation, but from the loss of their domestic animals by the cattle plague. Espionage has never been so thorough and systematic as at present, the government authorities evidently fearing an uprising of the Christian subjects. Miss Charlotte Ely has been conducting a tour among the out-stations of Bitlis, to which she has been drawn on a hand-sled, the deep snows of the winter preventing locomotion in any other way. During one storm early in March snow fell to the depth of over four feet, fifteen feet having fallen during the winter.

Mr. F. D. Greene speaks of the constant tendency of those becoming enlightened and Christianized to remove from the filthy and unhealthy surroundings in the city proper out into "The Gardens," but this fact, he says, should not lead to

the abandonment of city work. His own attention is specially directed to labors there. He writes:—

"On the first Sunday I had the organ brought over from the Girls' School. It is a light baby-organ, and is thus carried back and forth every week. One of our American ladies goes in with me every Sunday to play the organ, and take a class in Sabbath-school. The large pictures illustrating the lessons also add much interest.

"It is understood that the services will be held every Sunday, and so people can count on not being disappointed. Mr. Allen preaches there alternately with the native preacher. The audiences, which before averaged twenty, are now over eighty, and a new Sunday-school of six classes has sprung up. With God's blessing we expect to see rich spiritual fruits soon, even in this hitherto discouraging and discouraged part of our work."

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## Notes from the Wide Field.

### ITALY.

THE EVANGELICAL CHURCH OF ITALY.—The twentieth report of this body, formerly called the Free Italian Church, has been received, from which it appears that there are 29 churches and 24 stations, besides 61 places which are visited regularly. Connected with these churches are 2,350 communicants. Besides 13 ministers, there are 16 evangelists and 36 elders. The gifts of these churches for all objects amounted to 16,326 francs, which amounts to an average of nearly \$2 per member. The report speaks hopefully of the condition of the evangelical work in Italy.

### PERSIA.

A DISPATCH from Teheran states that on May 20 a fanatical mollah had been preaching violently against Europeans. The government interfered and arrested the man, but the people assembled in the mosques and demanded his release. Some rioting occurred in which several persons were killed and others wounded. The government is said to have acted firmly, promptly, and vigorously in the suppression of the riot, and quiet was restored.

### MADAGASCAR.

THE progress which has been made in this great African island may be learned from the commotion which has been caused by an atrocious act recently committed by a governor in one of the districts, 100 miles from the capital. In former times, under its pagan rule, governors and those in authority were accustomed to slaughter whom they would, and when most outrageous cruelties were committed little was thought of them. But in the district just alluded to, a man who was once connected with a mission church, but who had proved disreputable and was dismissed, subse-

quently obtained the favor of the officials and was appointed governor of the district. He conducted himself in a most outrageous and tyrannical manner, and gave his savage disposition full play. Many women and children were slaughtered, and there seemed to be for a time no limit to his deeds of atrocity. But the story of his crimes has produced a profound sensation, and he has been removed from his position and a trial ordered. The incident shows the weakness and wickedness of the governor, and yet it illustrates the progress of the people. What would have been submitted to without a murmur a generation or two ago now awakens a storm of indignation. It is to be hoped that this sorrowful event will arouse the Malagasy government to a new sense of its duties and responsibilities.

AN incident that has recently occurred illustrates the character of the Queen, and also the fact that slavery still exists in Madagascar. The pastor of the church at Androvakely, about twenty-five miles from the capital, is a slave, and though he has been much hindered in his work by the claims of his master, he has done excellent Christian service in the district. Recently, the Queen, hearing of the good work he had done, sent for him to preach in the Palace Church. She was so pleased with him that she paid fifty dollars to redeem him. This pastor is not educated, but he is exerting a strong influence throughout his district.

#### INDIA.

THE SHAVING OF HINDU WIDOWS. — Miss Muller, of Bangalore, writes, in *The Quarterly News of Woman's Work*, connected with the London Missionary Society, a most affecting account of the shaving of Hindu widows. There has recently been a movement on the part of the barbers of Bombay refusing to take part in this atrocious ceremony connected with the Hindu religion. And no wonder! The custom is one at which any person of ordinary sensibilities would revolt. According to Miss Muller, the widow's head should be shaved, were the Shastras strictly obeyed, before the body of her deceased husband is removed from the house; but ordinarily it is done ten days after. The theory is that the widow by her crimes in a preceding existence has caused the death of her husband, and therefore must bear the punishment. On the appointed day, long before daybreak, the widow is bathed and dragged by men and women — a crowd collecting to see the performance — to the burial-ground. Her sense of shame and sorrow in the presence of this crowd often makes her swoon. Under a tree in the burial-ground a sorrowful ceremony is conducted. Offerings are made to gods and ancestors. The men retire, the widow is taken to the well close by, and the barber is called. As he approaches, the marriage token, worn around the neck, together with the necklace and the nose and ear jewels, are pulled off; her glass bangles are broken off, and the barber begins his work. The head is torn with the rough razor. After the removal of her hair she is again bathed, and an ascetic cloth given her, and for three days not a soul is allowed to see her. After that she has to keep herself in an out-of-the-way room for a year, and no one except those who feed her go in to see her. The food that is given her once a day is a cup of rice-flour gruel. Her hunger is often very great. No one will receive food or drink from her hand, and she is not admitted to any domestic ceremonies or feasts. If she leave the house, it must be by the back door. These restrictions are modified somewhat at the end of the first year. It is said that if a widow has kind, dutiful children her situation is somewhat better. But the young, childless widows are most ill-treated, ill-fed, ill-clothed, and overworked. These child-widows often do not know that they have been married, and are not old enough to understand what it means that the children run away from them, or why they are beaten and kept in a corner, and are made to fast and their heads shaved. When one of these little widows asks why these things are done

to her, she is told some story or other; but when she reaches eleven years of age it is explained to her that in her previous births she was a bad woman, created feuds between husband and wife, and that God, being angry, ordained that she should in this generation be a woman deprived of her husband. These are some of the words addressed to a child-widow by her mother: "Unhappy creature; I cannot bear the thought of one so vile! I wish she had never been born!" Her mother-in-law said: "The horrid viper! she has beaten my son and killed him. Now he is dead, and she, useless creature, is left behind." Now this sad story is not of an occasional cruelty, but of a frequent occurrence. It is said that at Mysore one in four of the female population is a widow. This will be understood when it is remembered that little girls are often married to middle-aged or even old men. Let it be remembered too that this treatment of widows is not because of the inherent cruelty of the people, but because these practices are enjoined by the Hindu religion. What a religion!

#### ASSAM.

A NEW MISSION. — The province of Assam, with Sylhet, has an area about equal to that of the State of Illinois. Within the memory of living men a trade in tea has grown up within this province which, according to Sir Charles Aitchison, employs a capital of \$17,500,000. These tea-gardens are under the control of Europeans, but the laborers are brought from Santalia in India, where the Free Church of Scotland has a vigorous mission. It is said that during the last year 5,700 coolies, chiefly Santals and casteless tribes, have emigrated to Assam. The Free Church of Scotland has now appointed a clergyman to undertake a mission among these emigrants, and he will labor in coöperation with missionaries of that society in Santalia.

#### CHINA.

A VILLAGE STATION IN SHANTUNG. — Dr. H. D. Porter, of Pang-chuang, writes of a visit to Hsiao Chang, a village station of the London Missionary Society about forty miles from Pang-chuang, across the canal. Most of the missionary stations in China are in large cities, but some attempts, like those at Pang-chuang and Hsiao Chang, have been made to make a little native village a centre of work. Dr. Porter found at Hsiao Chang an earnest and warm-hearted company of Christian men with signs of growth apparent on every side. They have six or more preaching centres for Sunday services, with a membership of over 200. There is one enterprise embracing about 100 Christians which is the result of medical work. Some seven years ago Dr. Porter sent a man to Tientsin for treatment at the hospital, and after his recovery he returned and in connection with the London Mission he inaugurated a Christian enterprise at a village between Hsiao Chang and Pang-chuang, where there are now 100 Christians. They have built a neat little chapel and the work seems to be in a prosperous condition.

#### POLYNESIA.

SAMOA. — The report which we made recently in reference to the action of foreign consuls in Samoa as to Sunday fêtes was based upon a paragraph in *The Samoan Times* which proves to have been misleading. Rev. Mr. Clarke, of Apia, writes to the *Chronicle* of the London Society that the consuls had nothing to do with the fête referred to, and that their names were attached to the advertisement of the fête wholly without their authority. Mr. Clark affirms that the consuls are all sympathetically and helpfully interested in the mission. The German population is large and the tendency among them is to keep a "Continental Sunday," but there is on the whole a healthful sentiment in regard to the observance of the Sabbath.

MARE. — Our readers will remember the striking story which appeared about a year since of the native Protestant people who were forbidden by their French Roman



Catholic rulers to meet in their churches, and so held their services in a large cave, or rather hole in the ground, about thirty feet deep, into which they descended by ladders. Recent tidings from Maré show that although their religious liberty is not fully established, the outlook is decidedly better than it has been. The French ruler has been dismissed, and a proposal to place Maré under an accredited missionary of the Paris Evangelical Missionary Society, which meets with the hearty approval of the London Society, will doubtless be carried out. Recently, through the friendly offices of a French Protestant in New Caledonia, a missionary from Lefu went across to Maré and held meetings with the people, greatly to their delight. The churches were filled, and the prospect for evangelical work is most cheering.

#### NEW HEBRIDES

ANIWA. — This will be remembered as the station where Rev. John G. Paton did such a wonderful work in the establishment of gospel institutions. Dr. Gunn, of Futura, another island in the New Hebrides group, reports a visit he made at Aniwa in December last. No missionary had visited the island for more than a year, and the people were badly off for clothing. They brought fowls, bananas, and everything else they had, and cried out for clothing. The people say that the island has greatly improved since Christianity was introduced. The soil is more fertile, food more plenty, children more numerous, and sickness and death less frequent. Mr. Paton's chapter in his autobiography on "Breaking the Back of Heathenism" was not too sanguine; it was a genuine breakage. Three of the Gospels have been translated into Anawese. All the people, except the infirm and sick, assembled for worship and are anxious for a missionary to live among them. Dr. Gunn says that the influence of Christianity upon Aniwa is being felt now by the natives of Tanna. He was cheered by what he saw during his visit of two weeks, and when he left, the affectionate manner of the people in bidding him and his family farewell would have led a stranger to have imagined that he had been there for years.

#### AFRICA.

BISHOP TUCKER IN UGANDA. — We referred in our last number to a remarkable letter from Bishop Tucker written at Uganda. He reached there on December 27, and speaks in glowing terms of what he witnessed, saying that no words can describe his emotions as he stood up on Sunday, December 28, to address fully 1,000 men and women who crowded the church. Close beside him was the Katikiro, the second man in the kingdom, and on every hand chiefs of various degrees, all Christian men, who were devout in their demeanor and responsive in their utterances. At an afternoon service 800 were present, and all seemed to have an earnest spirit of devotion. The next day the Bishop had an interview with King Mwanga, who was cordial enough but did not make a happy impression upon the Bishop. On the next Sunday the Bishop appealed to the congregation to *leave their guns at home* when they came to church. It had been a custom among the people to bring their guns, and sometimes there were several hundred of them. They heeded the request, and it is hoped that the people will be led to abstain from their usual practice of always carrying guns with them during weekdays as well as on the Sabbath. Bishop Tucker affirms that the jealousies and bitter feelings between the Protestants and Roman Catholics are not based upon religious but upon political differences. Instead of calling the parties Protestants and Catholics they are now termed French and English. In this respect a great change has been going on, and now that the country has come by treaty under British influence it is expected that these animosities will be toned down. During January a conference was held between the French priests and Bishop Tucker and his associates, and an arrangement was made which it is hoped will terminate the difficulties that have

existed. The chiefs, it is believed, will accept the arrangements made. On January 18, seventy candidates were confirmed, many of whom had suffered persecution for Christ's sake, and had been deprived of all their earthly possessions. On January 20, six native Christians were set apart as lay evangelists. These will be supported entirely by the native church. It is believed that the Waganda have a peculiar aptitude for teaching, and that a large native force of evangelists will be provided within a few years. Bishop Tucker is full of joy at the outlook, saying, "The openings for workers are simply marvelous. I should say that such another open door does not exist in any other part of the world. In no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the church of Buganda." The Bishop returned to Zanzibar, and has already come to England in search of reinforcements.

MISSION ON THE FRENCH CONGO. — Messrs Teisseres and Allégret, the young missionary explorers in the French Congo country, have returned to Paris and report open doors everywhere. They say that, owing to the energetic and pacific policy of M. de Brazza in opening that region, he has gained the affection of the natives for himself and for the French flag. "M'pongwes, Pahouins, Okandas, Adumas, Obambas, Akonyas, who inhabit the country, and whom Islamism has not yet contaminated, are all disposed to receive us. As for ourselves, we are ready and will go back when you give the word." The only reason for hesitation in giving it seems to be the financial one, in view of the deficit of 94,000 francs in the treasury of the *Société des Missions Évangéliques*. At its annual meeting, however, which took place in Paris, April 16, this undertaking was earnestly advocated by Pastor Soulier, who clinched the statement that there was money enough among French Protestants, by laying upon the table the sum of 4,000 francs, sent for the Congo Mission by a lady from the country, who desired to remain unknown and who pledged herself that this gift should not prevent her sending for the other missions of the society her regular offerings.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Everyday Life in Southern India; or, The Story of Cooposwamey*. An Autobiography. New York and Chicago: Fleming H. Revell Co. Price, \$1.

This volume, originally published by the Religious Tract Society of London, we gladly recommend to any one interested in missions in Southern India. It is a realistic account given by a Hindu of his life as a boy in a pagan home, describing his first contact with the teachings of Christianity and his final acceptance of them. The pictures of Hindu character are naturally and truthfully portrayed. The way in which this Hindu was brought under the influence of the Bible, first by the mission school for heathen boys, then by the native Christian teacher, and lastly by the words and life of the foreign missionary, presents a fair sample of the way in which many a high-caste lad is led to Christ. This is a good book for the Sunday-school li-

brary, and will help young people in missionary societies who desire to have an intelligent idea of the people in Southern India whom they are sending their money and their missionaries to convert.

*The Children of India. Written for the Children of England.* By One of Their Friends. New York and Chicago: Fleming H. Revell Co. Price, \$1.

What is said above of the "Everyday Life in Southern India" can be said substantially of this volume. It is a good book for young people, and they will feel while reading it something of the dread of their divinities and the darkness which surround Hindu children. While picturing the privations of these children in India the author sometimes seems to forget that they do not miss the comforts and luxuries of our highly civilized land, having never known them. But the book is an excellent one for young people in Sunday-schools and in juvenile missionary societies.

*The Red Cord. From Creation to Christ. The Bible Story made plain to Young Readers.* By S. B. Rossiter, D.D. New York: A. D. F. Randolph & Co.

As a red cord runs through all the rope made for the British navy, so a red cord binds together all the Bible events, prophecies, and fulfilments, and leads through its pages to Christ. A child may follow the clew with the greatest interest and advantage, as led along by this little book of 177 pages. It is admirably clear and simple and sets forth the gospel plan with such force as to make it a capital book for use on mission ground in guiding older people to the better understanding of the Bible. Exceptions might be taken

to one or two explanations, but the book is excellent.

*Charles Grandison Finney.* By G. Frederick Wright, D.D., LL.D., Professor in Oberlin Theological Seminary. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

This is an appreciative, well-written biography of a remarkable man, a helpful supplement to President Finney's autobiography. It gives an interesting and instructive analysis of the theological teachings of this independent thinker and emphasizes his power as a preacher. It is a suggestive volume in several directions for ministers and missionaries, and will lead them to pray more earnestly than ever that they too may "be filled with the Spirit."

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For Africa: that the new divisions of territory may conduce to the suppression of the traffic in slaves and in intoxicating liquors; that all explorations may be conducted in a Christian spirit; that the commercial enterprises now undertaken may contribute to the peaceful introduction of the institutions of the gospel; and that the foreigners who are flocking thither may seek not merely the diamonds and the gold of the continent, but also the welfare of the souls therein. (See pages 268 and 274.)

### DEPARTURES.

- May 23. From Boston, Mrs. Mary B. Kilbon, to rejoin her husband in the Zulu Mission, Natal.
- June 2. From San Francisco, Miss Abbie W. Kent, to join the Japan Mission.
- June 13. From Boston, Rev. William P. Clarke, son of Rev. James F. Clarke, to join his parents in the European Turkey Mission.

### ARRIVALS AT STATION.

- May 2. At Constantinople, Miss Martha J. Gleason and Miss Arma A. Smith.

### ARRIVALS IN THE UNITED STATES.

- May 22. At New York, Rev. Charles Harding and wife, of the Marathi Mission.
- June 2. At New York, Rev. Edward S. Hume and wife, of the Marathi Mission.
- May —. At San Francisco, Rev. John L. Atkinson and wife, of the Japan Mission.
- May 27. At New York, Rev. Richard C. Hastings and wife, Mrs. Eurotas P. Hastings, and Miss Kate E. Hastings, all of the Ceylon Mission.

DEATH. May —. At Honolulu, Rev. Lowell Smith, D.D. (Further notice next month.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How a growing work calls for larger supplies. (Page 280.)
2. The story of the Aintab station. (Page 276.)
3. Good news from Austria. (Page 290.)
4. Good results in the Eastern Turkey Mission. (Page 294.)
5. Preaching at a pagan festival. (Page 284.)
6. Work of Bible-women in India. (Page 282.)
7. From various out-stations in Western Turkey. (Pages 290-293.)
8. Some theological students in India. (Page 307.)

## Donations Received in May.

## MAINE.

Cumberland county.	
Mechanic Falls, Cong. ch. and so	5 00
Minot Centre, J. E. Washburn, for Africa,	25 00
Portland, State-st. Cong. ch (of which 237.05 for Japan), to const. E. R. PAYSON, W. SPARROW, W. S. COREY, A. G. DEWEY, W. L. DANA, G. B. SWASEY, and T. C. WOODBURY, H. M., 742 72; Cyrus Nowell, 1,	743 72—773 72
Franklin county.	
New Sharon, Cong. ch. and so	5 82
Strong, Cong. ch. and so.	6 75
Weld, Cong. ch. and so.	5 00—17 57
Kennebec county.	
Augusta, Joel Spalding, to const. Rev. EDWARD CHASE, H. M.	50 00
Vassalboro, Adams Memo. ch.	1 00—51 00
Lincoln and Sagadahoc counties.	
Woolwich, A friend,	1 15
Penobscot county.	
Brewer, 1st Cong. ch. and so.	14 25
Hampden, Cong. ch. and so.	8 10
Holden and Dedham, Cong. ch. and so.	7 00—29 35
York county.	
Limington, Cong. ch. and so.	17 00
Saco, Cong. ch., of wh. 5 for Japan,	10 98—27 98
	900 77

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Keene, 2d Cong. ch.	14 81
Rindge, Cong. ch. and so.	18 25
Swansey, Cong. ch., of wh. 5 from a friend,	12 28
Winchester, Cong. ch. and so.	5 88—51 22
Grafton county.	
Campton, Cong. ch. and so.	16 00
Lebanon, A friend,	1 00—17 00
Hillsboro county.	
Brookline, Cong. ch. and so.	7 00
Mason, Cong. ch. and so., 12.64; C. B. Goodwin, 2,	14 64
Manchester, 1st Cong. ch., to const. A. E. HERRICK, H. M.	173 93
Mt. Vernon, Cong. ch. and so.	28 75
Nashua, Samuel C. Bartlett, Jr.	10 00
New Boston, Levi Hooper, 10 for Japan and 13.66 for evang. work in China,	23 66—257 98
Merrimack county.	
Sanbornton, Cong. ch. and so.	31 30
Rockingham county.	
Epping, Cong. ch. and so.	36 68
Hampton, Cong. ch. and so.	7 07
New Castle, Cong. ch. and so.	5 05—48 80
Strafford county.	
Sandwich, L. W. Stanton,	5 00
Sullivan county.	
Claremont, Cong. ch. and so.	31 74
	443 04

## VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	10 00
Bennington county.	
Manchester, A friend,	20 00
Caledonia county.	
Cabot, Cong. ch. and so.	30 00
St. Johnsbury, estate of Erastus Fairbanks, by Franklin Fairbanks, trustee, to const. F. H. BROOKS, Mrs. S. F. DAKIN, Mrs. G. M. A. HARDY, Mrs. S. A. WARD, Misses M. E. ANNIS, B. J. STEVENS, M. H. LAMSON, H. MARIE, A. M. KENDALL, and M. G. TYLER, H.M., 1,000; L. G. Spencer, 25, 1,025 00—1,055 00	
Chittenden county.	
Burlington, Y. P. S. C. E. of Col-	

lege-st. ch., for native preacher in Madura,	10 00
Underhill, Cong. ch. and so.	15 43—25 43
Orange county.	
No. Thetford, Cong. ch. and so.	9 00
Randolph, Cong. ch. and so.	22 50—31 50
Orleans county.	
Newport, Cong. ch. and friends,	28 43
Rutland county.	
Clarendon, H. F. Button,	2 00
Windham county.	
Brattleboro, Centre Cong. ch., m.c., 16.65; H., 15,	31 65
Windsor county.	
Olcott, Mrs. M. E. Lord,	1 00
Springfield, Cong. ch. and so.	164 90—165 90
	1,369 91
Legacies.—Barre, Polly Britian, by Rev. L. Tenney, Ex'r,	812 57
Barre, Mrs. Juliana Drury, by Rev. L. Tenney, Ex'r, balance,	38 35
Tunbridge, Jerusha S. Tracy, by E. F. Howe, Ex'r, in part,	166 66—1,017 58
	2,387 49

## MASSACHUSETTS.

Barnstable county.	
So. Dennis, Cong. ch. and so.	25 00
W. Yarmouth, Cong. ch. and so.	2 50—27 50
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 41
Pittsfield, South Cong. ch.	96 06
Williamstown, College chapel and ch., add'l,	20 50—125 97
Bristol county.	
Attleboro, 2d Cong. ch. and so.	41 53
Easton, Cong. ch. and so.	59 12
Norton, Trin. Cong. ch.	8 35—109 00
Brookfield Association.	
Brimfield, M. Hitchcock,	1 00
Globe Village, Ev. Free society,	36 83
No. Brookfield, A friend,	1 00—38 83
Essex county.	
Andover, A. & L. T. B.	200 00
Lawrence, Trinity Cong. ch.	57 36
Salem, Crombie-st. ch., to const. Rev. JOHN W. BUCKHAM, H. M.	177 55—434 91
Essex county, North.	
Amesbury, Main-st. Cong. ch., 21.60; Union Cong. ch., 6.50,	28 10
Groveland, E. M. Stacy,	11 50
Newburyport, Ann P. Bassett,	10 00—49 60
Essex county, South.	
Beverly, Dane-st. ch., m.c.	6 83
Danvers, Maple-st. ch.	250 37
Hamilton, E. M. Knowlton,	3 00
Rockport, 1st Cong. ch.	13 33
Topsheld, Cong. ch. and so.	37 37—310 90
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Northfield, Trin. Cong. ch., 10; Miss S. A. White, 2,	12 00
Shelburne, 1st Cong. ch.	50 00—62 00
Hampden county.	
Ludlow, Cong. ch. and so.	11 66
No. Wilbraham, Grace Union ch.	6 26
Palmer, 2d Cong. ch. and so.	50 00
Springfield, 1st Cong. ch., 140; Hope Cong. ch., 73.05; North Cong. ch., 53.45; Olivet Cong. ch., 47; A friend, 1,000,	1,313 50
So. Hadley Falls, Cong. ch. and so., 10.85; Friends, 10,	20 85
Westfield, 1st Cong. ch., 145.82; Mrs. N. T. Leonard, for East Turkey, 25,	170 82
West Springfield, Park-st. Cong. ch.	51 11—1,624 20
Hampshire county.	
Chesterfield, Cong. ch. and so.	20 00
Enfield, Cong. ch. and so.	40 00
Greenwich, Mrs. M. A. Sibley,	1 00
Loudville, Mrs. Mary E. Rust,	2 00
No. Amherst, No. Cong. ch., to const. Mrs. A. F. CROCKER, H. M.	100 00



Northampton, A. L. Williston,	300 00—463 00
Middlesex county.	
Arlington, Ella Ames,	2 00
Cambridge, Shepard ch. and so.,	
100; Table No. 50, Memorial	
Hall, Harvard University, 20,	120 00
Cambridgeport, Pilgrim ch., m. c.	10 90
Lowell, Pawtucket Cong. ch., 28.27;	
Frank P. Haggett, 25,	53 27
Melrose, Cong. ch. and so.	92 84
Reading, Cong. ch. and so.	10 00
Somerville, Broadway ch., Mrs. Gul-	
liver,	10 00
West Newton, 2d Cong. ch.	234 75—533 76
Middlesex Union.	
Lancaster, Edward Phelps,	60 00
Pepperell, Cong. ch. and so., 20.15;	
Rev. E. W. Harrington, 100,	120 15—180 15
Norfolk county.	
Franklin, 1st Cong. ch. and so.	54 59
Hyde Park, Clarendon Cong. ch.	4 61
Randolph, 1st Cong. ch.	302 11
So. Wapole, Missionary,	1 00
Weymouth and Braintree, Cong.	
ch., add'l,	6 00—368 31
Old Colony Auxiliary.	
New Bedford, No. Cong. ch., for	
support of Rev. and Mrs. F. R.	
Bunker,	315 88
Plymouth county.	
Kingston, Mayflower Cong. ch.	10 00
Whitman, Cong. ch. and so.	21 23—31 23
Suffolk county.	
Boston, Village ch. (Dorchester),	
111.10; Park-st. ch., to const. Miss	
CARRIE L. SHUMWAY, H. M.,	
100; Immanuel ch., for Japan,	
100; Mt. Vernon ch., 10; do., J. S.	
Ellis, 20; Eliot ch. (Roxbury),	
m. c., 9.62; A friend, 40; Teachers	
in Mt. Vernon Chinese Sab. sch.,	
for chapel and preacher in Hong	
Kong Mission, 52.20,	442 92
Worcester county, North.	
Hubbardston, Cong. ch. and so.	20 00
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Worcester, Plymouth Cong. ch., to	
const. CHARLES D. TUCKER, GEO.	
H. MELLE, and A. A. HOWLAND,	
H. M.	288 82
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Blackstone, Cong. ch. and so.	10 00
Saundersville, Cong. ch. and so.,	
70; Miss M. L. Foster, 30,	40 00
Whitinsville, Mrs. Mary A. Batch-	
elor,	500 00—550 00

<i>Legacies.</i> —Boston, Mrs. Susan Col-	
lins, by A. J. Coolidge, Ex'r,	5,976 98
	757 50
	6,734 48

## RHODE ISLAND.

Little Compton, United Cong. ch.	5 85
Pawtucket, Rev. J. J. Woolley,	5 00
Providence, Beneficent Cong. ch.,	
100; Free Evang. Cong. ch., 25,	125 00
Tiverton 4 Corners, Cong. ch. and so.	5 00—140 85

## CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	29 00
No. Stamford, Cong. ch. and so.	10 00
Norwalk, 1st Cong. ch. and so.	53 10—92 10
Hartford county. W. W. Jacobs, Tr.	
Berlin, 2d Cong. ch. and so.	25 00
Broad Brook, Cong. ch. and so.	22 50
Hartford, 1st Cong. ch., 357.08;	
Theol. Sem'y, for support of stu-	
dent in No. China, 40,	397 08
New Britain, So. Cong. ch., to const.	
Miss E. R. EASTMAN and G. E.	
Root, H. M.	208 57
Simsbury, Cong. ch. and so.	39 54
So. Manchester, 1st Cong. ch., 83.81;	
A friend, 10,	93 81

Windsor, 1st Cong. ch., to const.	
EDWIN S. SMITH, H. M.	107 75—894 25
Litchfield co. G. M. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	38 00
Kent, Cong. ch. and so.	20 80
Salisbury, Cong. ch. and so.	150 46
So. Canaan, A friend,	50 00
Thomaston, Cong. ch. and so.	8 95—268 21
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	55 28
Durham, Cong. ch. and so.	5 86
Killingworth, Cong. ch. and so.	57 00
Saybrook, Mrs. M. A. Brecken-	
ridge, deceased,	50 00—168 14
New Haven county.	
Guilford, 1st Cong. ch., to const.	
Mrs. I. H. LEEBE, H. M.	100 00
Milford, E. B. Platt,	2 00
New Haven, Davenport Cong. ch.	126 47
No. Guilford, Cong. ch. and so.	15 00
No. Haven, A friend,	1 00
Waterbury, 1st Cong. ch., 71.47; 2d	
Cong. ch., 84.44;	155 91—400 38
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
Lyme, A friend,	5 50
New London, 1st Ch. of Christ, m. c.	14 21—19 71
Tolland co. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so.	36 00
Talcottville, Cong. ch. and so.	300 00
Tolland, Cong. ch. and so.	12 97—348 97
Windham county.	
Danielsonville, Mrs. S. B. Winter,	5 00
Putnam, Mrs. A. S. Fitts,	15 00
Waukegan, Cong. ch. and so.	15 00
Westford, Cong. ch. and so.	2 00—37 00
—, —, —,	300 00
	2,528 76

## NEW YORK.

Antwerp, 1st Cong. ch.	22 22
Albany, 2d Presb. ch.	20 00
Bangor, Cong. ch.	5 00
Brooklyn, South Cong. ch., 153.84;	
Central ch., add'l, A. H. Wagner,	188 84
25; Covenant Cong. ch., 10,	
Canandaigua, 1st Cong. ch.	15 21
Flushing, Cong. ch., add'l,	10 00
Gaines, Cong. ch.	18 10
Geneseo, Rev. G. W. Wood, D.D.	25 00
Honeoye, Cong. ch.	42 65
New York, Broadway Tabernacle,	
Friends, 40; Y. L. F. M. Soc.	
of do., for scholarship, Aintab	
College, 70; Calvary Presb. ch.,	
Rev. R. Chambers, 13.34; H. E.	
Parkhurst, to aid eight or more	
Theol. students in Kyōtō, 250;	
W. C. C., 10,	383 34
Oxford, Cong. ch.	8 80
Perry Centre, Cong. ch.	15 00
Philadelphia, Cong. ch.	8 00
Reed's Corners, Mrs. Z. B. Davis,	1 00
Rochester, Myron Adams, Sr.	20 00
Ticonderoga, 1st Cong. ch.	5 00—788 16
<i>Legacies.</i> —Batavia, Phineas L. Tracy,	
by John F. Lay, Trustee, add'l,	196 03
	984 19

## PENNSYLVANIA.

Allegheny, 1st Cong. ch.	13 15
Clifford, Welsh Cong. ch.	21 75
Germantown, 1st Cong. ch.	50 00
Le Raysville, For. Mis. Soc. of Cong. ch.	25 00
Plymouth, Pilgrim Cong. ch., of wh.	
4.13 from Bihé Band,	12 50—122 40

## NEW JERSEY.

Jersey City Heights, Mrs. C. L. Ames,	5 00
New Brunswick, Miss M. H. Parker,	15 00—20 00

## VIRGINIA.

Herndon, Cong. ch.	9 00
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## WEST VIRGINIA.

Huntington, 1st Cong. ch.	13 40
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 23.30;  
Ralph Dunning, 25; Rev. W. G.  
Marts, 2,

## SOUTH CAROLINA.

Cheraw, Part of the Tithe,

## GEORGIA.

Woodville, Pilgrim Cong. ch.

## FLORIDA.

Tangerine, Cong. ch.

## LOUISIANA.

New Orleans, University ch., 5.43;  
Y. M. M. Soc. of Straight University  
for Africa, 2,

## TENNESSEE.

Nashville, Fisk University,

## TEXAS.

Palestine, Cong. ch.

## OHIO.

Chardon, Cong. ch. 8 68  
Cleveland, Jennings-ave Cong. ch. 50 00  
Fredericksburg, Cong. ch., add'l, 34 65  
Lorain, 1st Cong. ch. 24 70  
Mantua, A friend, 20 00  
Medina, A friend, 5 00  
Nebo, Welsh Cong. ch. 18 38  
North Ridgeville, Cong. ch. 5 00  
Oberlin, Collection at schoolhouse, 2 25  
Toledo, Wash.-st. Cong. ch. 18 88  
Wayne, 1st Cong. ch. 16 00—203 54

*Legacies.*—Oberlin, Ira Mattison, by  
E. H. Holter, add'l, 1,000 00

1,203 54

## INDIANA.

Fort Wayne, Plymouth Cong. ch. 17 00  
Indianapolis, People's Cong. ch. 2 25—19 25

## MISSOURI.

Almartha, Good Hope Cong. ch. 1 00

## ILLINOIS.

Buda, Cong. ch., to const. Rev. J. W.  
Fox, H. M. 119 63  
Bureau, Cong. ch. 2 00  
Chicago, 1st Cong. ch., 50; U. P.  
Cong. ch., m.c., 34.95; Leavitt-st.  
Cong. ch., 30.23; Grace Cong. ch.,  
5.55; N. Robey-st. Mission, for  
China, 3.50; H. E. Parsons, 20, 144 23  
Cobden, Union Cong. ch. 5 00  
Earlville, J. A. D. 25 00  
Elgin, A. B. Church, 4 50  
Farm Ridge, J. W. Huett, 1 00  
Forrest, Cong. ch. 22 15  
Glencoe, Opportunity Club, for China, 5 00  
Jacksonville, Cong. ch. 89 13  
Marseilles, Cong. ch., add'l, 7 76  
Millburn, Cong. ch. 15 34  
Oak Park, Cong. ch. 231 81  
Odell, Cong. ch. 15 00  
Ontario, Cong. ch. 30 00  
Peoria, 1st Cong. ch. 52 70  
Plainfield, Cong. ch. 22 50  
Plymouth, Cong. ch. 8 64  
Port Byron, Cong. ch. 26 27  
Providence, Cong. ch. 30 00  
Ridgeland, Cong. ch. 96 59  
Rosemond, Cong. ch. 25 03  
Sandoval, Cong. ch. 5 00  
St. Charles, Cong. ch. 26 00  
South Chicago, Cong. ch., for girl in  
India, 25 00  
Sycamore, Mrs. Elizabeth Wood,  
*Legacies.*—Avon, Mrs. Elizabeth  
Churchill, by S. S. Clayberg, m.d.,  
and Rev. J. D. Wychoff, Ex's, 184 20

1,224 48

## MICHIGAN.

Ann Arbor, A friend, 5 00  
Big Rapids, Rev. E. W. Miller, 10 00  
Detroit, Fort-st. Cong. ch. 9 77  
Eaton Rapids, 1st Cong. ch. 20 00  
Port Sanilac, Tithes, 8 00  
Saline, A friend, 2 00  
St. Johns, Cong. ch. 40 00  
Tipton, Cong. ch. 4 00  
Vermontville, 1st Cong. ch. 14 40—113 17  
*Legacies.*—Allegan, Mrs. Elizabeth  
Booth, by Emily M. Church, Ex'r,  
2,000, less exch. 1,998 00

2,111 17

## WISCONSIN.

Arena, 3d Cong. ch. 4 37  
Beloit, 1st Cong. ch. 257 82  
Clinton, H. 5 00  
La Crosse, 1st Cong. ch. 110 00  
Green Bay, 1st Presb. ch. 102 20  
Racine, A friend, 8 00  
W. Superior, Pilgrim Cong. ch. 45 23—532 62

## IOWA.

Almoral, Cong. ch. 12 00  
Cass., Cong. ch., add'l, 1 00  
Chester Centre, Cong. ch. 7 06  
Danville, W. Mis. Circle of Cong. ch. 2 00  
Earlville, Cong. ch., 13.35; L. W., 15, 28 35  
Gilbert Station, Cong. ch. 25 50  
Grinnell, Cong. ch. 60 10  
Newell, Cong. ch. 16 00  
Oldfield, Mr. and Mrs. Asa Turner, 10 00  
Olds, J. H. Martin, 15 00  
Waverly, Cong. ch., add'l, 4 35—181 36

## MINNESOTA.

Alexandria, 1st Cong ch., add'l, 1 00  
Medford, Cong. ch. 10 00  
Minneapolis, Plymouth ch. 37 15  
Sherburne, Cong. ch. 1 11  
Waseca, Cong. ch. 3 80  
Worthington, Cong. ch. 6 42—59 48

## KANSAS.

Garden City, Cong. ch. 5 50  
Little River, Cong. ch. 2 15  
Topeka, Master Hazen, 1 00  
Wakefield, Madura Cong. ch. 6 50—15 15

## NEBRASKA.

Blair, Cong. ch. 6 50  
Clarks, Cong. ch. 9 00  
David City, Cong. ch. 6 50  
Lincoln, 1st Cong. ch. 67 45  
Nonpareil, —, 75  
Springfield, Cong. ch. 6 25  
Venango, Cong. ch. 2 17  
Wallace, 1st Cong. ch. 6 75—105 37

## CALIFORNIA.

Byron, Cong. ch. 2 50  
Highlands, Cong. ch. 13 50  
Ontario, Cong. ch., of wh. 100 from  
C. E. Hammond, to const. ALICE E.  
HARWOOD, H. M. 125 00  
San Bernardino, 1st Cong. ch. 17 45  
San Diego, S. P. Jones, 10 00  
San Francisco, Cong. Chinese For.  
Mis. Soc. 9 00  
Santa Barbara, Cong. ch., 60.90; Rev.  
J. W. Hough, 10, 70 90  
San Miguel, Cong. ch., m. c. 2 50—250 85  
*Legacies.*—National City, Charles  
Baum, by Annie Baum, 25 00

275 85

## OREGON.

Portland, Plymouth Cong. ch. 24 40

## COLORADO.

Denver, So. Broadway Cong. ch. 20 00  
—, A friend, 1 00—21 00

## WASHINGTON.

Edgewater, Cong. ch.	5 50
Fairhaven, Cong. ch.	11 00
Tacoma, Atkinson Memo. Cong. ch.	7 35—23 85

## NORTH DAKOTA.

Dexter, Cong. ch.	1 40
Dwight, Cong. ch.	6 00—7 40

## SOUTH DAKOTA.

Bowdle, Cong. ch.	6 40
Friedensfeld, Cong. ch.	3 46
Hoffnungsburg, Cong. ch.	4 36
Legenthal, Cong. ch.	90
Lesterville, Cong. ch.	1 29
Milbank, Mrs. A. D. Hall,	95
Parkston, Zion Cong. ch.	10 30
Pierre, Young Men's Bible Class, for preaching station in Japan,	14 00
Yankton, Cong. ch.	23 21—64 87

## UTAH.

Ogden, 1st Cong. ch.	22 63
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## NEW MEXICO.

Albuquerque, 1st Cong. ch.	25 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. of Am. Presb. ch. towards salary of Rev. Hilton Pedley,	300 00
Province of Manitoba.	
Treherne, Rev. H. W. Fraser,	10 00

## FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian Station, West Central African Mission, for year ending December 31, 1890, in part,	1,450 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Fen-chow-fu, Rev. F. W. Davis,	10 00
Tai-ku, James Goldsberry, Jr., M.D.	50 00—60 00
England, London, "In memory of joyful service,"	11 35
Sandwich Islands, Honolulu, Mrs. J. M. Cooke,	1,000 00
Mrs. M. S. Rice, 100, and Missionary Gleaners' Society for support of Mrs. Rand for 1891, 200,	300 00—1,300 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	9,529 57
For Miss West,	110 00—9,639 57

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 3,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

To constitute Rev. E. F. DINSMORE, H. M.	50 00
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Bremen, Union Sab. sch., 1, 25;	
Brewer, 1st Cong. Sab. sch., 15,	16 25
NEW HAMPSHIRE.—Canterbury, Y. P. S. C. E.	7 50
MASSACHUSETTS.—Attleboro, 2d Cong. Sab. sch., 15, 86; Concord, Y. P. S. C. E. of Trin. Cong. ch., for Mission School, Madura, 20; E. Milton, Y. P. S. C. E., for student, Ceylon, 11; No. Brookfield, Extra-Cent-a-Day Band, for pupil, Foochow, 25; No. Truro, Cong. Sab. sch., 4; Wellesley, Y. P. S. C. E., for Japan, 7, 35; for Africa, 5, 50,	88 71
RHODE ISLAND.—Central Falls, Y. P. S. C. E., 3, 50; Providence, Miss. Workers of Blackstone Park chapel, 10,	13 50
CONNECTICUT.—Berlin, Y. P. S. C. E., 50; Bristol, Cong. Sab. sch., 22, 63; Groton, Y. P. S. C. E., for student in South Africa, 30; Young Men's Growing Club and Working Band, for schoolhouse in India, 10,	112 63
NEW YORK.—Smyrna, Cong. Sab. sch.	75 00
KENTUCKY.—Newport, Y. P. S. C. E. of York-st. ch.	2 50
OHIO.—Austinburgh, Y. P. S. C. E., 2, 53; Chagrin Falls, Y. P. S. C. E., for pupil in Erzroom, 5,	7 53
ILLINOIS.—McLean, Cong. Sab. sch., 1, 70; Woodburn, Cong. Sab. sch., 5,	6 70
MICHIGAN.—Bay City, Y. P. S. C. E. of 1st Cong. ch., for scholarship at Ponape,	13 50
WISCONSIN.—Delavan, Cong. Sab. sch., 7, 28; Kenosha, 1st Cong. ch., Y. P. S. C. E., 4,	11 28
IOWA.—Nashua, Y. P. S. C. E., 6, 35; Sioux City, Y. P. S. C. E. of Mayflower Cong. ch., 4, 50,	10 85
CALIFORNIA.—Ontario, Cong. Sab. sch.	6 75
UTAH.—Lynne, Y. P. S. C. E., for India, 1, 60; Ogden, Y. P. S. C. E., for India, 3, 50,	5 10
	377 80

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Bedford, Presb. ch., for Jaffna College,	4 00
MASSACHUSETTS.—Boston, Pupils in Mt. Vernon Chinese Sun. school, for native preacher, Hong Kong, 114, 50; J. N. Denison, for Rev. W. E. Fay's work, Bihé, 100; Extra-Cent-a-Day Band, Cong. House, for Wagolie school, Marathi, 12; Cong. ch., Roslindale, for evang. work in Japan, 11; East Douglas, Earnest Workers, for Madura, 15; Lynn, 1st Cong. ch., Sab. sch. and miss. band, for work of Mr. Fowle, 20; Milton, M. L. R., for preacher, care of Rev. H. Fairbank, 50; do., for work of Rev. J. C. Perkins, 50; Newton, Sab. sch. class, for Doshisha, Japan, 5; Quincy, Miss. circle, for Japanese student, 18; Somerville, Prim. dep't of 1st Cong. Sab. sch., for No. China, 3, 50; Spencer, J. L. Bush, for evang. work in Japan, 100; Springfield, Marvin Chapin, for Self-help dep't, Ana.	

Coll., 50; Stoneham, Cong. ch., for Sophia, 36, 60; Watertown, collected in Ohio and Mass. by Rev. W. E. Fay, for his work in Bihé, 188, 52; Westfield, 1st ch., for ed. of boy, care Mr. Crawford, 50; Wollaston, Little Sunbeams, for Okayama Orphan Asylum, 10; Worcester, Y. P. S. C. E. of Plymouth ch., for boy, care of Rev. W. S. Dodd, 40,	874 12
CONNECTICUT.—Norfolk, Young Ladies' Mis. Band, for use of Mrs. H. Fairbank,	40 00
NEW YORK.—Malone, 1st Cong. ch., for Mr. Wilder's work, Zulu, 63; New York, Y. L. F. M. Soc. of Br. Tabernacle, toward rebuilding Aintab College, 200; do., for use of Mrs. Clara H. Lee, 50; Suspension Bridge, King's Daughters, for Yenook, Erzroom, 10; Warsaw, Cong. and Presb. ch's, for Tung-cho College, 44, 39,	367 39
PENNSYLVANIA.—Philadelphia, John H. Converse, for Anatolia College, 100; do., Geo. W. Randle, for student in do., 14,	114 00

FLORIDA. — Jacksonville, Chas. H. Smith, for Mr. Albrecht's work, Japan,	25 00	From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
OHIO. — Akron, Y. P. S. C. E. of West Hill ch., for native evangelist, care of Mr. Newell, 60; Madison, Friends, to aid Miss Yama, Japan, 13.45; Milan, Mrs. L. B. Gaston, for work of Rev. L. Bissell, 15,	88 45	Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	
ILLINOIS. — Chicago, Mr. and Mrs. A. L. Coe, for student, Anatolia College, 25; Oak Park, Cong. ch., for Rev. J. D. Davis's work, 240; Ridgeland, Cong. ch., for church site, Chihuahua, 57.50; Rockford, T. D. Robertson, for evang. work, Japan, 100,	422 50	For Miss Mellinger's housekeeping outfit,	75 00
MICHIGAN. — Owosso, Mission Band, for boy, Tung-cho,	5 00	For Beggars' School, Aintab,	30 00
IOWA. — Des Moines, Mrs. E. T. Whitman and daughter, for Pasumalai,	10 00	„ two boys in Rev. R. A. Hume's school,	20 00
WISCONSIN. — Milwaukee, A Wisconsin woman, for Mrs. Goodrich's work, China,	100 00	For work in E. C. Africa,	3 60
MINNESOTA. — Minneapolis, Como-ave. ch., for Aintab College, 19.76; Northfield, Carleton College, for work of Henry K. Wingate, 63,	82 76	„ hymnbooks, Umzumbe Home,	5 00
CALIFORNIA. — Los Angeles, Friends, for the Doshisha, 6; Oakland, W. P. Hardy, for native preacher, Madura, 25; Stockton, Rev. J. C. Holbrook, for Rev. J. D. Davis's work, Japan, 25,	56 00	„ support of a girl, care Miss Dudley,	5 00—138 60
<b>MISSION WORK FOR WOMEN.</b>		From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
From WOMAN'S BOARD OF MISSIONS.		Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>	
Miss Ellen Carruth, Boston, <i>Treasurer.</i>		For housekeeping expenses of Miss Gunnison,	75 00
For Miss Fritcher, Marsovan, for trav. expenses,	200 00	From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.	
For Miss Powers, Erzroom,	230 00	Mrs. Ella F. M. Williams, Montreal, <i>Treasurer.</i>	
	430 00	For the Greek and Armenian church, Constantinople,	15 00
Less previously rec'd and acknow'ld,	110 00—320 00		2,737 82
		Donations received in May,	34,642 45
		Legacies „ „	5,178 31
			39,820 76
		Total from September 1, 1890, to May 31, 1891: Donations, \$347,316.23; Legacies, \$182,085.98 = \$529,402.21.	

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MASSACHUSETTS. — Warwick, Y. P. S. C. E.	1 60
AFRICA. — Bailundu, W. J. and H. A. Cotton, Jr.	10 00
	11 60
Previously acknowledged,	4,258 66
	4,270 26

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

### FOR SUFFERERS IN CHINA.

CONNECTICUT. — Hartford, 1st Cong. ch., 50; New Haven, Joseph Porter, 5; do., Friends, by W. W. Farnum, 10.57; Winchester, May Goodenough's Sab. sch. class, 1,	66 57
NEW YORK. — Clifton Springs, —, 3; Utica, —, 10,	13 00
	79 57
Previously acknowledged,	4,260 73
	4,340 30

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW YORK. — —, H. G. N.	250 00
SCOTLAND. — Tayside, Perth, Robert Pullar,	24 20
	274 20
Previously acknowledged,	15,505 55
	15,779 75



# FOR YOUNG PEOPLE.

## SOME STUDENTS OF THE AHMEDNAGAR THEOLOGICAL SEMINARY.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

AHMEDNAGAR, a hundred and fifty miles east of Bombay, is the second oldest station of the Marathi Mission of the American Board in Western India. Now and then classes of promising young men had previously been gathered there for theological study, but a well-organized theological seminary was opened in Ahmednagar on January 1, 1878. Six graduated from the first class. Succeeding classes have been larger. The present class numbers thirteen. The one term of study every year is usually from early in June to late in October. The rest of the year the students are engaged in Christian work.

The most important and interesting part of any institution is the life of its members. It is difficult to know this life, but something may be told about the personal experiences of some of the students of the Ahmednagar Theological Seminary.

The accompanying cut shows a graduate of the first class, Rev. Balwantrao Chimâji Uzgare, and his wife Sagunâbai. His name Balwantrao means Mr. Strong. His father, who is still living, is one of the oldest converts in the mission. At its meeting in May, 1877, when the mission was considering whom to admit to the Seminary, some objected to Balwantrao's admission. So his name was not in the provisional list. But at the meeting of the mission in October he was chosen. On January 1, 1878, when the institution was begun, lots were cast for houses for the students. From June to December four dor-



BALWANTRAO AND HIS WIFE.

mitories had been built for the Seminary, each supplying good quarters for a married student. Almost all students in this institution are married, because in India people marry young, and because ordinarily students are not admitted till they have done some Christian work and have proved themselves worthy of further advantages. The lot gave Balwantrao the house which had been built by a gift from Mr. Robert Brown, now Secretary of the Yale Observatory.

In 1884, when Balwantrao was ordained as associate pastor of the church in Ahmednagar, — a church of about 300 communicants, — and was asked for a statement of his religious experience, he said: "In 1877, when we heard that a theological seminary was to be begun, I greatly wished to be allowed to study in it. When I heard that at the May mission meeting I had not been accepted, I was very sorry. Being in Ahmednagar in September, I saw the new dormitories being built, and going into the study of one I prayed: 'O great God, I very much wish to study here. If thou wilt let me do so, and live in such a convenient house as this, I will thank thee all my life and will serve thee faithfully.' Only *He* knew about that prayer. But a month later I was chosen for the Seminary, and in January the lot gave me that very house to live in. In that study I learned a great deal, and gained many a spiritual experience. When I made that first prayer in that unfinished study I little dreamed that I should ever be asked to serve as pastor of the largest church in Western India. I am not fit for so responsible a position. But my God, who has led and helped me hitherto, will always do so. I will try to do my duty here, depending on His help."

Did not the donor of the house promptly receive his reward? Many a good man has lived and studied in it since. During his studies Balwantrao was supported by the Sunday-school of the Congregational church in Poughkeepsie, N. Y. He and a graduate of another class, Mr. Shetibâ Phakirabâ Gâyakwâd, an excellent man, who is the second from the right hand in the second row in the picture on the next page, are now Dr. Bissell's chief assistants in the superintendence of a large district. Balwantrao's wife Sagunâbai is a Bible-woman in Ahmednagar.

The young man with uncovered head in the picture on the next page is the only Mohammedan convert in that class. Those with turbaned heads are of Hindu origin. His name is Rev. Imâm Baksh Bâwâ. He is of good family of the Khojâ section of Mussulmans. Almost no Khojâs have become Christians. When Imâm Baksh became one, his family was so incensed that he was obliged to leave home; his brothers threatened to stab him if they met him anywhere, and the young lady to whom he was engaged was prevented from marrying him. He suffered the loss of property and of all the dearest relations of life for Christ's sake. He is now Mr. Abbott's chief assistant in the district around Rohâ, south of Bombay. Here he has most energetically built up evangelistic work, and schools, and a church, and is a great power for good.

Mr. Bhau Narhar Kâmale is a member of the present class. No photograph of this class has yet been taken. He was a Brahman by birth and hereditary clerk of his village. His parents died when he was young. When twenty-four years old he read some books on the Hindu religion which troubled him, because

he did not live up to the minute religious requirements of those books, and because one of their heroes was not a good man. He consulted Brahman priests, who told him to feast Brahmans. He did this, but that brought no peace. They then told him to go on a pilgrimage to Benares, the most sacred Hindu place in Northern India. Painfully he walked 1,100 miles to Benares, eating on the way only such food as was given him in charity. At Benares he took a Brahman as a spiritual guide, who told him to sit on steps by the Ganges, to ask nothing, and to eat only what the goddess of food might give. For two



A CLASS IN THE AHMEDNAGAR SEMINARY.

(Professors Bissell and Hume in the rear.)

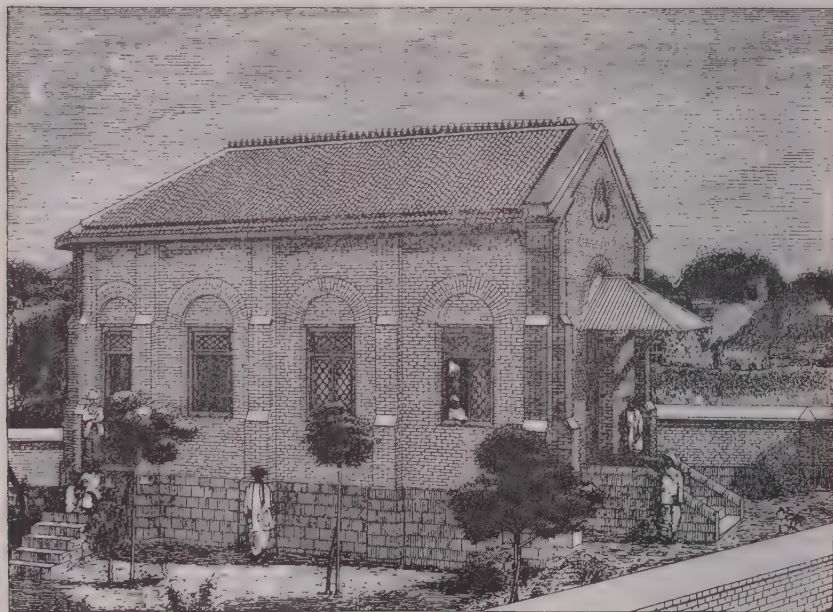
days he received nothing whatever. On telling this to his spiritual guide, the latter said, "You fool! did you really believe that you would get food without asking?"

While living in this Brahman's house he saw him doing most immoral things. In utter disgust he returned home. Here his Brahman priests told him now to go on a pilgrimage to Râmeshwar, a holy spot 1,300 miles away in the extreme south of India. While considering this he met some Christians, talked with them, read their books, and found in Christ a peace which cannot be found elsewhere. When he became a Christian his relatives turned against him. One day they set out to kill him, and he has been deprived of all participation in his hereditary work as town clerk. A Christian English collector, hearing of his persecutions, gave orders to have special police quartered in the town to protect him. But he requested the collector not to do this, but to let him overcome his enemies by kindness. This greatly softened them, and they now treat him quite well, but they will not give him his hereditary work.



Though a Brahman by birth, as a Christian he is most humble and free from caste pride and self-seeking. He is a good, faithful, thoughtful student and Christian worker. During term time he has lived in the dormitory, on the front wall of which is a slab with this inscription: "Built by the teachers and pupils of Bradford Academy, in honor of Dr. Rufus Anderson."

This brief account of part of the spiritual experience of three theological



ॐ नमो भगवते वासुदेवाय.  
**AHMEDNAGAR THEOLOGICAL SEMINARY.**  
 (Built 1879.)

students, one of whom is of humble origin, one a Mussulman of good family, and one a Brahman, gives some glimpse into the lives of some Indian Christians. The story of others is also very interesting.

The picture above shows the Lecture Hall of the Seminary, in which most of the instruction is given. At present there are only two instructors in this Seminary. Another is greatly needed.



THE  
MISSIONARY HERALD.

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THE donations for the month of June were in advance of those of the corresponding month a year ago by over \$11,300. The legacies also advanced by over \$7,700, so that the total gain for the month was \$19,047.43. For the first ten months of the financial year the relative increase from donations has been nearly \$57,000 and from legacies nearly \$38,000, so that the total advance for the ten months is \$94,952.74. We trust that pastors and churches and individual donors will see to it that this favorable record continues for the months of July and August, thus enabling the Board to plan for larger things in the future.

A TELEGRAM from San Francisco, received at the Missionary Rooms on July 8, announces the safe arrival of the *Morning Star* at Honolulu, June 19. This number of the *Herald* must go to press before letters can be received, but the telegram informs us that the missionaries on Kusaie and Ruk were well, that the schooner *Robert W. Logan* arrived safely at Ruk and is engaged in the work proposed for her among the Mortlocks. With the exception of Ponape the missionary work has been prosperous at all the islands. On Ponape the Spaniards are still in open conflict with the natives, and there is no prospect of the settlement of the difficulties. The natives are still holding their own against the Spaniards. Mr. and Mrs. Rand, being unable to return to Ponape on account of the state of affairs on that island, came up by the *Star* to Honolulu; also, Misses Palmer and Smith. We learn also that Henry Nanepai, who has been the faithful native assistant of the mission on Ponape for many years, and who during the recent troubles has sought to mediate between the chiefs and the Spaniards, came up by the *Star* for the purpose of beseeching the United States government to interfere for the protection of the native population. We hope in our next issue to give full letters from the missionaries in Micronesia reporting the year's work.

A GEOGRAPHICAL expedition of much interest in connection with our East Central African Mission has recently been completed by Dr. Jameson, who has passed through Gazaland from Mtassa's, in Manica, to Gungunyana's kraal on the Limpopo River. This is the region which our missionaries near Inhambane have been desirous of exploring. The Royal Geographical Society promises to publish soon a map prepared by Dr. Jameson, which will doubtless add much to our knowledge of the present capital of Gungunyana, as well as of the regions to the north of it.

It is proposed that churches and pastors be invited, as has been done for two years past with excellent results, to hold SIMULTANEOUS MEETINGS in behalf of the foreign missionary work upon some day during the last week of September or first week of October, including one of the Sabbaths, September 27 or October 4, as may be more convenient, when the subject in some form may be presented from the pulpit.

WE regret to see that, on June 25, the French Chamber of Deputies, by a vote of 439 to 104, refused to ratify the Brussels Agreement with reference to the suppression of the slave and liquor traffics in Africa. The Minister of Foreign Affairs and others urged the Chamber to accept the Agreement, the Minister declaring truthfully that it was a question "of a work done absolutely in the interests of civilization." He affirmed that the "whole world has desired to contribute something of its generosity and power to the destruction of this horrible leprosy of slavery." But many members of the Chamber took offence at the provisions of the Agreement in reference to the right of search by English ships, a point which has always been a sore one with the French, and one which in generations before this has stood in the way of diplomatic efforts for the suppression of the slave-trade. On this ground the strong vote was obtained against the ratification of the Agreement. We greatly fear that this action will not only prevent its ratification by other nations, but will altogether hinder further attempts at united action for the suppression of the two giant evils which threaten the welfare of Africa.

MANY letters we have printed from Japan during the past year have stated that for various reasons, chief among which is the attitude of the Japanese toward foreigners in connection with treaty revision, the evangelical work has not been as prosperous as formerly, and that we must not expect results like those reported in previous years. The annual statistical table of the churches connected with the American Board's Mission in Japan has just been received, bringing down the figures to March 31, and while it does not record such large additions to these Kumi-ai churches as in either of the three previous years, the figures are to us unexpectedly favorable. The number of churches has increased from 61 to 71, six of which are provisional. The present membership of these Kumi-ai churches is 10,142, while the additions on confession of faith during the year number 1,040. This makes an average of 41 additions to each ordained foreign missionary of the Board now in Japan. What would be thought, say in the State of Massachusetts, if, in the past year, an average of 41 persons had been admitted to church membership by each Congregational pastor of the State! It is only in contrast to the extraordinary record of the three previous years that the results of the last year in Japan can be regarded as unfavorable.

SAVAGE ISLAND received its name from Captain Cook, because of the fierce character of its inhabitants. The people were in the lowest depths of vice and corruption, but the whole character of the island has been utterly changed. The people have the Bible, and have paid some \$7,500 to the British and Foreign Bible Society for its publications. Is there anything that could have made such a transformation except the gospel?

THE various missions of the Board are now preparing their estimates for the year 1892 on the basis of the limit, with "contingents," sent them, which limit was fixed last spring in view of the estimates then made as to the probable receipts of the Board for the coming year. Mr. Barton, of Harpoot, in reporting the completion of their work in preparing their estimates, says: "It has been hard indeed. This cutting off of aid compels the amputation of vital members of the body of Christ. I have wished during these four days of hard work that representatives from the American churches could have been with us, and could have felt the pain, as we did, of some of the sacrifices we were compelled to make. They would have returned to the homeland with new resolves to labor for the old Board, that the work already begun be not destroyed for lack of funds to carry it on."

THAT was a suggestive reply made recently by a convert in the Shansi Mission to a question as how it was that the Lord had changed his heart. He said that he could not explain the method, but that he knew his "heart was exceedingly not the same."

IN these days, when brevity is demanded in religious services, it may be helpful to think of our missionaries and the native laborers in India who, at the late heathen festival at Madura, took their stand in a public place *at daylight* each morning, and from that hour until nine or ten o'clock in the evening some form or other of gospel service was conducted at the stand. The men preached in the forenoon, and then the Christian boys continued in the reading of tracts to all passers-by, and in singing until dark. After dark a band of young men held a kirttan service, consisting of singing, with musical instruments, accompanied by preaching. Those may well be called full days.

AT the recent anniversary of the American Baptist Missionary Union, President G. W. Northrup, in an address of unusual power, said: "The most general and conspicuous act of disobedience to Christ, on the part of the Christian people of the United States, is their deliberate and persistent refusal to discharge the high and imperative duty to evangelize the pagan nations—a work for the accomplishment of which, within the period of the past twenty-five years, their resources in men and money have been ample. The speediest and the only infallible way to gain America for Christ is to give to the world's evangelization the place of supremacy, in labors and gifts, which it holds of right."

IN an address at the late anniversary of the British and Foreign Bible Society, Rev. W. G. Lawes, the well-known missionary of New Guinea, declares that, having twice undertaken the work of translating the New Testament into languages previously unwritten, he found no insuperable difficulty in rendering the Word of God into these languages, and he presents this as a striking evidence of the divine origin of the Book. Mr. Lawes says that at one time there was put into his hands by an officer of the government a small document for translation, and he says: "I sincerely and honestly state that I found greater difficulty in trying to translate those two or three sheets of foolscap than in any portion of the New Testament."

WE are permitted to announce that the Life of Dr. Joseph Neesima, which has been in preparation by Professor A. S. Hardy, is now completed, and that the volume will be issued in September next, by Messrs. Houghton, Mifflin & Company.

IN view of necessary retrenchment, the Marathi Mission resolved not to dismiss permanently any of the laborers, but to give them each two months' leave of absence without pay. In this way all the preachers and teachers were retained in the service, although the experience was very trying to all concerned. We learn from recent letters that they have now returned to their work, some of them having gone into the harvest fields and worked with their own hands, thus keeping out of debt. Others were unable to secure profitable labor and now find themselves in straitened circumstances.

REV. DR. CYRUS HAMLIN sends us the following note respecting the Eighth Annual Meeting of the International Missionary Union: "The Union met at Clifton Springs under circumstances of peculiar interest. It was received by Dr. Henry Foster into a very beautiful, noble, peculiar Tabernacle which he had built for it. The dedication took place on the evening of June 9, and the twenty-one sessions of the Union filled up the designated time, June 10-17. It was the largest meeting of the Union. By the published report, 99 were present, of whom 94 were missionaries from fifteen Societies, and five were Secretaries of Boards. The necessity of a divine agency—of the power of the Holy Spirit—in every part of the missionary work was much dwelt upon, both in remarks and prayer. Of the interesting and instructive reports from so many parts of the wide field it is impossible to speak. They were varied and rich, and presented many topics for discussion. Dr. J. T. Gracey, of Rochester, was our presiding genius, and his untiring energy, watchfulness, prudence, foresight, and tact kept everything in harmony throughout. These hundred souls enjoyed Dr. Foster's generous hospitality for a whole week, and they are invited to come again."

THE American Bible Society has just issued an edition of the Synoptical Gospels together with the book of The Acts in the Sheetswa (Xitswa) language. It is a 12mo volume of 372 pages and very neatly printed. This translation was made by Rev. B. F. Ousley while he was at Kambini, in our East Central African Mission, and he has revised it since he has been in this country in search of health. The Sheetswa is allied to the Zulu language, but was never reduced to writing till 1885. With various dialectic changes it is spoken on the East African coast from Delagoa Bay to Sofala and from the Transvaal to beyond the Sabi. Mr. Ousley estimates that there are over a quarter of a million souls understanding this language. Before this edition of The Gospels and The Acts was prepared, three small volumes in Sheetswa were issued, a primer and a catechism, the latter with hymns and tunes, both prepared by Rev. Mr. Wilcox, and "The Story of the Gospels." Mr. and Mrs. Wilcox have already returned to the work in East Africa, and it is hoped that Mr. and Mrs. Ousley will be able to return in the coming fall.



It is not common, to say the least, to find foreign residents in any land where missionary work is being carried on putting a high estimate upon the labors of missionaries. The reasons for this, if fully stated, would not be to the disparagement of the missionaries, certainly in the eyes of reasonable men. Since they are so rare, it is all the more pleasant when exceptions to the ordinary tone of disparagement are observed. In *The Hyogo News* of May 12 we find an account of a testimonial given by the foreign residents in Kobe, Japan, to our missionary, Rev. J. L. Atkinson, as he was about to leave with his family for the United States. An address was presented Mr. Atkinson, signed by the prominent British and American residents in Kōbe, expressing their high appreciation of the work he had done and the spirit he had exhibited, together with a sum of money with which to purchase a memorial of the regard of the donors.

THINGS from China in reference to the relation of the people toward foreigners are far from reassuring. It is many years since there have been such serious disturbances. The riots which have occurred have been chiefly in cities on the Yang-tse River. On the twelfth of May the Roman Catholic Mission at Wuhu was destroyed, and the foreign residents were in great danger. The officials took little interest in defending the foreigners. On the twenty-sixth of May the Girls' School of the American Methodist Episcopal Mission was attacked, and the building looted. At various other places assaults have been made and fears of further outbreaks are awakened. So far as appears, the hostility is directed not so much against missions as against foreigners. Some anxiety is felt at Shanghai for fear a mob should suddenly attack the foreign settlement. In this district of Central China to which, so far as appears, this excitement is chiefly confined, the American Methodist Church has some thirty-four missionaries, male and female, having 1,500 adherents. They have stations at Chinkiang, Kiu-kiang, Nanking, and Wuhu. American and English gunboats are on the river and can reach these points. We trust that the present serious aspect of affairs will be speedily changed. We have received no reports of difficulties at points occupied by the missionaries of the American Board.

In the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvelous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done; for though there are 4,000,000 pupils in the schools, this is but one and one-fourth per cent. of the population.

SINCE his winter campaign of four months in Calcutta, Rev. Dr. Pentecost has been spending his time at Mussoorie, a sanitary station near the Himalayas. The town is over 6,000 feet above the level of the sea, and lies northwest of Calcutta nearly 1,100 miles. But while in this health resort Dr. Pentecost has not been idle. He has held two services daily, and at the close of the second week more than 100 converts were reported. People from all classes and grades flocked to hear the message of the gospel so plainly preached to them.

THE facility with which Buddhism accommodates itself to the conditions in which it is placed has often been a subject of remark. It changes its doctrines entirely, if by so doing it can meet the popular demand. It adopts from its enemies any methods which promise success in any particular region. A singular illustration of this is seen in Japan where the Buddhists have recently organized a Young Men's Buddhist Association exactly after the fashion of the Young Men's Christian Associations of this country, and they have actually opened Sunday-schools, gathering the children every Sunday to receive instruction in their faith.

THE Portuguese Cortes having confirmed the draft of the treaty made between Great Britain and Portugal relative to the boundaries between the territories of the two nations in Southeastern Africa, the treaty was signed at Lisbon on June 12. The divisions made by this agreement were indicated in the sketch-map given in the last number of the *Missionary Herald*, page 275. By the twelfth article of this new treaty, the navigation of the Zambesi and the Shiré, including all their branches and outlets, is made entirely free for the ships of all nations, and the Portuguese government "engages to permit and facilitate transit for all persons and goods of every description over the waterways of the Zambesi, the Shiré, the Pungwe, the Busi, the Limpopo, the Sabi, and their tributaries, and also over the the landways which supply means of communication where these rivers are not navigable." This treaty was passed in the Cortes by a vote of 105 against 6, thus settling apparently a dispute which threatened to be serious, and in such a way as to facilitate the opening of the rich and vast regions of South Africa. Free transit through the Zambesi, Shiré, and the Pungwe will afford all the opportunities that English and American missions may need for the entrance of missionaries into this portion of the "Dark Continent."

THE following sentence from a letter from one of our friends in West Africa shows how some of our missionaries live: "I think it would greatly add to our lives and strength to have fresh meat once in two months instead of once in two years, as has been about the average since we came to Africa." This statement was made in view of the fact that there is now a better prospect of securing a supply of animal food at Kamondongo. Such provision is most desirable, and we are happy to learn that it can probably be met.

IN this latter part of the nineteenth century the nation which enjoys the least religious liberty is Russia, and her attitude, especially toward the Jews, is disgraceful in the extreme. The hardships and indignities imposed upon the Jews, and in some degree upon all dissenters from the so-called "Orthodox" faith, are enough to arouse the indignation of all who love justice and freedom. It is said that the procurator of the Holy Synod has prepared an ordinance forbidding the Jews to observe the Hebrew Sabbath by closing their shops and manufactories on Saturday, and compelling all Jewish employees to work on Saturdays. What Russia expects to gain by this persecution and exiling of the Jews it is hard to conjecture. There is one thing she certainly will gain, and that is the contempt of the civilized world.

THE English Church Missionary Society is proposing to enter upon a new form of missionary work, which shall call lay workers into service in greater numbers than heretofore. The following suggestions made to the Society have been approved in substance by its committee: (1) That groups of evangelists, each under a leader, should be sent into the mission fields. (2) That lay workers should be employed much more than hitherto. (3) That mechanics and working men and women should form parts of these groups. It is not felt that every group must include these artisans, but that they should be employed wherever their skill can be specially utilized. In order to prepare laborers of this class, it is proposed that the Church Missionary Society shall provide for a training, in a two years' course, of all such men as offer themselves and are approved. This Society has hitherto had a training college at Islington for the preparation of ordained missionaries. This was done because the universities did not furnish a sufficient number of men. While it is hoped that the technical schools will furnish many mechanics and artisans for foreign service, it is yet felt that these men will need a further training in Bible study and scriptural doctrine, as well as in the industrial arts, and it is proposed that the Missionary Society shall undertake this work. This experiment, for experiment it confessedly is, will be watched with solicitude by some, but with interest and hope by all. No missionary board in America would think of establishing a theological school for the training of its missionaries, much less would it undertake to provide for and supervise a normal training school for artisans. But the conditions are somewhat different in England. As to the work on mission fields, no one doubts the advantages of industrial training. The sole question is as to how far can such training be used advantageously for the propagation of the gospel.

No allusion was made in our pages last month to the attack made upon the Crown Prince of Russia while he was traveling in Japan, since we regarded the affair, most unfortunate though it was, as the freak of an insane man which had no special significance. It appears, however, that the would-be assassin was not insane, but a genuine fanatic who felt that the Czarevitch should have paid his respects to the emperor before visiting the cities of Japan, and who also believed that the prince had some secret designs to extend Russian influence. The act was universally denounced throughout Japan, and the perpetrator has been sentenced by the courts to imprisonment for life. It is generally believed in Japan that this incident had more or less to do with recent changes in the cabinet, not because the ministers were regarded as responsible in any way for the affair, but on the principle, we suppose, that something or somebody ought to be sacrificed. Had the attack proved fatal, as the wonder is it did not, the results would have been most deplorable. The facility with which cabinet ministers in Japan resign their positions, or are set aside, bodes no good to the empire. We are sorry to notice among the recent changes in the cabinet the resignation of Viscount Aoki, the Minister of Foreign Affairs, who was well known in connection with church work in Tōkyō.

A JAPANESE convert visiting America said that nothing was so astonishing as to find so few Christians in a Christian land.

## NOTES FROM THE HAWAIIAN ISLANDS.

THERE lies before us a program of the closing exercises of the North Pacific Missionary Institute, held in the Kawaiahao Church, Honolulu, on Sabbath evening, June 7. The Institute, since its establishment in 1877, has been under the special care of Rev. C. M. Hyde, D.D.; Rev. H. H. Parker having in recent years conducted the studies in homiletics and pastoral theology. During the past year nineteen students have been under instruction, ten of whom have just graduated. For all of these graduates vacant parishes are ready. We are glad to be able to give a cut showing the buildings provided for the Institute; one of these buildings was erected last year, at a cost of about \$9,000. There are now



THE NORTH PACIFIC MISSIONARY INSTITUTE, HONOLULU.

ample accommodations for the students and their wives, for many of the students come to the Seminary after they are married. One object had in view has been the preparation of these wives for the responsible duties which will devolve upon them. Miss H. E. Carpenter, for many years principal of the Makawao Seminary, has spent an hour or two each afternoon in reading with them the Gospels in English and in enforcing their practical teachings. Dr. Hyde has now a plan for utilizing these ample buildings during a portion of the summer months by holding a Bible school for the benefit of Sunday-school teachers.



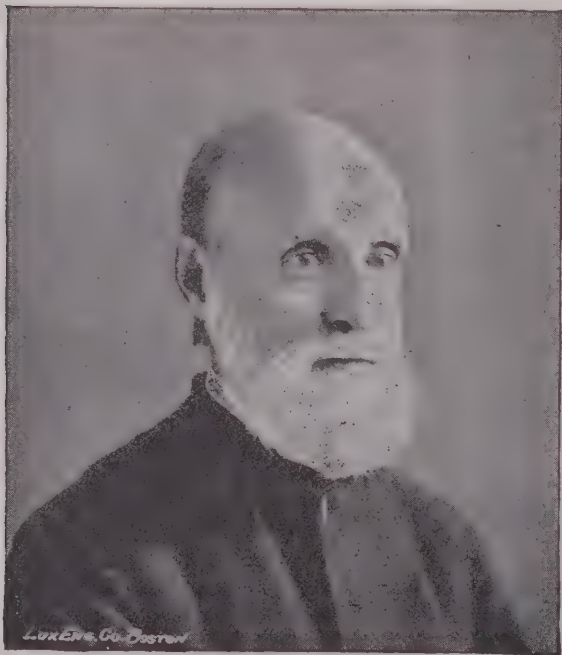
In regard to these students in the Institute Dr. Hyde, in his report, says : "One pleasing development of practical Christianity is the readiness and success with which some of the students have taken up the work of street preaching. This meeting face to face a crowd of men indifferent to religion or opposed to its claims has reacted intensely and favorably on the piety of the students themselves. It has led them to see more clearly the fundamental truths of the gospel of salvation and the available methods of its application to the needs of men. And as light has thus been poured in on their own souls the lingering delusions of old pagan superstitions have been driven out of the realm of possible beliefs. All the students have had regular evangelistic work every Sunday afternoon, in connection with the hospital, prison, asylum, and the various district chapels in the several wards of the city. For several weeks many of the students have given an afternoon to visitation from house to house, for conversation and prayer, Bible-reading, and distribution of religious reading, in connection with committees appointed by the two Hawaiian Evangelical churches."

In reference to the spiritual condition of the Institute and of the churches Dr. Hyde writes : "The Spirit of God is evidently working after his own wise methods in dealing with individual souls and with different classes and communities. The day is approaching, we may confidently hope, when such a Pentecostal effusion of the Spirit as once blessed the infant Church in the city of David, as made memorable the years 1837-38-39 in the religious history of Hawaii, may occur again to bless these weak Hawaiian churches and baptize the whole brotherhood of believers with power from on high. For this we ask the united prayers of all God's people in these islands on the twenty-sixth day of each month, and of all everywhere who have any personal interest in the religious prosperity of this Hawaiian kingdom."

We are glad to believe from the reports that come to us that there is a more hopeful outlook in relation to moral and religious influences at the islands. At the recent meeting of the Hawaiian Evangelical Association the Secretary's report characterizes the past year as one of recovery and advance. "The spirit of the old régime, antagonistic and demoralizing, has given place to a policy and methods in sympathy with all endeavors to elevate, enlighten, and encourage the people in all good enterprises." In connection with one of its sessions the members of the Association called upon the Queen, presenting their respects to her, and her reply was thoughtful and appreciative. She expressed her profound conviction that only through the blessing of Almighty God could any earthly government be maintained and prospered, and she asked for the persistent prayers of the Association in her behalf. Another interesting event took place on June 14, when two men were ordained as evangelists to work among the Portuguese, who are rapidly multiplying at the islands. These men were secured by Dr. Hyde in the United States. The new Central Union Church at Honolulu has just laid the cornerstone of a new edifice, the cost of which will be not far from \$100,000 dollars. These facts indicate a strong religious feeling existing at the islands, and they augur well for the progress of evangelical work in the future.

## REV. LEMUEL BISSELL, D.D., OF THE MARATHI MISSION.

A LETTER is before us, covering six full pages, written by Dr. Bissell<sup>1</sup> at Mahableshwar on May 28, in which he reports his own work and that of the mission in his usual clear and vigorous style. The mail that brought that letter brought also another saying that on the same day, May 28, Dr. Bissell suddenly died from heart failure. With his daughter, Miss Emily Bissell, he had been spending some time at the health station, Mahableshwar, while Mrs. Bissell



LEMUEL BISSELL.

remained at Ahmednagar. Two hours before his death he experienced some pain about the heart, but the pain was relieved and he talked freely and very cheerfully. A few moments later he suffered a sharp paroxysm of pain, and suddenly his spirit was released from the body. Mrs. Bissell and seven members of the mission were able to reach Mahableshwar for the funeral services, and the precious remains were buried in the beautiful cemetery at that place amid every testimonial of respect

and affection, both from his associates and the native community. A member of another mission coming to attend the funeral services remarked, when something was said of the value of Dr. Bissell as a counselor, "You had no monopoly of him. We also went to him for advice." In a letter giving the particulars of the translation of Dr. Bissell, Mr. Bruce, of Satara, says: "Forty solid years of loving and consecrated work for India for the Lord Jesus Christ! What a precious offering to lay at the Saviour's feet as he first looked upon him in his glory! Better than all the wealth of the Indias are the many souls which he has led out of darkness into the marvelous light of the gospel."

<sup>1</sup> Lemuel Bissell, D.D., born at South Windsor, Conn., December 12, 1822; removed in 1835 to Milan, Ohio; graduated at Western Reserve College 1845, and Seminary 1848; ordained April 9, 1851; married Mary Elizabeth Beaumont at Cleveland, Ohio, April 3, 1851; embarked at Boston for India May 8, 1851. For several years Dr. Bissell has been Professor of Church History in the Theological Seminary at Ahmednagar. Died at Mahableshwar May 28, 1891. Dr. Bissell leaves eight children, one of whom is now with Mrs. Bissell in India.

Rev. Charles Harding, of Sholapur, for thirty-five years an associate of Dr. Bissell, now in this country, writes the following appreciative notice of his dear friend, which we are glad to present in full : —

“Dr. Bissell is gone ! Our confidence in unerring Wisdom enables us to say with the Shunammite, ‘It is well,’ and yet words cannot express how much we shall miss him. The whole mission is bereaved, for every one loved him and trusted him. Who in times of sorrow could bring words so ‘fitly spoken’ or looks so full of true and tender sympathy? Who in our difficulties and perplexities could give counsel so judicious and wise? In times of special joy in the family or in the church, what presence brought so much of benediction? No wonder he was so often sought for to officiate at weddings and at the baptism of children. No wonder the little children ran to him with instinctive confidence, even as they did to his Master in the villages of Galilee. No wonder the educated natives, both Hindus and Christians, came to him for advice, revealing to him with frankness what they might fear to tell even to their own people.

“Looking back over an acquaintance of nearly thirty-five years I can think of nothing to forgive and hardly anything I would wish to forget. Of him it might be truly said as of Barnabas, ‘He was a good man, full of the Holy Ghost and of faith.’ His loyalty to Christ shaped and controlled his whole life. He was genial, but always sedate ; frequently witty, but far removed from levity. He often seemed like one who had just visited ‘the Holy of holies.’ Enoch no more truly walked with God than did our brother who is gone. He was pre-eminently a man of prayer, and his prayers seemed a real converse with God. Many years ago, on one occasion, at our annual meeting, when we saw a special work of the Holy Spirit, it came to the knowledge of some of us that Dr. Bissell, with Mr. Bowen, had previously spent most of one night in prayer for a special blessing.

“He brought to the missionary work a scholarly mind, well disciplined by study, and in all his varied duties he has been as ‘a workman that needeth not to be ashamed.’ As an evangelist in village work he was earnest and laborious. As a preacher on ordinary or special occasions he was always appropriate and always impressive. All our native pastors have been to a considerable extent molded by his influence and teaching. Aside from his careful instructions, they have felt the power of his saintly life, and have been permanently influenced by it. For many years Dr. Bissell has been the Secretary of the Marathi Mission ; and in this capacity we have seen in a marked degree his carefulness, his accuracy, and his impartiality. Few I think in any mission have excelled him in this particular work.

“Five years ago Dr. Bissell was seriously ill, and since then his hold on life has seemed less secure ; and from his appearance and from occasional hints in his letters it has been evident that he realized that death might be near. In the early part of April, not three months ago, just before we left India, he came to spend a day with us — a quiet, happy day it was. We felt then that it might be our last meeting on earth. And as he took the train to return, our last words — very cheerfully spoken — were of our certain and speedy meeting in the home above. Earth seems poorer without him, and I am sure heaven is richer.”

## CONGREGATIONALISM IN THE UNITED STATES AS RELATED TO THE GREAT COMMISSION.

BY REV. N. G. CLARK, D.D., SECRETARY OF THE AMERICAN BOARD.

*[A paper read before the International Congregational Council at London, July, 1891.]*

IN the closing sessions of this Council it is fitting that our thoughts should turn to the one supreme purpose of all Christian endeavor, the fulfilment of the Great Commission. In all our plans we would ever keep in view the proclamation of the gospel and the establishment of Christian institutions, the Church, the Christian school, and the Christian home, to be the common heritage of all the children of men.

We have recognized the divine life in man as a central power, to be developed in all the thousandfold activities of our modern life. We have recognized in Congregationalism a system of thought, broad enough to include the entire revelation of God to man whether in the Scriptures, in the providence of history, in the works of nature, the researches of science, or in the experience of believing souls; and a church polity, fitted to develop individual character and the obligation of personal service on the part of every believer, of whatever age, land, or clime.

We have seen how such a system of thought and such a polity have wrought in the making of the countries from which we have come, how Congregationalism meets questions of Church and State and the various social problems of our time. In the adaptation of Congregationalism to these manifold relations of human life and society we catch foregleams of the Church Catholic that shall one day unite all true believers in the promotion of the kingdom of God upon the earth. As yet we move by divisions in the sacramental host, learning by our experience, especially in foreign missionary work during the past century, that man is one the world over, and that the divine life is one under all forms, even as the gospel of Christ is the one power of God unto salvation to every one that believeth. In this last and grandest service for God and mankind Congregationalism has not been neglectful of its opportunities.

Subsequent to the Reformation, the first great missionary enterprise of Protestantism was the establishing of Christian colonies in New England. Next to securing a home for the full exercise of civil and religious freedom was the desire to extend the Redeemer's kingdom. It was recognized in the royal charter of the Plymouth colonists, and laws were early enacted for the preaching of the gospel among the Indians around them. "Oh, that you had converted some before you had killed any!" wrote John Robinson from Leyden. In 1620, two years before the institution of the Propaganda at Rome, the Pilgrims began the work of foreign missions on the then heathen shores of New England. The charter of the Massachusetts Colony, established ten years later, declares that "to win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith . . . is the principal end of the plantation." The seal of the



colony had for its device the figure of an Indian, and for a legend the Macedonian call, "Come over . . . and help us."

These colonies were mission colonies. They were self-supporting missions, made up of men who went on their own responsibility and at their own charges, determined by the help of God to lay the foundations of Christian institutions that were one day to span the continent. The same superintending Providence that set apart for the first foreign missionary service Paul and Barnabas, the two ablest and best cultured men of their time, selected the fitting instruments for these mission colonies. "They were in great part," says one of the latest English historians,<sup>1</sup> "men of the professional and middle classes, some of them men of large landed estate, some devoted clergymen, like Cotton and Hooker, and some shrewd London lawyers, or young scholars from Oxford. The bulk were God-fearing farmers from Lincolnshire and the eastern counties." It was only high motives that led these colonists to leave their English homes. "I shall call that my country where I may most glorify God and enjoy the presence of my dearest friends," wrote John Winthrop. "Farewell, dear England!" was the cry that burst from the lips of the first party of emigrants as the shores of their native land faded from their sight. These colonists shared to the full in the new life-forces at work in the mother-country and in the Netherlands. They bore with them advanced ideas of Christian life and freedom, the purchase of many a hard conflict in Church and State. Sixty graduates from Oxford and Cambridge cast in their lot with the Massachusetts Colony between the years 1630 and 1639. Between 1629 and 1640, when the emigration practically ceased, in an aggregate of 21,000 colonists were to be found eighty educated ministers, one at least to every 300 souls in the colony. There were gathered into this colony a larger body of highly educated men, in proportion to the population, than was to be found elsewhere on the globe. The essential elements of Christian civilization were included in the great mission enterprise. Here was the best thought of the world, on themes of supreme interest to the welfare of mankind, and here were men to set it forth and embody it in Christian institutions. Here was the hiding of that power which has made New England what it is and dotted the American continent with Christian colleges from ocean to ocean.

The descendants of these mission colonists are to be found largely in New England and in the northern States of the Union, and are believed by historians to constitute from one fourth to one third of the entire population of the United States, and to have had a much larger proportionate share in molding the intellectual and moral life and the institutions of the country. Recognizing the valuable contributions received from the Presbyterians of Scotland, the Reformed churches of Holland, and the Huguenots from France, it still remains true that the dominant influence which has molded the life and character of the nation is to be ascribed to the Pilgrim and Puritan colonists of New England. No foreigner, if we except Mr. Bryce, has had a wiser apprehension of American character than the French author De Tocqueville, from whom I quote the following: "The principles of New England spread at first to the neighboring States,

<sup>1</sup>Green's Short History of the English People.

then they passed successively to the more distant ones, and at length they imbued the whole confederation." With generous self-forgetfulness the Puritans have poured their lifeblood into all the channels of influence open to them, careful only that the cause of Christ should be promoted, and they have cherished so little of a denominational spirit as to hold a position, through their representative denomination, far below their relative place of influence on the religious thought and life of the country.

In the nature of the case, with a continent to possess and Christian institutions to establish and maintain for the spiritual nurture of an ever-growing population, home mission work occupied the thought and efforts of the Church for the better part of two centuries, and distinct missionary organizations, whether for home or foreign work, belong almost wholly to the present century and within a short period have assumed a distinct denominational character. Six national Congregational societies now compete with similar organizations connected with other denominations, and to some extent with each other, for the privilege of planning and developing institutions for the thorough evangelization and spiritual culture of the ever-increasing population of the United States. The problem has been made the more difficult and more decidedly missionary in consequence of the vast emigration from the Old World to be evangelized, assimilated, and made homogeneous.

In view of the vast work to be accomplished in the establishment of Christian institutions over the wide area of the United States, the principle has been largely accepted, though somewhat overworked, that "to save our country is to save the world." Yet the native heathen population has not been neglected. Thirty villages of praying Indians adopting in some measure the arts and usages of cultured life; thirty churches, some of them in the care of native Indian pastors, and nearly 3,000 church members attested the divine blessing on the labors of Eliot, Mayhew, and others, during the first century after the arrival of the colonists. The early promise of this work was not realized, but during the next century, in spite of many unfavorable influences, interest was kept up in the scattered remnants of Indian tribes by individuals here and there, as John Sergeant, David Brainerd, and Jonathan Edwards, the latter finding recreation from his missionary toils in writing his treatises on "Original Sin" and "The Freedom of the Will." The story of Brainerd's life and labors was cherished in many a New England home, crossed the Atlantic, stirred the heart of William Carey, and had a large place in the widespread interest in foreign missions awakened in Great Britain and, at a later day, in the United States.

Near the opening of the present century the Spirit of God was moving on the hearts of Christians at different points, both in Great Britain and in the United States, prompting to new enterprises to make the gospel known to the heathen in foreign lands. A mother in Connecticut talked of Eliot and Brainerd till the heart of her son was stirred within him, and five years later, when a student in Williams College, he persuaded two of his fellow-students to spend a day with him beside a haystack in an unfrequented meadow, in fasting and prayer and planning for the conversion of the heathen world. As the result of the movement thus inaugurated the American Board was organized, a few

years later, on the twenty-seventh of June, 1810, by the Massachusetts General Association of Congregational Ministers, a body of men in apostolic succession to the leaders of the Massachusetts colonists of 1620. Yet no denominational sentiment seems to have entered the minds of the founders of the Board but only loyalty to the kingdom of God. Its name, like that of the London Missionary Society, founded fifteen years before, gave no hint of ecclesiastical polity or theological dogma. It was the American Board, to carry to other nations and to other lands the gospel of Christ, and to plant institutions such as had been for the spiritual welfare of the millions of the United States.

In this spirit, loyal to the high purpose of our fathers, the Congregationalists of to-day are carrying on the work of missions. We send out the most thoroughly cultivated men and women we can secure, and we transmit to other races the best thought and the motive-forces of our Christian life and civilization. We seek the promotion of the kingdom of God in all the varied relations and possibilities of life. As remarked by Dr. Oswald Dykes, at the late London Conference on Missions, "We would disabuse ourselves of all narrow and sectional views of the work. We would regard ourselves as the custodians and propagandists of a religion which appeals to man's nature through all its avenues and which aims at satisfying all its cravings and needs." This principle furnishes at once the inspiring motive and determines the methods of our missionary efforts at home and abroad.

In this large sense Christians of other denominations from the first have been enrolled among our missionaries and have contributed to our treasury. Quite recently members of six different denominations were found working together in our one mission of Japan, hardly aware of each other's church relations, knowing only the common fellowship with Christ. For a time the Presbyterians were connected with the Congregationalists in the organization of the Board and shared generously in its work. A portion, known as the "Old School," withdrew in 1838; the "Reformed," in 1857; and the "New School" Presbyterians, whose sympathies, because of their origin, were more largely with the Congregational constituents, in 1870. The withdrawal of those who had been valuable coworkers was followed by a larger interest in the cause of missions not only in the denominational bodies that withdrew, but among the Congregationalists themselves. The missions that were given up were more than replaced by missions in new fields, and the income of the Board was steadily maintained and enlarged.

Faithful to the early purpose of the missionary colonies, of the first two fields selected for missionary effort by the American Board one was a tribe of North American Indians and the other a field in East India, and during the first thirty years of the Board more than one half of its missionaries were sent to the different Indian tribes within the borders of the United States. As late as 1830, of the 225 missionaries on its roll, 147, including 34 unmarried women, were engaged among our aborigines. The number of tribes thus reached in all was 15; the number of churches gathered, 48; and the number of communicants, 3,940.

As in part the fruit of mission efforts in those days, aided since by other

denominational societies, an organized State, with its civil government and educational and religious institutions, is now knocking at the doors of our national Congress for admission as a State, on equal terms with the other Commonwealths of the great Republic. As other fields of labor have been opened to the Board it has given up its work among the heathen tribes that once were scattered over the continent, to other societies.

Having thus noticed the work of the mission colonists in the land of their adoption, we may turn our attention to the work accomplished in other lands.

During the eighty-one years that have elapsed since its organization, the American Board has sent out 651 ordained missionaries; 48 physicians unordained, and 151 other missionary assistants — a total of 850 men. During the same period it has sent out 1,233 women, of whom 391 were unmarried, a total of men and women of 2,083. The force now in the field numbers 200 men and 333 women, distributed over 22 mission fields — 4 in the Turkish Empire, 3 in British India, 4 in China, 2 in Japan, 3 in Africa, and 4 in Papal lands. The receipts into the mission treasury from donations and legacies aggregate about \$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field. Four hundred and seventy-five churches have been organized, into which have been received on confession of faith not far from 110,000 souls.

The missionaries of the American Board have reduced 28 different languages to writing among the ruder races — the nature-peoples of the world. In these languages, and still more in the languages of the civilized races among whom missions have been established, as in India, China, and Japan, a missionary literature has been created, including grammars and dictionaries, translations of the Scriptures, educational and religious works, amounting to more than 2,000,000,000 of pages. In these literary labors the Board gladly recognizes the generous aid of the British and American Bible and Tract Societies.

In the spirit of the missionary fathers of New England, who within sixteen years after landing on its shores established a college consecrated to Christ and his Church, as the necessary means of raising up a native ministry and giving permanence to Christian institutions, higher Christian education has constituted an important agency in the work of the American Board, especially during the last twenty-five years. During this period the number of higher institutions for Christian education has increased from 18, with 437 pupils, to 122, with 7,780 pupils. Who can estimate the influence of these young men and young women, now brought under the daily influence of cultured Christian teachers, on the thought and life of the next generation of their countrymen?

Partly in consequence of this advance in higher Christian education the contributions of the native Christians have increased in twenty-five years from less than \$10,000 a year to over \$100,000, and till more than one half of the churches in the mission field are self-supporting; and, as the result of enlarged effort in these different lines, there has been a sixfold increase during the same period in the number of communicants in the churches.

Special prominence has also been given during the last twenty-five years



to the development of Woman's Work, and of a sense of personal responsibility in the native Christians as fellow-laborers with us. The number of unmarried women in mission service has increased from 20 to 152, of whom 7 are physicians, with corresponding increase in all forms of effort to secure the establishment of Christian homes.

The advance in these several lines has been singularly contemporaneous and coextensive, the various agencies helpful one of another, and all in some sense in accord with Congregational principles, whether of doctrine or of polity. The controlling thought is the development of individual character, the Christian home, and the Christian Church, composed of self-reliant, consecrated believers in Christ Jesus as Redeemer and Lord. The union of missionaries of different denominations in the common service has necessitated the dropping off of peculiarities of polity and creed, and the acceptance of the great facts and truths of Christianity as set forth in our original charter, the Great Commission of our risen Lord, and the commentary on it given in the New Testament. For Congregationalism as a name we care but little, but a good deal for that which it symbolizes in life and character.

As a polity it may seem less adapted to Christians gathered from nature-peoples than Episcopacy or Presbyterianism, but moral influence is better than authority, and intelligent freedom than subjection even to the best of systems or the wisest of men. Order is good, but a free Christian life is better. If Congregationalism is only adapted to a high degree of Christian intelligence, it becomes us to spare no pains to secure the conditions of its fullest development. If Congregationalism is at a disadvantage with other systems at the outset in dealing with the ruder races, we may wait patiently for better results in the end. On the other hand, its larger freedom makes it especially acceptable to a cultured people like the Japanese, and everywhere it would lead the Christian life to put on forms of expression suited to the characteristics of each people, not to make English or American Christians out of other peoples, but to bring all nations to the knowledge of Christ, that whatever is in humanity may be consecrated to Him and be glorified in Him.

And so the American Board joins hands and heart with the London Missionary Society in doing its part in the world's evangelization. One in original purpose, one too in the variety and extent of our work as well as in the methods and results of labor, so much so that whole pages in our general surveys and reports could be transferred from the records of one Society to the other with the change of a few names and be equally applicable; so catholic in our aims as to receive under our banners Christians of every name and denomination who truly love our Lord Jesus Christ, accept the Scriptures which reveal him unto us, and are consecrated to his service,—we join hands in the great mission fields of the world, in India, China, Africa, and the Islands of the Sea.

Recognizing the vast preparation made, the vantage-ground gained by the vigorous prosecution of our work among all the leading nations of the world, we join hands with all of every name and denomination who truly love our common Lord and are seeking to advance his kingdom, in one grand, united effort to secure the fulfilment of our Lord's Great Commission during the next half-century.

## REV. LOWELL SMITH, D.D.

FOR many years Dr. Elias Riggs and Dr. Lowell Smith, in respect to age, have stood at the head of the list among the missionaries of the American Board. Dr. Smith was eight years older than Dr. Riggs, but they graduated from college the same year, 1829, sailing also for their respective missions the same year, 1832. On Friday, May 8, and in the eighty-ninth year of his age, Dr. Smith was called from his earthly service, dying at Honolulu, in the midst of the people to whom he had given the services of a long life. He went out with the fifth reinforcement to the Sandwich Islands Mission, and was the last survivor of this early band. Born in Heath, Mass., November 27, 1802, he heard as a young man the first tidings of the reception of the gospel by the natives of Hawaii, and after his college course at Williamstown and his theological course at Auburn, he resolved to be himself a messenger of the gospel to the heathen. He married Miss Abba W. Tenney, of Brandon, Vt., and they sailed together from New London, November 21, 1832, arriving in Honolulu May 1 of the next year. After laboring on Molokai and at Ewa, on Oahu, in 1836 Mr. Smith removed to Honolulu, where he was an untiring and faithful pastor of the Second Church for more than thirty years. Retiring from the pastorate in 1869, he still labored in every possible way for the good of the Hawaiians. The funeral services, which were held at Kaumakapili Church, were attended by a very large company, including members of the diplomatic corps, with the representatives of the Queen and the government. From an excellent article by Rev. S. E. Bishop, in *The Friend* for June, we take the following: —

“If we were to specify that trait of Father Smith which impressed us most, it would be his pure, simple, single-heartedness. He did not seem to reason much about benevolence or ‘altruism.’ He simply went straight forward doing all the good in sight. With him the way to do a thing was to do it, not to stop and ponder much about it. He seemed to think little about his own salvation, but to toil much to save other people. He was full of prayer, leaning wholly upon God. His family often heard his low tones in the night talking with his God and supplicating mercies for many people. His life was a blessed and holy life, and his departure a blessed and sacred ushering into the rapture of God’s presence. How many thousands of chosen Hawaiians have welcomed him there, whom he taught and led in the way to heaven!”

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### Letters from the Missions.

#### North China Mission.

##### OUT-STATION WORK FROM TIENTSIN.

MR. KINGMAN reports a visit at the out-station of Hsien Hsien, about 125 miles southwest of Tientsin, of which place he says: —

“As before, the chief share of the work fell to Mrs. Kingman, for twice

each day as many women were eager and ready to listen to her as could be crowded into the reeking room. There were not a few who were desirous of receiving baptism, and at a later day I hope that many of them may have learned enough of the truth to enter the church intelligently. As usual in the country, the eagerness to

learn was confined chiefly to the women, whereas in Tientsin it is all but impossible to find the smallest handful of women who will listen. The men who did come were largely the village loafers, who dropped in to stare and ask impertinent questions. Yet among the men, too, there were perhaps some half-dozen eager in their professions of desire to enter the church, and in the village there are many more who lean kindly toward the doctrine.

"In all this is room for large hopefulness, for it is a village that we have not before entered, a centre for all that district. Our country helper has hitherto lived in one of a handful of mud hovels, in a location at once isolated and unpromising for work. He has now purchased a house and enclosure in this large market-town of Fan Tun, formally dedicating it as a place of meeting for the still un-gathered church. It is his idea to 'establish a foundation' on which a true church of Christ may be erected, and with this aim in view he has given some hundred dollars or more of his own money to purchasing and throwing open this newly bought property as a 'Hall of the Doctrine.' He has transferred his Boys' School hither and is to use the schoolroom as a meeting-place for the scattered converts in that vicinity. Hereafter, then, Fan Tun is the centre of our country work, and the opening of this place, whose people are well affected toward us because of their long-established acquaintance with our helper, places the work on a better footing than it has ever had before. It is, in fact, an opening of considerable importance.

"As one opening appears another closes. A neighboring church at Wang Tswang, which for some years has been in a seemingly dying condition, is now openly divided by a feud of intense hatred, and my two visits to the town revealed the almost hopeless ruin of a once promising gathering of converts. The real facts in the case it is impossible to gather. It is one of those essentially Chinese complications that no foreigner has ever yet unraveled, so impenetrable is the haze of untruthfulness

that shrouds the whole affair. Not only is the church divided against itself, but one of the factions is equally outspoken in its distrust and enmity toward our helper. I have not yet lost hope of the place, but its condition is little short of desperate.

"Again, a second new village is now opened to us for the first time; one where lives a single church member and his wife. I visited it this spring for the first time and was most cordially received. The women there are anxious to hear and learn, and there are men who have at least advanced so far as to be ready to listen. It is the second new opening, and gives us another foothold. I had the pleasure of baptizing three men in whose sincerity and earnestness I have strong confidence. One had sought out the doctrine for himself, and had gained most of his teaching from a little Christian book that he had studied faithfully. One had been healed of an eye trouble at the London Hospital here in Tientsin, and so had heard and simply accepted the truth. The third was one of Mr. Stanley's winter station class.

"Misery everywhere. The district to which I went was twelve feet under water last autumn, and, as they said, had the wind blown, every house would have been washed away and every soul drowned. The villages at such a time stand as islands with *not six feet* of protecting dry land about them; a surf then is fatal, and with the depth of water that prevailed last year the loss of life would have been great. It is as awful as it is true that the forty-eight villages of that small section are deliberately offered up as a sacrifice to preserve the more populous and fertile district on the other side the river. The authorities say the river must break yearly at some point: let us arrange, then, for it to inundate this sparsely settled region rather than one more valuable. They do so arrange, and it is devastated yearly; this year hundreds, or, rather, thousands, have only preserved life by going into other regions begging; whole families, women and children, tramping aimlessly for months, living on charity, and sleeping for the most

part in the open air. Large numbers have not even yet returned, and when they do they can look forward to nothing but a repetition of the miseries of the past. One asks, 'Why can they not emigrate?' But this is the one last and most desperate resort for a Chinese peasant, and certainly most would die before reaching the climax of boldness and self-reliance necessary for such a decision.

"Here about Tientsin the need of relief continues, being as great as at any time this winter. The last village to which I went was inaccessible either to boat and sledge or cart, and for four miles the light skiff in which I sat was dragged and pushed across the slippery mud. The money sent through the Board has proved most timely, and though gratitude is poorly spoken, if at all, yet the comfort it has brought to some thousands of semi-despairing lives should speak loud enough to reward abundantly every pitiful heart that has given to this end. Our only difficulty is that of securing distributors for the relief; had we tenfold as many, we could well use tenfold the funds."

#### THE FLOODS AT LIN-CHING.

Mr. Perkins, in writing of the condition of affairs in and about Lin Ching, says:—

"The people here are not on the lowest ground, yet the common answers to my questions as to how large a part of a full crop was reaped are, 'We got about one half,' or 'We got three tenths,' and, sometimes, 'We saw nothing of it.' The cruel kitchen here has fed about 5,000 people daily, giving only one large bowl of cooked millet, which makes one meal or two, according as it is eaten at once or divided.

"We foreigners living here made a small contribution to this work, but it has not seemed to me to be wise to make any appeal for outside help. Most of the people will pull through, after a fashion, and this is what a very great number are engaged in doing most of the time. And the state of things to-day is, I should say, very like what it was 2,000 years ago, and also what it will be until the

Chinese get before them a higher ideal of living and of life. Then they will begin to rise out of their wretchedness and earthliness. This ideal we have. Oh, that we could get the Chinese to see it!"

#### YÜCHO.

Mr. Williams, of Kalgan, reports a tour to Yücho and stations on the way, where there were Christians, at all of which places he preached.

"Many of our station class are from Ching-ke-ta, and so we have many well disposed to religion in the neighborhood. I spent two days at Yücho, speaking on the street, and preaching three times to the Christians. I feared the helper did not spend his time in studying the Bible, and so getting material with which to feed his flock. Preached twice at Shi Ho Ying. At Shui Chuan was entertained at the house of our former helper, Teng Lao I. They called in a neighbor, who was a Buddhist, for evening service. I preached, and then he and the helper with me talked a long time, urging the Buddhist to believe the Christian religion. I received a niece of Teng Lao I into the church.

"These long cart rides give time for meditation.—thinking over sermons and prayer for the people you are laboring for. At night the travelers occupying the great kitchen kang with you are glad to hear the gospel. In crossing the river, the ice commenced breaking just above us, and it seemed as if our cart, which was standing awaiting a boat, and ourselves in another boat, would be overwhelmed. The boatmen were thoroughly alarmed, but the mass came to a stand before reaching us."

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#### Shansi Mission.

#### DELIVERANCE FROM OPIUM.

DR. ATWOOD, writing from Fen-chow-fu, says that a number of the friends of Mr. Lin, whose conversion has been recently reported, have come to his home for the purpose of "repenting" from the opium habit. Dr. Atwood writes:—

"There are several cave-houses on this



place, and I determined to use these as an opium refuge and to admit some of the many applicants. Not much can be said as to the healthfulness of these cave-dwellings, but they are all the room we have for such work, and, according to Chinese ideas, they make very good jails.

"Among those who came from Tai-ku are Mr. Lin's son and son-in-law. It will rejoice his heart to know that they have both succeeded in breaking off the chains of this habit. His son and a nephew are remaining with us a month or two until they become a little more established in their reform and also to study the truth with us.

"Another very interesting case is that of a little boy—Chia Fu Chêng—fourteen years of age, who is a distant relative of Mr. Lin's on his wife's side. He has taken opium since he was seven years old—in fact, almost from birth; for his friends say that it was his mother's custom to puff the smoke of the drug in his mouth to still his crying from her neglect while occupied in smoking opium. When he was seven years old his mother taught him the use of the opium pipe to relieve persistent colic, which all the native doctors, with their wonderful prescriptions, failed to relieve.

"That the boy evidently has some talent is to be expected from the fact that his ancestors for five generations back have held important offices under the government. His father was a *Chü Jen*, and his grandfather was at one time governor of Sz-chuen and afterward a member of the board of censors at Peking. His father died when he was but five, and his mother when he was ten years old. At the death of his father, a wealthy uncle came and seized their property, carrying off carts and mules and all the personal property that he could get hold of. At the death of his mother, Fu Chêng was left in the city of Tai-ku with no means to pay his mother's funeral expenses. It seems worthy of note that a boy ten years old should have the courage and sagacity to prefer a suit at court to compel his wealthy relative to furnish

the money for a respectable funeral for his mother, and carry it through successfully in spite of all the artifice and trickery that the uncle was capable of using.

"After the funeral the boy was left, ragged and dirty and covered with vermin, to beg his living and enough opium ashes to drink to satisfy his craving. A friend of his father's took pity on him, and, as he was also a friend of Mr. Lin's, the two planned for his coming here to break off opium and afterward to enter Mrs. Clapp's school. I believe him to be a real diamond—in the rough, it is true—and I am glad he is to enter the school at Tai-ku. We have done what we could to polish off the external roughness. He has parted with his vermin, rags, and dirt, broken off the opium habit, and is free from that even to having the black scales of it cleaned from his teeth; so that externally, at least, he has gone through a pretty complete transformation. He cannot yet read, but before he left us his voice was heard joining with the others in the Lord's Prayer, and he paid especial attention to the talks about Jesus and his Word at morning prayers.

"We have registered twenty-one cases in the refuge, and we hear of very many more who want to come in. This work seems rather hopeless to many, I know; still it seems to be about all we can do here now, and it will help to gain the confidence and goodwill of the better-minded. The patients are with us from fifteen days to a month, and we try to impress upon them the essential truths of Christianity as we cannot do by meeting them once or twice on Sunday or on the street.

"I performed a successful operation for cararact on a lady whose father is the teacher of a school of thirty boys within hearing of our place. The operation seemed a miracle to him, and he exclaimed, 'The fairies have indeed come down to us!' We are in very great need of, at least, a small hospital court for women and also one for men, and still more of a chapel to accommodate those who already assemble with us on Sunday and at morning prayers."

## Japan Mission.

REMARKABLE OPENINGS IN TAMBA  
AND TANGO.

DR. GORDON reports a most interesting tour in the provinces of Tamba and Tango, where he was received with the greatest cordialty in every place he visited. Writing from Kyōto, April 30, he says:—

"I have just returned from a somewhat extended trip into the provinces of Tamba and Tango, of which I wish to write you. In Tamba I visited and took part in meetings in Kameoka, Sonobe, Shi-uchi, Sone, Toyota, Hinokiyama, Hoidani, Fukuchiya-ma, and Ayabe. While there has been no remarkable advance in this province, there has been steady progress, as the fifty-five additions to the church show.

"In Tango the work is newer and the results more striking. I first visited the important town of Miadzu. One of our theological students spent last summer's vacation here, and in September we were able to put one of our graduates in this city for more permanent work. This visit gave me the great privilege of seeing the results of his work. The applicants for baptism had already been examined twice; but the evangelist desired that I also should examine them, and so the day following my arrival three special meetings for their examination were held. The examinations included a history of their spiritual life, prayer, reading of the Bible, observance of Sunday, worship of idols, the Christian doctrines of sin and redemption, the use of property, Christian work, etc. Twenty-five persons—twelve men and thirteen women—were accepted. Among these were four men and their wives. The principal of the common school and the leading teacher in the grammar school have been dismissed because of their new belief, but show no sign of faltering. One of those baptized has been a keeper of a house of disrepute, and closes the business at a considerable pecuniary loss. In another such house two daughters have left their home since hearing the Christian preaching.

"On the evening of the second day of my stay the *zashiki*, or parlors, of a leading hotel were rented for a preaching service, and hearers admitted by tickets privately distributed. Nearly 300 were present and many were turned away lack for lack of room. The evangelists from Miadzu and Mineyama and myself spoke, and throughout the meeting, which lasted till after ten o'clock, we had the closest attention.

"The meetings on Sunday were intensely interesting, it being the first time the baptismal and eucharistic services had been held by Protestants in that province. Think of having to explain not only the spiritual meaning of these rites, but the way of performing the rites themselves! I was especially interested in the care given to the reading of the Bible; the evangelist not only announcing chapter and verse, but page also, and waiting till the most unaccustomed, and therefore slowest, readers could find the place. The twenty-five candidates had each a New Testament in hand, and followed the various speakers in their references to the Bible. A 'provisional church' of over thirty members was formed, there being eight or ten resident Christians who had been baptized elsewhere.

"The next day I went on with these evangelists to Mineyama, where we had a very attentive audience numbering 150, a considerable number of whom had Bibles in their hands. The day following we went to Amino. You may remember the story of the old lady from this place, who, when on her way to the Ise shrines, stopped in Osaka with some friends who had become Christians, and became so much interested in Christianity herself that she gave up her pilgrimage to Ise. A year later she went back to Osaka and received baptism from Dr. De Forest. Here, with hardly a Christian within a hundred miles of her, she has been living a Christian life ever since. Some five or six years ago she built a church 18 by 36 feet, and two stories high, and invited her Osaka pastor up to dedicate it. Now we gathered in it, administered baptism to

five persons, and united in the celebration of the Lord's Supper. It was a season of precious and memorable interest. In the evening we had a meeting in the rude theatre of the village. It was densely packed; according to the estimate of some, 1,600 being present.

"On our return we visited the town of Maizum, where the government is planning to make a naval port. Seven Christians and earnest seekers were brought together here and will hold meetings every Sunday after this. At an evening meeting over 200 were present and listened with an interest that was so intense as to be fairly painful to witness.

"It is impossible to convey to you on paper the joy and hope and courage which these successful meetings brought to all hearts. May the richest blessing from above be upon the faithful men laboring here!"

#### A TOUCHING SIGHT.

Rev. Sidney L. Gulick sends the following report of an incident connected with the meeting held at Kumamoto, April 9, of which meeting some account was given by Rev. Orramel Gulick in the last number of the *Missionary Herald*. He writes:—

"It was my privilege not long ago to see one of the most touching sights that I have ever witnessed. It was at the time of the annual meeting of Kumi-ai (Congregational) churches of Kiushiu, the large southern island of Japan. Among the delegates that gathered from all parts of the island was one who at first sight might be taken for a beggar, so poor his appearance and slow and hesitating his movements. His large head, covered with shaggy hair and straggling beard, rested on a small, stumpy body. At first sight the face seemed listless and apparently thoughtless. The colored eyeglasses added still more to his disconsolate air. His eyes when freed from the glasses moved slowly around, quite aimlessly, and seemed to have lost all their lustre. When I first saw him the thought at once came to my mind, 'Can this man be a delegate?

Could not the church afford a man more suitable to act as delegate?' Judge then of my surprise when I was told that not only was he a delegate, but that he was one of the evangelists. Often had I heard of our blind evangelist, but never had I even fancied for him such a woe-begone appearance. Though not actually blind, he was so nearly so that he could go nowhere without some one to lead him by the hand. This man with such an exterior was, as I soon learned, a gem indeed. I very much doubt if there is a more spiritual Christian in this part of Japan.

"It seems that this man, when a boy, was a member of the famous 'Kumamoto Band' that first learned of Christ from Captain Janes, here in Kumamoto. On account of failing eyesight he was compelled to leave school. But such was his zeal in studying English that he had a sister of his print in large letters, each an inch long, the entire Second National English Reader. Continued failure of eyesight has rendered all study impossible. When and how he became a Christian I did not definitely learn, but he has been a devoted one for many years. For some time he supported himself by teaching English, even though unable to read. Last year, however, he finally entered into direct Christian work as an evangelist.

"Among his early classmates one was Mr. Ebina, who has since been become one of the leading Christian ministers of the land. In his recent visit here, just at the time of our annual meeting of the churches, we entertained Mr. Ebina as a guest. One morning before breakfast this blind evangelist was brought and left at the door. He had come to have a private talk with his old classmate and friend. And how lovingly they talked! As I sat by and overheard a part of it, I began to feel amazed at the deep knowledge and original thinking of this uncouth and uncultured-looking man. The subject of conversation was for a long time the Gospel of John: its nature, evidences of genuineness and authenticity, etc. The subject

gradually drifted to the reason why God had created such a world as this. Mr. Ebina evidently was drawing him on to talk his own thoughts, for, as Mr. Ebina told me afterward, he knows no more spiritual man with whom to talk, and none from whom he receives more stimulus. For more than twenty minutes, I should think, this blind yet seeing man developed his thought as to why God made this world. I cannot begin to give the quaint way in which he put it, yet it was essentially this: that in creating matter God could only manifest one form of glory; to manifest the beauty of plant life, the beauty of flowers, he must create plants; to manifest the beauty of animal life with all its wonders, he must create animals. But in none of these, however wonderful they are, had yet been expressed the wonders of a free, holy being; to give expression to this he had to create man. Thus does man express God's highest act of creation.

"In the midst of this conversation it became time to go to meeting. The rain was beginning to fall. So Mr. Ebina, tall and rather fine-looking, taking an umbrella in one hand, and putting the other arm over the shoulders of the small and insignificant man, drew him close to himself, and thus they walked two miles through the city, discoursing of the things of God, quite forgetful of the city and its people and the strange sight they presented. By this sight and whole experience my eyes were opened, as they seldom have been before, to see what a wondrous gift the gospel is to man; how it can take the meanest and most insignificant looking of men and make of him a prince — nay, a son of God! Truly the gospel is a gift of priceless cost and so of priceless value, and it is not preached in vain in this Land of the Rising Sun, where it is raising up such men as those two who walked down the streets a few days ago arm in arm. Indeed a touching sight! yet at the same time an inspiring one to all who could see through the veil of flesh and perceive the noble souls holding such sweet communion."

### West Central African Mission.

FROM CHISAMBA.

MR. CURRIE reports a hopeful state of affairs at his station. As for his own health, he says that he has never been so free from illness any year since he has been in Africa as during the past year. Some little difficulties had occurred in the Girls' School, but they seem to have been overcome:—

"My Boys' School keeps up. I have fifty names on the roll; but several of the number after attending a time have dropped off; and two I have reluctantly suspended, so that the number of actual scholars at present is about fifty.

"Some fourteen of the boys have begun to take part in our prayer-meetings. They have not all so lived as to leave no doubt in my mind of their being Christians; but none of them has been guilty of conduct—to my knowledge—requiring serious reproof, and all seem anxious to learn and follow the better way. Our little building is filled to overflowing every Sunday. We had over 100 at the morning service yesterday and nearly as many in the afternoon.

"There has been a great deal of sickness in this district lately. Some days I have as many as forty patients to attend."

FROM BAILUNDU.

The schools are promising well at this station. The missionaries are still going out into the villages as far as practicable, and the *ombala*, or village of the king, is visited each Sunday. Mr. Woodside writes:—

"I told in my last of my going to the ombala on Sundays. A few ago weeks ago we took with us Miss Clarke's baby-organ. We found it drew the crowd. The following week the prime minister was down here. He wanted to see the organ, and when he went away he asked us when we came to the ombala to come to his place. We are very glad for the opening, as his place is very central. The next time we went up we accepted his invitation. After our services he told one



of the boys to tell me that he would send his thanks down to me. In the course of a couple of days they came in the shape of a nice large rooster and a basket of meal. We have been having nearly 200 people to hear us on those occasions."

Miss Clarke, referring to this matter, says that the *muene kalin*, or prime minister, is a fine, bright-looking man who seems fond of music. At the time of his call upon her, after she had played upon the organ, she told him he might try the instrument, and she writes:—

"I wish you could have seen the awe with which he put his fingers on the keys!"

Of the medical work at Kamondongo, Dr. Clowe writes:—

"My medical work remains about the same, but will increase when accommodations can be furnished for patients coming from a distance. I have taken up some evangelistic work and visit the villages at four or six miles distance, going on my ox, and taking four afternoons a week. We can only get the people here to work in the forenoons, so must take the afternoons for study and other pursuits."

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### Mission to Spain.

#### A CHAPEL NEEDED IN BILBAO.

REV. W. H. GULICK gives the following account of the need and the securing of a chapel in Bilbao, an out-station about fifty miles west of San Sebastian:—

"Four years ago the thirty-first of last March, the evangelical church in Bilbao was obliged to vacate the premises that for some eight years it had occupied as chapel—other persons having offered the landlord double the rental that the missionary society felt justified in paying. Month after month during all these years the pastor pursued the fruitless search for a room that would serve as chapel—not that there were not many such rooms, but the owners would not rent to us.

"The pastor reported that during a period of two months he called on twenty-seven different landlords who had rooms

to let that would have suited our purpose, but without success. Bilbao is a 'liberal' city in politics, and the Protestant pastor is on friendly terms with a number of wealthy house-owners who have not hesitated to tell him frankly the reason of their refusal to rent to us. Asking one whether he was not tired of having his premises stand empty, when we were ready to take them, he replied: 'Yes; tired and more than tired; but the fault is with our *women*—they do not wish to be undeceived. Too much trouble we have with them, indeed, in our daily struggles to prevent their being led entirely captive by the priests—and if we should let any room to you they would make us so miserable by their complaints and their outcries that our lives would not be worth living.' The priest rules the woman, and the woman rules the husband; the simple statement of the case being that the priest rules all and is master of the situation.

"It is remarkable how the clerical influence has increased in Bilbao during the last ten years. Convents and conventual establishments have sprung up on every side and may be said to crown every hill. The Jesuits have put over half a million of dollars into a university, and some five millions more are estimated to have been expended on other buildings. Under these circumstances it is not strange that Roman Catholic landlords should shrink from letting any part of their premises for a Protestant chapel and schools, and the result has been that in this city, one of the most advanced in Spain and most liberal in politics, there has happened what, probably, would not have occurred in any other city in the country, where flourishing evangelical work had once existed for a number of years. Four years the church was without a home, except the little parlor of the pastor, and all hope of having a chapel again was lost unless some friend of the work should buy or build."

Mr. Gulick gives the details of a plan devised for securing the desired building. A lot was purchased and the building erected, a Spanish friend advancing

\$15,000 for this purpose, taking security upon the property. The rental of the portions of the building not needed by the church pays a large portion of the interest on the debt, so that accommodations are secured at a reasonable rate. Mr. Gulick writes of

#### THE DEDICATION OF THE CHAPEL.

"Sunday, the twenty-second of March, was a red-letter day for the flock 'scattered and peeled.' The chapel was dedicated by public services of greater significance than any previously held in connection with the Spanish Protestant work in Bilbao. Five years ago the churches in Spain connected with the American Board formed themselves into an organization, adopting the name of *La Union Ibero-Evangélica* (The Iberian Evangelical Union). The work in Bilbao is sustained by the Evangelical Continental Society of London, but its pastor is affiliated with the churches of the American Board, and the work from its beginning has been superintended by myself.

"In consideration of the many trials that those good people had suffered during the last four years, I desired that the act of dedication of the new chapel should be as impressive as possible. As the revival of the work in that important city interested the evangelical Christians throughout the country, besides the pastors of our Iberian Union, I invited to take part with us Don Cipriano Tornos, of Madrid, the most prominent Presbyterian pastor of Spain.

"The following pastors were present: Señor Tornos, of Madrid, Sr. de Tienda, of Santander, Sr. Marqués, of Bilbao, Sr. Mayorga, of San Sebastián, Sr. Digón, of Logroño, and Sr. Araujo, of Zaragoza. Each and all, with the exception of Sr. Marqués, 'preached a sermon,' the latter offering the prayer at the close of all, while I gave the 'charge to the pastor.'"

Mr. Gulick speaks of these sermons and addresses by the Spanish pastors as exceedingly appropriate and impressive. Señor Tornos was the only one of them who had been a Roman Catholic priest.

A preacher by profession, he is widely known for his eloquence. The others followed him in a worthy manner. Mr. Gulick adds:—

"The chapel is an attractive hall, seating comfortably about 175 persons, and is lighted by gas. Morning, afternoon, and evening it was full to overflowing. The delegate of the civil governor and three of his officers, gentlemanly men in civilian's dress, were present in the morning. I need not say how thankful and happy I was when all was successfully concluded late Sunday evening. No disturbing circumstance had occurred; the chapel was solemnly and joyously dedicated; the six pastors were contented, pleased, and enthusiastic, and the people were glad.

"This Sabbath was the beginning of Holy Week, and the pastor reports that the preaching services of Thursday evening and of Good Friday afternoon were attended by crowded and attentive congregations. It only remains now for God to give prudence and power to the pastor and His blessing on the work."

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#### European Turkey Mission.

FROM THE REV. DR. RIGGS.

THIS venerable and beloved father in the mission was able to go from Constantinople to the annual meeting of the European Turkey Mission at Philippopolis, returning in season to attend also the meeting of the Western Turkey Mission at Constantinople. He writes to the Senior Foreign Secretary, June 2, as follows:—

"Our meeting at Philippopolis was a very pleasant and, I trust, profitable meeting. All parts of the field have had 'times of refreshing' during the past year. These have been already reported. The additions to the churches on profession of faith in Christ during 1890 were seventy-two, or a fraction less than ten per cent. on the number of members at the beginning of the year. But the number added during the first four months of the present year, as far as reported, is nearly or quite equal to the number re-

ceived during the whole of the year 1890, being about nine per cent. of the number of members reported for January 1, 1891. There are now twelve churches over against nine reported last year.

"It was the twentieth anniversary of the organization of the mission, and our thoughts turned with interest to the pleasant gathering at Eski Zagra (Stara Zagora, as they now call it, *eski* being the Turkish and *stara* the Bulgarian word for *old*) in June, 1871, when you and Mrs. Clark were with us. We handled again the memorial copy of the Bulgarian Bible, in which we all wrote our names at that time. Our devotional meetings at Philippopolis were precious seasons, which will linger in the memory of us all.

"And now the annual meeting of the Western Turkey Mission has come to its close. This too has been a good meeting. The problems which confronted the brethren were taken up in a spirit of calm trust in Christ and in the ultimate complete success of his cause. This meeting was designated in the minutes as the fiftieth annual meeting of the mission. It is, however, fifty-one years since the first meeting, two years having passed during which, for special reasons, no meeting of the mission was held. I was the only person present this year who had been a member of the mission from its organization; Dr. Adger and Dr. Hamlin being in the United States, awaiting their call to the higher service.

"In the closing devotional exercises, yesterday afternoon, it was natural that our thoughts should be turned to the dear brethren and sisters who were engaged in the work here half a century ago, and tender mention was made of the brethren Goodell, Temple, Dwight, Schaffler, Powers, Schneider, and others, with their devoted wives, who shared our labors and counsels, cares and joys, in those early days, nearly all of whom have passed over to the Better Land.

"It is a joy to see so many of our children rising up to take the places of their parents, who are passing away from the scene of earthly labor. We all rejoice

with our brethren, Messrs. Clarke and Haskell, and their wives, who are permitted to see their sons and daughters engaging in work for Christ in this land."

### Western Turkey Mission.

#### FORWARD MOVEMENT AT GURUN.

GURUN is an out-station of Sivas, often visited by the missionaries at that station; but Mr. English reports a new effort in its care:—

"While in Gurun last fall we received a formal and urgent invitation from the brethren there to take up our residence with them for a time, and in view of the manifest advantages of a protracted visit in the central point of our present work we decided to accept their invitation and go for a year. I have recently returned from Gurun, having completed our arrangements for the change.

"The Gurun church is still on the forward move: they increased their contributions largely last year, and now they are busy striving to build the long-needed schoolhouse and repair their church, although one third of the amount necessary for this purpose, which was expected from the Board, failed to come. The courage, faith, and self-denial manifested here in the midst of abject and hopeless poverty are certainly wonderful. One brother who had no money to give for the work, when exhorted by the preacher to go and work himself, replied with tears, 'It is all right for you to talk, preacher; but my children are crying for bread, and I have nothing to give them.' That same day the preacher, while collecting contributions for the building, came to a house where they had no money, but could give three small measures of wheat. These he gladly accepted and carried them at once to the destitute family, and the next morning he found he had gained a new and earnest workman.

"I had the pleasure of meeting with the church as they united in calling their present faithful and successful preacher to become their pastor, and I feel confident that in this capacity he will be able to

minister even more abundantly to the wants of that interesting congregation.

"In our Sivas Boys' High School we note an encouraging religious interest as the result of the earnest efforts of a faithful teacher during the past months. It gives us great pleasure to see the evidences of a true religious life in those to whom we must look for our future helpers in the work."

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### Ceylon Mission.

#### PERSISTENT OPPOSITION.

MR. HOWLAND, of Oodooville, reports that Mr. Elyatamby has been transferred from the pastorate of Panditeripo to that of Oodooville, and has begun his work at the latter station under cheering auspices. It is a fact to be noticed that the Salvation Army has placed three of its members at Oodooville, where there are more Christians than at any other station on the island, and where evangelistic work is being carried on efficiently. As to the attitude of the pagans, Mr. Howland writes:—

"I have never known such open and persistent opposition. The enemies of the truth are very active, establishing heathen schools, distributing heathen tracts, reviling the Bible, Christ, and Christians, employing preachers and publishing a paper with the same object. A notice was published in their paper, *The Hindu Organ*, some months since, signed by thirteen names of men in one of my villages, forbidding our mission catechist coming to their houses without permission, and a notice was put up in our school bungalow there by the owner of the land on which it stands, forbidding the teaching of the Bible in the school. A heathen school has since been established near our school, and a large number of the pupils taken away. This opposition will naturally tend to awaken thought and perhaps serious inquiry as to the truth, and be overruled for good.

"The general knowledge of the truth among a large proportion of the people who have been instructed in our schools,

and heard it in the village meetings and in house-to-house visitation, has prepared the way for a gathering which we are confident must come.

"Although there are people in the villages who confess the truth of Christianity, yet but few come out as Christians. The largest accessions to this church at the station are from the pupils of the Boarding School. Of the 230 (49 males and 181 females) who have been received to the Oodooville church during the last ten years, 139, or nearly two thirds, were pupils of the school. Of the 64, the largest number received in any one of these ten years, 26 were pupils of the school. That year a number of the children of Christian families at the station were received, the result of special interest in the children, in connection, apparently, with the interest in America in Christian Endeavor societies, the book, 'Children and the Church,' coming to us at that time."

#### OODOOPITY.

In the annual report of this station, Mr. Hastings speaks of the prevalence of cholera, of which there were 400 cases, 52% of which proved fatal. As to the effect of the prevalence of this disease upon the people, Mr. Hastings says:—

"I cannot see as it has made them any more serious or ready to accept Christ. Almost every village during the past few months has had its one or more persons said to be possessed of the devil or under inspiration. While it is true that many acknowledge these persons to be more or less frauds, it is also true that the great majority of people are afraid to do anything contrary to orders given by men while 'under the influence of a god.' It struck us that the midnight howlings of a drunken man as he passed up and down the streets would frighten the people; but we were told, much to our surprise, that it produced quite the opposite effect on their minds. To them it was a sure indication that that particular god was wideawake and on the watch to protect them from the dire pes-



tilence. Great numbers flocked to the temples from time to time, taking their offerings with them, and sacrifices were being constantly made. All this has tended to discourage the Christian workers of this district.

"There has been a better feeling among the church members during the year. Commencing with May, several of the Christians joined together and carried on work in the villages one Saturday in each month; and I believe

much good was done in the few months in which this work was prosecuted.

"One thing that has encouraged us greatly has been the cheerfulness with which the church members have paid their tithes to the Lord's treasury. It has been a year of high prices for the necessities of life, and yet the contributions have not fallen off. In addition several have given generously toward the furnishing of Atchuvaly chapel. This we consider a very hopeful sign."

## Notes from the Wide Field.

### AFRICA.

THE ROMAN CATHOLICS ON LAKE TANGANYIKA. — In Mrs. Fred Moir's volume, entitled "A Lady's Letters from Central Africa," which we find quoted extensively in *The Free Church of Scotland Monthly*, there is an account of the plans of the Roman Catholic missionaries, which, however much we may criticize them, are likely to prove successful in the establishment of a Roman Catholic church in that portion of Central Africa. We give an extract to show the kind of work which is now in progress: "I want to tell you about Karema, and the wonderful progress the French Roman Catholic mission is making. The missionaries themselves are called 'Lavigerie's White Fathers.' There are five of these men on each station, and a bishop over them, who sails about Lake Tanganyika and visits each of the three stations in turn. The missionaries guarantee to protect the people, but not to go out and fight. So their stations are built like forts, and are very strong and loopholed all round. A Colonel (or Captain) Yubert, a soldier in the Papal army, has come out to do the fighting department. He is not a missionary, and lives by himself with his native troops, and his work is to defend the mission stations if they are in danger. These 'White Fathers' are dressed in long white (when clean) flannel, white and black rosaries, and great big helmets, and are very nice men. When they are sent here they come *for life*; they leave only when they die! One of the fathers at Karema has been twelve years on Tanganyika; he looks very weak and ill, but is able to work. Their plan of operations is to *buy* from Arabs, chiefs, parents, or relatives, several hundred small boys and girls from three to five years old. These children live in houses round the court of the monastery or fort, and gradually grow up. Every child is taught to work, and each hoes its little bit of garden, and they are brought up strictly as Roman Catholics. I forgot to say the 'fathers' plant their stations in districts where there are no villages but lots of ground for cultivating. As these children grow, the big boys are sent to live in a village by themselves, near the convent, and the big girls ditto. Then when a boy wants to marry he gets a girl, and they live together in another village further off, and are pure Roman Catholics, knowing no other religion or superstition. As each person cultivates his garden, the mission is practically self-supporting, and the only heavy expense is the buying of the children year by year. The priests do not teach many of them to read, but rather encourage them in industrial occupations. One station has now 1,000 churchgoers. Two Protestant missionaries said to us, 'Don't be surprised if some time you find the whole shores of Tanganyika Roman Catholic.' The weak point is the *buying* of the children, as it encourages slavery; but otherwise, it seems to me, they show great wisdom, and their natives turn out satisfactorily."

GERMAN EAST AFRICA. — The Missionary Society of Berlin, following the German colonial enterprises, has decided to commence a mission on the north of Lake Nyasa. This mission will be under the charge of Mr. Marensky, formerly a missionary in South Africa. It seems a pity, when Africa is so broad, that this mission should be started where the Scotch Free Church and the Moravians have begun work, but the reason for the choice is that the easy communication by the Zambesi and the Shiré and the Lake makes it a most desirable place for labor.

FWAMBO. — This inland station of the London Missionary Society, on the hills south of Lake Tanganyika, is a very healthy location, with an abundance of water and with soil which produces an abundance of vegetables of all kinds. Dr. Mather reports that his medical work is carried on successfully, and that he has on an average 150 patients each month.

ITEMS FROM THE "REVUE DES MISSIONS CONTEMPORAIRES." — A Mohammedan counter-mission is announced by the *Hakikat* of Constantinople, to be sent by the Turkish government into Africa with a view to protecting Mohammedans from the dangers of Christian propagandism. The missionaries are to found schools and hospitals for the poor.

At the Anti-Slavery Congress which was held in Paris recently, M. Desgrands pointed out the constant menace of Mohammedanism to Christian civilization. He had visited at Cairo a university from which every year 1,200 missionaries come forth to spread themselves over the world.

Eight Roman Catholic missionaries have left Hamburg for the German colony at Cameroon. The Protestant Mission of Basle has already a flourishing work there, given up to them by the English Baptists in 1885. The German Baptists now declare, says the *Heidenbote*, that they consider it a sacred duty to their black co-religionists to send them another Baptist mission.

A NEW COMMERCIAL COMPANY. — There is a vast region in Central Equatorial Africa, which, by the treaties, is included in the Congo Free State, but which that state has never explored and in which it exercises no authority. This district lies west of lakes Bangweolo and Moero, and east of the Portuguese province of Angola. In this region are the headwaters of both the Congo and the Zambesi. The river Lomami, which is the largest southern tributary of the Congo, gives access to a greater portion of this territory. The Congo Free State, on March 12, 1891, signed an agreement making a concession to a company which bears the name of the "Company of Katanga," giving it certain rights in this vast region. It is expected that this company will put steamers on the rivers and on the lakes Moero and Bangweolo, and that commercial posts will be established. This company takes alternate blocks of territory as its own, leaving the unassigned blocks to the Free State. It promises to give its most active help to the suppression of the traffic in slaves and in spirituous liquors and firearms. It proposes to raise a capital of \$600,000. Already an expedition of the Company is within the limits of Katanga, having left Stanley Pool in October last. The second expedition which is to follow will be under the lead of Commander Cameron, the well-known African explorer. The Garenganze, among whom Mr. Arnot proposes to continue his mission, are within this region of Katanga, and it is hoped that the new commercial enterprise will facilitate communication with this interior section of Africa.

ANOTHER LOVEDALE. — Dr. Stewart, of Lovedale, in South Africa, has been asked by the Imperial British East Africa Company to select a site for a Lovedale within the district which is to be governed by the company. Dr. Stewart has agreed to visit Mombasa, and somewhere between that port and the Victoria Nyanza the British East Africa Company will found and conduct a training institution similar to that at Lovedale.

If this new institution is under as decidedly Christian influences as is Lovedale in South Africa, it will both serve the purpose of the commercial company and the best interests of African evangelization.

FRENCH MISSION ON THE ZAMBESI. — Recent news from M. Coillard is less cheering than we could wish. He had returned to his station at Sefula, on the upper Zambesi, after another of his most trying annual journeys southward for supplies. The question of transportation grows more perplexing. The wagons fall to pieces, the oxen die: "one cannot speak of it without turning pale." The mission is forced to consider that way closed. There remains the river way. But the mission has no boats and cannot procure them at any price. It must depend on the Barotse king, who owns all the boats. But everybody depends on him, and, as he himself avows, it is for his interest to accommodate first the traders who bring him merchandise. The dangers of the river navigation are also great, the boats often being upset in the rapids and the contents of the boxes, which have been opened at the custom-house, or badly soldered, being ruined by the water. The cost of freight from the Cape to Kasungula, below Sefula, is seventy-eight francs the hundred pounds!

Litia, the promising son of King Lewanika, who has been under the instruction of the Coillards, has now been sent down with four other good pupils to the schools at Morija, in the old French Basuto Mission. The king has remitted 1,250 francs for his support, and his ambition is to send Litia to England to see civilized life.

As to M. Coillard's relations with the king, enemies are troubling them. This high-minded missionary is accused by the chiefs of having deceived the king and sold the country to the South Africa Company, "although," writes M. Coillard, "we have never received even the value of a penny for all the time which Mr. Lochner (the company's agent) was with us and for all the provisions we procured for him and the people of the expedition. Such accusations find easy credence with a mind so impressionable as Lewanika's. We are therefore in disgrace. But," adds this brave and faithful soldier of the cross, "do not fear: the little barque will not overturn. Jesus is there."

NEW MISSIONS IN GERMAN TERRITORY. — We have already chronicled the fact that the Moravians, as well as the Berlin Evangelical Society, were about to establish a mission at the northern end of Lake Nyasa, where the Scotch Free Church has already a station. Correspondence has been held between these several societies, and a most amicable arrangement has been made for the division of territory. The Moravians have charged their missionaries to respect strictly the sphere of operations which the Free Church has entered, and Dr. Wangemann, of the Berlin Society, writes that it is their purpose to respect the region occupied by their Scotch brethren. This is an arrangement which bodes nothing but good for missionary work in Africa.

THE WEST COAST. — The Young Men's Christian Association in Ireland has undertaken a mission on the west coast of Kwa Iboe. Their missionary, Mr. Baillie, gives the following account of a sad superstition which he has witnessed, and of the probable result of Christian teaching in the suppression of a cruel practice. "A few days ago the people killed twin children in Ete-Apka yard. They were born during the night, and I did not receive the news till about nine o'clock the next morning. I went at once, but was too late, as the deed was done — the children were killed. After they were born, Oku-Ibuno sent a boy to chief Eshet (an important chief) telling him they were born, and asking what ought to be done. Eshet said, 'Send them and their mother to the mission ground, as it would not be good to kill them now that they have a white teacher among them.' But old Ete-Apka would not listen to Eshet's advice. He said if the children lived to see the light, evil would come to the house; so they killed them. The father of the children is the *abi-idiong* (witch doctor). I had a meeting of the chiefs here on the same day, with the result that they have promised to make a law prohibiting this horrid practice."



THE CONGO. — On March 6 the first section of the Congo railway was opened. It was a small section, it is true, only about two miles, from Matadi up the river, but it is a sign of what is coming, and that speedily. It is said that arrangements have been made for a large addition to the force of workmen at different points along the line, so that the completion of the road around the cataracts is not very far in the future. The natives are reported to have been greatly excited by the locomotive whistle and the movement of the train, so much so that they did not come near but looked on from a respectful distance.

*Regions Beyond* reports that the foreign population of the Congo Free State already amounts to about 800, more than one half of them being Belgians. In January last there were 72 English on the Congo, the greater part of them being missionaries. The missionaries of all nationalities at the end of last year numbered 74, but now there are considerably over 80.

#### ENGLISH FOREIGN MISSIONARY SOCIETIES.

THE annual meetings of these societies occurred in London in May last, and their reports are, in most cases, specially gratifying. We refer below to a few of the prominent societies.

CHURCH MISSIONARY SOCIETY. — The organs of this body are jubilant over the financial record of the year, saying that there has been nothing like it in all its history. The expenses were considerably larger than usual, owing to the increased number of missionaries and the growth of the work, amounting to \$85,000 more than the preceding year. The income, however, covers this increased expenditure, the ordinary receipts, applicable to general expenditures, being \$75,000 more than last year. The grand total of receipts for the year amounts to \$1,238,685.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — The receipts of this Society amounted to \$821,910, which was larger by \$130,000 than in any previous year of its long history. The ordained missionaries of this Society, including 8 bishops, number 660, of whom 220 are in Asia, 142 in Africa, 17 in the Pacific Islands, 215 in North America, 34 in the West Indies, and 32 in Europe.

THE WESLEYAN MISSIONARY SOCIETY. — The difficulties which have recently arisen in this organization relative to its work in India are apparently the cause of a deficit in its income, which is some \$54,000 below the expenditures of the past year, so that, with previous deficits, the Society is in arrears about \$100,000.

THE BAPTIST MISSIONARY SOCIETY. — It is not pleasant on the eve of its centenary celebrations for this Society to report a debt of \$52,000. The receipts for the past year have been less than usual, chiefly in the item of legacies, but efforts are now making to secure a special "centenary fund" of a half-million dollars, with the hope of reaching the same sum as a regular income. In this expectation the Society proposes to send out 100 new missionaries to Africa, India, and China.

LONDON MISSIONARY SOCIETY. — At the annual meeting the past decade of work was reviewed, showing that God had greatly blessed the Society, and that there had been a distinct growth in Christian character among the converts. The astonishing progress in New Guinea was spoken of. The first convert has been baptized in Central Africa, while the sad fact is mentioned that on account of the lack of teachers some twenty villages in the south Telegu mission in India have gone back to heathenism, because they could not do without a god of some sort. The report of receipts is not encouraging; the expenditures of the past year have exceeded the income by \$75,000: \$45,000 of this being due to failure in legacies and the rise of silver. By drawing from certain funds, the deficit at the close of the year was reduced to \$38,000.



## Miscellany.

## BIBLIOGRAPHICAL.

*Our Country: Its Possible Future and Its Present Crisis.* By Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance for the United States. With an Introduction by Professor Austin Phelps, D.D. Revised edition. Published by the Baker & Taylor Co., 740 and 742 Broadway, New York, for the American Home Missionary Society.

This is a new edition of a book which has had the extraordinary circulation of 140,000 copies and is well worthy of circulation by the million. The revision is based on the census of 1890, which necessitates, of course, many changes in the statistical part of the work, and there is a new chapter on "Religion in the Public Schools." It is pleasant to find that Dr. Strong believes that the outlook for our country is distinctly brighter than it was a half-dozen years ago, though this better prospect is not because of the passing away of perils, but of a more intelligent apprehension of their existence and a way to meet them. This volume ought to be in every Christian household in the United States.

*Gospel Ethnology.* By Rev. S. R. Paterson, F.G.S. New York and Chicago: Fleming H. Revell Company,

We have been greatly interested in this little volume of 224 pages. We hear much of the ethnic religions as adapted to the several races among which they prevail. The contention of this volume is that Christianity is not ethnic in the sense that it is adapted to only a portion of the human family. Man, wherever found, is one physically and spiritually, and the gospel of Jesus Christ is fitted for mankind everywhere. The aim of this volume is not so much to prove this fact by an examination of the gospel itself as by showing that it has practically reached men of every race and clime. There are chapters concerning its reception among the natives of all the continents and many of the islands of the world. Among all these races the gospel

has had its triumphs, and has established its claim as being the power of God unto salvation to every one that believeth. We heartily commend the book to our readers.

*Lord Lawrence.* By Rev. J. J. Ellis. New York: Thomas Whitaker. Price, 50 cents.

This is one of a series of books entitled "Men with a Mission." Comparatively few will read the extended memoirs of this great statesman of India, Lord John Lawrence, a work of almost unequaled interest. This little volume of 100 pages will do good service if it leads to the perusal of the larger work. It will serve to introduce to many readers one of the noblest men of modern times, who accomplished a work for India and for British authority in that empire the like of which it has been given to no other man to do.

*Zambesia, England's El Dorado in Africa. Being a description of Matabeleland and Mashonaland and the less-known adjacent territories, and an account of the Gold Fields of British South Africa.* By E. P. Mathers, F.G.S., F.R.G.S. London: King, Sell, & Railton, Fleet Street, E. C.

This is a remarkable volume as illustrating both the marvelous growth that has already taken place in South Africa and the prospects for future development in the new empire which has come under British protection. Zambesia is said to embrace some 600,000 square miles, or an area seventy-five times larger than the State of Massachusetts. This volume is written in the interests of the British South Africa Company, and possibly some qualifications may be needed in its glowing statements in reference to the beauty, richness, and the attractiveness of the regions described. Yet there can be no question that there is a basis for the statements which are made in regard to Mashonaland. The volume is brought down to the very latest dates, even containing the Anglo-Portuguese treaty, signed at Lisbon on the twelfth of June last.

## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the good tidings received concerning the work during the past year in the greater part of Micronesia, and for the good health of the missionaries, let there be

continued prayer that the interrupted labors on Ponape may be resumed; that the Christians on that island may be steadfast; that the oppressions of those who would destroy their faith may cease; and that all these islands of the Pacific may speedily receive the gospel of Christ. (See page 311.)

## DEPARTURES.

July 11. From New York, Rev. Royal M. Cole and wife, returning to the Eastern Turkey Mission; Miss Fannie E. Burrage, returning to the Western Turkey Mission; Miss Harriet L. Cole, returning to the European Turkey Mission; and Miss Elizabeth M. Trowbridge, daughter of the late President T. C. Trowbridge, to join the Central Turkey Mission.

## ARRIVALS AT STATIONS.

April 20. At Inhambane, East Central Africa, Rev. William C. Wilcox and wife. Mr. and Mrs. Bunker, for the East Central African Mission, remain for a time in Natal.

May 8. At Tientsin, North China, Rev. William P. Sprague.

May 25. At Bombay, Rev. Richard Winsor.

June 19. At Yokohama, Japan, Miss Abbie W. Kent.

## ARRIVALS IN THE UNITED STATES.

June 20. At New York, Rev. C. C. Tracy and family, of Marsovan, Western Turkey.

June —. At San Francisco, Rev. M. L. Gordon, D.D., and family, of the Japan Mission.

## DEATH.

May 28. At Mahableshwar, Western India, Rev. Lemuel Bissell, D.D., of the Marathi Mission. (See page 320.)

The *Morning Star* arrived at Honolulu, June 19.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from the Hawaiian Islands. (Pages 318, 319.)
2. Out-stations of Tientsin, China. (Page 328.)
3. Remarkable openings in Japan. (Page 332.)
4. A telegram as to Micronesia. (Page 311.)
5. A chapel needed and secured in Spain. (Page 335.)
6. Opium cases in Shansi, China. (Page 330.)
7. Opposition in Ceylon. (Page 338.)
8. Items from West Africa. (Page 334.)
9. The Shqipetars, or Albanians. (Pages 349.)

## Donations Received in June.

MAINE.		
Cumberland county.		
Auburn, High-st. Cong. ch.	100 00	
Cape Elizabeth, Friends,	2 08	
Falmouth, 1st Cong. ch.	4 00	
Westbrook, 2d Cong. ch.	70 00	
Yarmouth, 1st Parish ch.	50 00—226 08	
Kennebec county.		
Waterville, "Earned in the Mill,"	1 00	
Winthrop, Cong. ch. and so.	10 00—11 00	
Washington county.		
Calais, —,	10 00	
Machias, —,	9 12—19 12	
York county.		
Kennebunkport, Cong. ch's,	20 00	
Maplewood, Susan Marston,	5 00—25 00	
	281 20	
<i>Legacies.</i> — Waldoboro, Mrs. Catherine R. Allen, by E. R. Benner, Adm'r,	25 00	
	306 20	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Gilsum, Cong. ch. and so.	17 00	
Keene, 1st Cong. ch.	90 07—107 07	
Grafton county.		
Danbury, Rev. H. H. Colburn,	3 00	
Hanover, S. C. Bartlett, Jr.	12 00	
Haverhill, Cong. ch. and so.	22 65	
Lisbon, 1st Cong. ch.	5 80—43 45	
Hillsboro county.		
Amherst, Cong. ch. and so.	33 75	
Mt. Vernon, Cong. ch. and so.	5 00	
Pelham, Cong. ch. and so., 76.75; A friend, 3,	79 75—118 50	
Merrimac county.		
Boscawen, Cong. ch. and so.	30 70	
Henniker, Cong. ch. and so.	66 00	
Hooksett, Union so.	20 00	
Pembroke, 1st Cong. ch. and so.	18 13—124 83	
Rockingham county.		
Atkinson, Miss Abigail L. Page, to const. Rev. A. C. SWAIN, H. M.	50 00	
Candia, Cong. ch. and so.	10 00	
Exeter, 1st Cong. ch. and so.	100 00	
Greenland, A friend,	10 00	
Raymond, Cong. ch. and so.	15 00—185 00	
Sullivan county.		
Acworth, Cong. ch. and so.	15 76	
	594 61	

## VERMONT.

Caledonia county.	
Lower Waterford, Cong. ch. and so.	7 93
Chittenden county.	
Burlington, 1st Cong. ch.	273 18
Lamoille county.	
Wolcott, Cong. ch. and so.	2 80
Orange county.	
Newbury, 1st Cong. ch. and so.	8 50
Orleans county.	
Holland, Cong. ch. and so.	13 31
Rutland county.	
Pittsfield, Cong. ch. and so.	10 00
Windham county.	
Dummerston, Cong. ch. and so.	11 75
West Brattleboro, Cong. ch. and so.	16 82—28 57
Windsor county.	
Hartford, Cong. ch. and so.	58 29
Springfield, Cong. ch., add'l,	1 10—59 39
	402 78

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	105 00
Berkshire county.	
Dalton, Cong. ch. and so.	107 56
Hinsdale, Cong. ch. and so.	8 36
New Marlboro, 1st Cong. ch. and so.	3 36—119 28
Bristol county.	
Berkley, 1st Cong. ch. and so.	10 00
Brookfield Association.	
No. Brookfield, 1st Cong. ch. and so.	62 20
West Brookfield, Cong. ch. and so.	11 93—74 13
Essex county.	
Andover, West ch.	49 00
No. Andover, Cong. ch. and so.	50 00
Methuen, 1st Parish Cong. ch., m. c.	130 22—220 22
Essex county, North.	
Ipswich, Linebrook Cong. ch.	11 00
Newburyport, Whitefield Cong. ch.	28 51
West Newbury, J. B. Goodrich,	10 00—49 51
Essex county, South.	
Beverly, Dane-st. Cong. ch.	14 36
Salem, South Cong. ch. and so.	40 00—60 36
Franklin co. Aux. Society Albert M. Gleason, Tr.	
Greenfield, 1st Cong. ch. and so.	16 25
Northfield, Cong. ch., Mrs. E. J. Humphrey,	25 00
Orange, A friend,	3 50—44 75
Hampden county.	
Mitteneague, Cong. ch. and so.	44 39
Monson, Cong. ch. and so.	33 63
So. Hadley Falls, Cong. ch. and so.	11 68
Springfield, Hope Cong. ch., for Students' Volunteer Fund, 112.01;	
Olivet Cong. ch., for Harpoot, 30;	
Memorial, Cong. ch., 98.28,	240 29—329 99
Hampshire county.	
Granby, A friend,	20 00
Haydenville, Cong. ch. and so.	18 26
So. Hadley, 1st Cong. ch. and so.	20 00—58 26
Middlesex county.	
Bedford, Cong. ch. and so., 50; A friend, of wh. 1 for India, 2,	52 00
Concord, Trin. Cong. ch.	35 54
Everett, 1st Cong. ch., for Japan,	19 10
Malden, 1st Cong. ch. and so.	190 00
Melrose, Cong. ch. and so.	74 15
Newton, Eliot ch. and so.	346 50
Newton Centre, 1st Cong. ch. and so., add'l,	25 00
Newton Highlands, Cong. ch. and so., add'l,	5 00
No. Chelmsford, 2d Cong. ch.	50 03
No. Sudbury, Jonathan C. Dakin,	10 00
Reading, A friend,	1 00
So. Natick, John Eliot ch.	27 38
Sudbury, —, —,	10 00
West Somerville, Day-st. Cong. ch.	9 00—854 70
Middlesex Union.	
Leominster, Cong. ch. and so., 42;	
Charles Jewett, 6,	48 00
Littleton, Cong. ch. and so.	51 00—99 00
Norfolk county.	
Brookline, Harvard ch.	338 90
Holbrook, Winthrop ch.	22 26

Hyde Park, 1st Cong. ch.	71 83
So. Walpole, A friend,	15 00
Wellesley Hills, —, —,	436 00—883 99
Old Colony Auxiliary.	
Westport, Pacific Cong. ch.	13 00
Plymouth county.	
Bridgewater, Y. P. S. C. E. and Sab. sch. of Central-sq. Cong. ch., for native preacher, Madura,	40 00
East Bridgewater, Union Cong. ch./	10 44—50 44
Suffolk county.	
Boston, Old South ch., 100; Mt. Vernon ch., 35; 1st ch. (Charlestown), 25; Eliot ch., A friend, for Evang. work in China, 25; Park-st. ch., "F." for Madura, 20; Harvard ch. (Dorchester), for preacher Marathi, 14; Highland ch. (Roxbury), 11.75; Pilgrim ch. (Dorchester), for Africa, 3.20; Thomas West, 10; Moses S. Gifford, 10,	253 95
Chelsea, 1st Cong. ch.	12 00—265 95
Worcester county, North.	
Ashburnham, 1st Cong. ch. and so.	20 19
Royalston, 1st Cong. ch. and so.	22 20
Winchendon, North Cong. ch., of wh. 25, m. c.	173 00—215 39
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Webster, 1st Cong. ch., of wh. 5 from a friend,	30 00
Worcester, Piedmont ch., 40; Belmont ch., 7.58; E. W., for Japan, 20; Two sisters, 3,	70 58—100 58
	3,554 55
Legacies. — Cummington, Mrs. R. P. W. Baldwin, by Ethan Clark, Ex'r, balance,	189 33
Worcester, Dwight Read, by E. J. Whittemore, Ex'r, balance,	1,707 46—1,896 79
	5,451 34

## RHODE ISLAND.

Peacedale, Cong. ch. and so.	19 98
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## CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	133 05
Greenwich, A.	65 00
Stamford, 1st Cong. ch., 4; E. B. Hoit, 5,	9 00
Trumbull, Cong. ch. and so.	3 25—210 30
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch.	100 00
East Berlin, Mrs. B. G. Savage,	5 00
Hartford, Park Cong. ch., 85.03; Rev. Geo. Dustan, 10; A friend, 10,	105 03
Marlborough, Cong. ch. and so.	2 25
Poquonock, Cong. ch. and so.	44 06
West Suffield, Wm. Dewey,	15 00—271 34
Litchfield co. G. M. Woodruff, Tr.	
Ellsworth, Cong. ch., C. C. Barnes, 5; F. E. B., 2.50,	7 50
Thomaston, Cong. ch. and so.	13 50
Winchester, Cong. ch. and so.	3 00—24 00
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	17 57
Durham, Cong. ch. and so.	10 14
Higganum, S. W. Noyes,	5 00
Saybrook, Lucy B. Ward,	50 00—82 71
New Haven county.	
East Haven, Cong. ch. and so.	50 00
New Haven, Center ch., 11.15; Ch. in Yale College, 357.43,	368 58
No. Haven, Cong. ch. and so.	33 00
Stony Creek, Rev. Geo. A. Pelton,	3 00
Waterbury, —,	2 00
West Haven, Cong. ch. and so.	56 84—513 42
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Lisbon, Cong. ch. and so.	26 00
New London, 1st ch. of Christ,	16 16—42 16
Tolland co. E. C. Chapman, Tr.	
West Stafford, Cong. ch. and so.	10 00

Windham county.	
Danielsonville, Westfield,	34 86
Voluntown and Sterling, Cong. ch.	
and so.	23 00—57 86
	1,211 79

## NEW YORK.

Brooklyn, Clinton-ave. Cong. ch.,	
3,777-07; Ch. of the Pilgrims, add'l	
(of wh. from Thomas E. Stillman,	
100; Henry D. Polhemus, 100;	
Joseph E. Brown, 100; James P.	
Wallace, 100; R. S. Storrs, D.D.,	
100), 550; Union Cong. ch., 13.45;	
Geo. H. Shirley, to const. MARY E.	
SHIRLEY, H. M., 100; A friend,	
110,	2,550 52
Buffalo, Niagara-sq. People's ch.	10 00
Cambria Centre, Cong. ch.	10 00
East Otto, Cong. ch.	3 50
Eaton, Cong. ch.	15 00
Greenbush, 1st Cong. ch.	3 50
Groton, Storrs A. Barrows,	50 00
Hamilton, Mrs. John Diell,	5 00
Madrid, Cong. ch.	12 00
New York, Cash, 100; T. F. Howard,	
10,	110 00
Riverhead, Cong. ch.	50 00
Smyrna, 1st Cong. ch.	20 00
Tremont, Trin. Cong. ch.	25 00
Union Falls, F. E. Duncan,	10 00
Walton, 1st Cong. ch.	113 01
Warsaw, Cong. ch.	10 48
West Winfield, Cong. ch.	14 65—3,012 66
Legacies. — Antwerp, Mrs. Anna E.	
Snell, by John D. Ellis, in part,	500 00
Potsdam, Mary P. Webb, by Chas.	
O. Tappan, Ex'r,	124 50—624 50
	3,637 16

## PENNSYLVANIA.

Catasauqua, Welsh Cong. ch.	5 30
Erie, M. W. Tyler,	17 00
Lander, 1st Cong. ch., 16; Martin E.	
Cowles, for Japan, 25,	41 00
Philadelphia, A friend in Roxborough,	15 00
Pottsville, Cong. ch.	6 26
Sewickley, Mrs. Geo. Woods,	1 00
—, —, —,	150 00—235 56

## NEW JERSEY.

Paterson, Cong. ch.	38 00
Plainfield, Mrs. S. F. Johnson,	10 00
Vineland, "F.", for Helen Margaret,	3 00—51 00
Legacies. — Englewood, G. B. Cheever,	
D.D., by Mrs. E. B. C. Washburn,	
Ex'r (previously rec'd, 6,500),	7,500 00
	7,551 56

## DISTRICT OF COLUMBIA.

Mt. Pleasant, Cong. ch.	68 45
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## FLORIDA.

Leesburg, Sarah A. Benedict,	5 00
Mannville, Mrs. F. A. Haskins,	5 00—10 00

## ALABAMA.

Talladega, Cong. ch.	38 84
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## OHIO.

Bristolville, Cong. ch.	10 00
Cincinnati, Central Cong. ch.	218 41
Columbus, High-st. Cong. ch.	25 25
Conneaut, F. W. Hayne,	5 00
Fredericksburg, Cong. ch., add'l,	3 60
Gomer, Welsh Cong. ch.	23 00
Marietta, 1st Cong. ch., for support	
of Rev. E. B. Haskell,	45 75
Mt. Vernon, 1st Cong. ch.	27 45
Oberlin, Students, toward support of	
Rev. C. A. Clark,	250 00
Penfield, Cong. ch.	2 25
Sandusky, 1st Cong. ch.	13 06
St. Mary's, Ladies' Miss'y Soc'y of	
Cong. ch.	5 00
Wayne, Rev. S. A. Cornwell,	1 00—629 77

Legacies. — Edinburg, Benjamin Car-	
ter, rec'd through the Am. Bible	
Society,	139 25
Oberlin, Ira Mattison, by E. H.	
Holter, Adm'r, add'l,	1,900 00
Wakeman, Cyrus Strong, by Mrs.	
Harriet Cunningham,	25 00—2,064 25
	2,694 02

## ILLINOIS.

Adams, Cong. ch.	3 00
Aurora, 1st Cong. ch.	50 00
Big Rock, Mrs. Dr. Long,	100 00
Byron, Mrs. T. H. Read, to const.	
Rev. EDWIN EWELL, H. M.	50 00
Cambridge, A friend,	1 00
Chenoa, Cong. ch.	15 00
Chicago, 1st Cong. ch., 125.30; Beth-	
lehem ch., Woman's Mis. Society,	
29.35; Un. Park Cong. ch., m. c.,	
10.15; A friend, 250,	414 80
Cobden, Isaac G. Goodrich,	20 00
Galva, Cong. ch.	75 00
Geneseo, Mrs. E. L. Atkinson,	5 00
Glencoe, Cong. Ch. of Christ,	259 57
Henniosa, Cong. ch., for Africa,	14 50
Joy Prairie, Cong. ch., to const. Mrs.	
MARY D. FAIRBANK, H. M.	113 85
Lamaille, Cong. ch.	6 94
Maywood, Cong. ch.	40 73
Oak Park, 1st Cong. ch. (of wh. 75 for	
Japan), 100; "S. J. H.," 100,	200 00
Rockford, T. D. Robertson,	100 00
Roseville, Cong. ch. and Sab. sch.	23 72
Thawville, Cong. ch.	12 53
Thomasboro, "R."	7 00
Thomax, Edward G. Howe,	25 00
Wheaton, "Volunteer Band of Stu-	
dents,"	25 00—1,562 64

## MICHIGAN.

Alpena, —, —,	5 00
Allegan, Cong. ch.	2 00
Bay City, 1st Cong. ch.	9 96
Bad Axe, Mrs. A. H. Dixon,	25 00
Chelsea, Cong. ch.	16 00
Eaton Rapids, Dennis Miller,	223 58
Grand Blanc, Cong. ch.	8 90
Kalamazoo, 1st Cong. ch.	45 00
Lansing, Plymouth Cong. ch.	27 59
Muskegon, 1st Cong. ch.	62 05
Owosso, Rev. Darwin W. Sharts,	
deceased, to const. Mrs. JULIA F.	
SHARTS, H. M.	100 00
Oxford, Cong. ch.	6 00
Somerset, Cong. ch.	10 14
Stockbridge, Mrs. Rhoda W. Rey-	
nolds,	10 00
Union City, Cong. ch.	7 02—558 24

## MISSOURI.

Lesterville, S. H.	1 00
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## WISCONSIN.

Columbus, Olivet Cong. ch.	26 00
Durand, Cong. ch.	11 25
Edgerton, Cong. ch. and Sab. sch.	14 05
Elkhorn, 1st Cong. ch.	20 00
Evansville, Cong. ch.	25 00
Fulton, Cong. ch.	20 00
Fond du Lac, Cong. ch.	57 85
Palmyra, Missionary,	2 00
Waupun, Cong. ch.	20 00—196 15

## IOWA.

Cherokee, R. H. Scribner,	100 00
Davenport, Edwards Cong. ch., to	
const. Rev. F. W. JUDIESCH, H. M.,	
54.50; Horace T. Bushnell, 10,	64 50
Genoa Bluff, Cong. ch.	10 00
Grinnell, Cong. ch., m. c.	9 73
Magnolia, Cong. ch. and Sab. sch.	18 75
Muscataine, Thomas F. Binnie, 25; A	
friend, 10,	35 00
Pleasant Prairie, Cong. ch.	3 75
Reinbeck, Cong. ch.	35 59
Storm Lake, 1st Cong. ch.	18 71
Sheldon, Cong. ch.	3 53
Tabor, Cong. ch.	108 52—408 08



## MINNESOTA.

Dawson and Marietta, Cong. ch's,	3 00
Fairbault, Cong. ch.	37 76
Marietta, Rev. S. F. Porter,	23 00
Minneapolis, Plymouth ch.	24 00
Sauk Centre, 1st Cong. ch.	17 51
—, "In His Name," M.	1 00—106 27

## KANSAS.

Fredonia, Cong. ch.	4 00
Highland, Cong. ch.	7 50
Osawatomie, Cong. ch.	16 35—27 85

## NEBRASKA.

Clay Centre, Mrs. J. N. Hursh,	5 00
Omaha, Cong. ch.	10 00
Steele City, Cong. ch.	5 88
Upland, Julia Earhard,	1 00
Verdon, Cong. ch.	13 00—34 88

## CALIFORNIA.

Clayton, Cong. ch.	7 30
Riverside, Rev. Horace W. Houlding,	25 00
—, A widow,	50 00—82 30

## COLORADO.

West Denver, Cong. ch.	11 50
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## WASHINGTON.

Seattle, Pilgrim Cong. ch.	15 35
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## WYOMING.

Rock Springs, Cong. ch.	20 00
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## ARIZONA.

Nogales, A friend,	2,000 00
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## DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian station, West Central African Mission, for year ending Dec. 31, 1890, in part,	135 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T., for work in Turkey, 50; do., for work in Japan, 50,	100 00
Nova Scotia, Rockville, Cong. ch.	5 00
Sandwich Islands, Honolulu, Haw. Mis. Chil. Soc., toward salary of Mr. Westervelt,	125 00
Kohala, A friend's "Jubilee Donation" on 50th anniversary of his arrival at the Islands,	2,000 00—2,230 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	9,529 57
For the Madura Dispensary, bal. of grant of Dec., 1889,	950 00
For balances of outfits and allowances of missionaries,	604 91—11,084 48

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	3,000 00
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From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

For salary of Miss Palmer,	300 00
For salary of Mrs. L. M. Cole,	200 00—500 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Auburn, Y. P. S. C. E. of High-st. ch., for preacher in Madura,	25 00
NEW HAMPSHIRE.—Greenland, Cong. Sab. sch.	12 70
VERMONT.—So. Royalton, Cong. Sab. sch.	5 26
MASSACHUSETTS.—Amesbury, Y. P. S. C. E. of Union ch., 5; Boston, Highland Sab. sch., for work of Rev. J. E. Pierce in Bardezag, 7.67; Danvers, Maple-st. Sab. sch., pastor's Bible class, 10; Easton, Y. P. S. C. E., for Japanese student, 6.25; Fall River, Y. P. S. C. E. of Central ch., 40; Hyde Park, 1st Cong. Sab. sch., 10.11; Lakeville, Y. P. S. C. E., 3.70; Middleboro, Junior Y. P. S. C. E. of 1st Cong. ch., 2; New Bedford, Y. P. S. C. E. of North Cong. ch., 12.50,	97 23
RHODE ISLAND.—Central Falls, Y. P. S. C. E. of Cong. ch., for Chinnaman, 4; Peace Dale, Y. P. S. C. E., 5.38,	9 38
CONNECTICUT.—Bridgeport, Y. P. S. C. E. of Park-st. Cong. ch., 5; Cheshire, Cong. Sab. sch., for student at Marash, 25; Danbury, Y. P. S. C. E. of 2d Cong. ch., for pupil in Turkey, 10; East Granby, Y. P. S. C. E., 5; New Britain Young Men's Miss. Soc. of South Cong. ch., 15.77; Somersville, Y. P. S. C. E. of Cong. ch., for pupils in Peking and Foochow, 6.25; Trumbull, Y. P. S. C. E., 15.75,	82 77
NEW YORK.—Amsterdam, Ladies' Miss. Soc. of 2d Presb. ch., for schools in Tung-chow, 65; Infant School of do., for do., 20; Jamestown, Cong. Sab. sch., 15.28; New York, Olivet Sab. sch., for schools, care of Miss Bush, 50; Richmond Hill, Y. P. S. C. E. of Union ch., for student at Marash, 20; Spencerport, Cong. Sab. sch., 19.29,	189 57
NEW JERSEY.—Hawthorne, Sab. sch.	7 60
ALABAMA.—Talladega, Cong. Sab. sch., for Japan,	8 88
OHIO.—Cincinnati, Central Cong. Sab. sch., 29.70; Y. P. S. C. E. of do., 26.55; A class in Columbia Sab. sch., for Testaments, 1; Cleveland, Junior Endeavor Soc., Grace ch., 2.45,	59 70
ILLINOIS.—Port Byron, Cong. Sab. sch., 3.73; Princeton, Cong. Sab. sch., 6.47; Wheaton College Miss. Soc., for support of student, Erzroom High School, 10,	20 20
MICHIGAN.—New Haven, Cong. Sab. sch.	3 00
WISCONSIN.—Columbus, Y. P. S. C. E.	5 00
IOWA.—Genoa Bluff, Cong. Sab. sch., 1.85; Manson, Y. P. S. C. E., 4.54; Pleasant Prairie, Y. P. S. C. E., 1.25,	7 64
MINNESOTA.—Rochester, Y. P. S. C. E.	10 00
MISSOURI.—Lebanon, Y. P. S. C. E.	10 00
KANSAS.—White City, Union Sab. sch., Stone Chapel,	76
NEBRASKA.—Albion, Junior Y. P. S. C. E., 3.35; Franklin, Y. P. S. C. E. of Franklin Academy, 1.25,	4 60
CALIFORNIA.—Riverside, Y. P. S. C. E., 1st Cong. ch., for scholarship Theo. Sem., Adams, Zulu,	15 00

574 29

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Portland, Williston Sab. sch. class, 1; Woodfords, Primary Dep't of Sab. sch., 2.55,	3 55
MASSACHUSETTS.—Middleboro, Junior Y. P. S. C. E., 4.50; So. Framingham, Grace ch. Sab. sch., 16.79; Watertown, Phillips Sab. sch., Primary Dep't, 3.04,	24 33
CONNECTICUT.—Plantsville, Cong. Sab. sch.	13 06

NEW YORK.—Flushing, Cong. Sab. sch., 50.16; New York, Two small fishes, 10; De Witt, Memorial Miss. Band, 5,	65 16
ILLINOIS.—Chicago, 1st Cong. Sab. sch., 37.46; Plainfield, Cong. Sab. sch., 4.40,	41 86
MICHIGAN.—Port Huron, Y. P. S. C. E.	20 00
WISCONSIN.—Beloit, Neighborhood Sab. sch.	1 96

169 92

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, A friend, for Armenian girl, 1; Bucksport, Mary W. Chamberlain, for Armenian pupils, Harpoat, 15; Gorham, Cong. Sab. sch., for Zenaida Poblano, Chihuahua, 50; Hallowell, —, for work of Rev. A. Fuller, Aintab, 10; do., Old South Sun. sch., for do., 10; Portland, Chinese class in 2d Parish ch., for native pastor in Hong Kong, 50,	136 00
NEW HAMPSHIRE.—Rockingham Co., Friends, for work of Miss I. V. Smith,	36 00
VERMONT.—Enosburg Falls, M. P. Perley, for Dr. Parmelee's Chapel, 20; Norwich, Cong. Sab. sch., for medical work of Dr. Kingsbury, 10.75,	30 75
MASSACHUSETTS.—Auburndale, Miss. So. of Lasell Sem., for use of Miss Emma Barum, 13; Boston, Y. L. M. So. of N. E. Conservatory, for evangelist Solomon, Madura, 60; do. Cong. ch., Roslindale, for evang. work in Japan, 10; Campello, A. C., for one-half year's support of Mr. Michar, care of Rev. A. W. Clark, 75; A. C., for evang. work, care of Rev. J. D. Davis, Japan, 10; Charlemont, Y. P. S. C. E., for a pupil at Kalgan, 6.25; Haydenville, Cong. ch. and so., for the Okayama Orphan Asylum, Japan, 5; Hyannis, Cong. ch. and Sab. sch., for work of Rev. G. A. Wilder, 17; Lawrence, Chinese Sab. sch. of South ch., for native helpers, Hong Kong, 34.50; Marlboro, Chinese Sab. sch. of Union ch., for native preacher, Hong Kong, 9; Milton, M. L. R., for work, care of Rev. Henry Fairbank, 50; Newton, Eliot ch., for Tortori, 253.50; Newton Centre, D. L. Furber, D.D., for Miss Wheeler's work, 5; Northfield Sem. Miss. Soc., for use of Miss Nellie Russell, Peking, 30; Rochester, 1st Cong. Sab. sch., for repairs in Bitlis, 15; Somerville, Franklin-st. Sab. sch., for use of Rev. E. G. Tewksbury, 11; So. Weymouth, John S. Fogg, for Doshisha Sem., 100; Springfield, Y. P. S. C. E. of Park ch., for students at Kumamoto, 11.62; West Yarmouth, Cong. ch. and so., for work of Rev. G. A. Wilder, 10; Worcester, Piedmont Sab. sch., for boy in Bitlis High Sch., 18; do., E. W., for Euphrates College, 10,	753 87
CONNECTICUT.—Bridgeport, Edith B. Palmer, in memory of her mother, for Zohrap Sarkisian's work in the Caucasus, 30; Greenwich, Y. P. S. C. E. of 2d ch., for two scholarships in Anatolia College, 28; New Haven, Friends, by Rev. J. Y. Leonard, for native helpers, care of Rev. J. F. Smith, 40,	98 00
NEW YORK.—Brooklyn, Dea. Jennings, for ch. and teacher in Madura Mission, 70; Buffalo, Cheerful Givers of Pilgrim ch., for Kyoto, 5; New York, collected by Peter Carter, for Dr. Dodd's Dispensary, Talas, Turkey, 1,000; Sherburne, Miss Renford, for Zohrap's school, Samaghar, 15; Walton, Little Helpers, for Zohrap's school, Samaghar, 6,	1,096 00
PENNSYLVANIA.—Allegheny, Mrs. Anson Bidwell, for use of Miss E. C. Wheeler, 25; Philadelphia, John H. Converse, for printing-office, Samokov, 50; Scranton, Sab. sch. class, for Zohrap, 8,	83 00
NEW JERSEY.—Orange, Valley ch., for native helpers in India, 60; Westfield, Sab. sch., for Anatolia, 18.01,	78 01
ILLINOIS.—Chicago, W. B. Jacobs, for use of	

Rev. H. A. Cotton, 50; Ridgeland, Cong. ch., extra for ch. site, Chihuahua, 21,	71 00
WISCONSIN.—Janesville, Friends, for Dr. Pease, for hymnbooks,	28 00
MINNESOTA.—Duluth, Y. P. S. C. E. of Pilgrim ch., for Mrs. J. T. Gulick, 35; Northfield, Carleton College Christian Associations, for Mr. H. K. Wingate, Marsovan, 50,	85 00
CANADA.—Eaton, Cong. ch., for support of boy "Aram" in Erzroom High School, Collected by Rev. C. C. Tracy in London, Edinburgh, and Switzerland, for Self-help Dep't of Anatolia College,	15 00 425 69

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer</i> , For Sanitarium Mahableshwar, India, 3,130 00 For the Madura Dispensary, add'l, 1,550 00 For a water-tank for Inanda Seminary,	400 00
For the Osaka Girls' Sch., care of Dr. Taylor,	50 00
For salary, Miss Anna Webb, Spain,	300 00
For health, Miss Talcott, Japan,	50 00
For Miss Patrick, for vacation,	200 00
For Miss Prime, for vacation,	150 00
For water for Girls' Sch., Smyrna,	110 00
For Bible-woman, Aintab,	112 50
For Mrs. L. O. Lee's work, Marash,	16 60
For Mrs. Newell, Constantinople,	25 00
For Miss Sheldon, Adabazar,	80 00
For pupil in Girls' Sch., do.	50 00
For tuition of Tsouka,	15 00
For Miss Wheeler, Harpoat,	5 00
For pupil of do.	4 00
For pupil, San Sebastian,	125 00
For church, care of Mr. Howland,	8 00
For Girls' Sch., Matsuyama,	25 00
For pupil in Girls' Sch., Osaka,	10 00
For Girls' Sch., Okayama,	51 00
For Miss Ida V. Smith,	13 00
For Girls' Sch., Okayama,	5 00
For support of Salu, Sirur,	12 00
For Industrial Sch., do.	15 00
For use of Miss Fletcher,	10 00
For Mrs. F. E. Rand,	25 00
For Miss Garretson, Foochow,	50 00
For Tungwana, Zulu,	10 00
For Mrs. Edwards, Inanda,	3 75
For Mrs. W. E. Fay,	25 00—6,635 85

## FROM WOMAN'S BOARD OF MISSIONS OF THE

## INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*.

For Samokov Bible-women, care of Miss Stone,	378 00
For Marash College,	152 60
For the Erzroom Wagon Fund,	20 00
For Dr. D. M. B. Thom's Hospital,	15 00
For Mrs. Thom's Scholarship,	10 00—575 06
Donations received in June,	44,067 62
Legacies " "	12,110 54
	56,178 16

FROM THE AMERICAN MISSIONARY ASSOCIATION,  
By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund," for missionary work in Africa,	1,191 25
Total from September 1, 1890, to June 30, 1891: Donations, \$391,383.85; Legacies, \$194,196.52 = \$585,580.37.	

CONTRIBUTIONS FOR THE SCHOONER  
"ROBERT W. LOGAN" FOR RUK,  
MICRONESIA.

MICHIGAN.—Birmingham, Presb. Sab. sch.	6 00
AFRICA.—Kamondongo, Cong. ch.	2 63
GILBERT ISLANDS.—Butaritari, Mrs. Mary Maka,	3 50

Previously acknowledged,

12 13  
4,270 26

4,282 39

CONTRIBUTIONS FOR SUFFERERS' RELIEF  
FUND.

## FOR SUFFERERS IN CHINA.

VERMONT.—Rutland, H. W. Kingsley,	90
MASSACHUSETTS.—Essex, A friend,	100 00

Previously acknowledged,

100 90  
4,340 30

4,441 20

# FOR YOUNG PEOPLE.

## THE SHQIPETARS.

BY REV. J. W. BAIRD, OF MONASTIR, EUROPEAN TURKEY.

Ask one of them who they are and he will tell you, "Those who live in Shqiperi." In the time of Paul they were known as Illyrians ; that is, "the free." Some of them claim that their language is closely related to the Sanskrit and that they are the descendants of the Pelasgians who came to the Balkan Peninsula about the time that Abraham went to Canaan. Alexander and his army, as well as Pyrrhus, were Shqipetars. Their national hero is Skenderbeg, who, just before the discovery of America, for twenty-five years successfully resisted the Turks.

Their neighbors call them Arvanati or Arnaouts, but others know them as Albanians. Their own name is probably derived from *shqipye* (eagle), which well describes the Albanians—strong, brave, and rapacious. Their legends and songs are of heroes and their raids. The Bulgarians say of them, "Naked, barefooted, but fiery as hornets." Loving war and plunder, they have ever been ready for a fray, and consequently have made almost no progress in civilization. Saint, law-giver, or philosopher they seem to have never had. They were at one time all nominally Christian, but now rather more than one half of them are nominally Moslems, who, however, retain their own language and customs and treat their non-Moslem neighbors as equals. The Turks they often speak of very disparagingly, and in turn they are regarded as heretics.

As well as I can guess there are about 1,500,000 Albanians, most of whom live northwest and west of Macedonia, though many are found in Greece and even in Sicily. There are two main dialects, related to each other about as Highland Scotch to Boston English—the Gheg, or northern, and the Tosk, or southern.



A MOUNTAIN ALBANIAN.



The Turkish government has thought best not to attempt to enforce its rule in all parts of Albania, and so in the mountain fastnesses the Albanians do their own governing. A man and his rifle — Albanians have a weakness for firearms — are governor, court, and police, all in one. Brigandage and blood feuds have cursed the country. Revenge is taken by openly shooting the offender, but not before having warned him. They scorn to do it secretly.

Wherever a strong government puts down brigandage and blood feuds, and gives security to life and property, the Albanians make rapid progress in

civilization, and give clear proof that in mental ability they are not a whit behind any of their neighbors. Their heads are generally quite large and well-formed. Their complexion is lighter than that of the Greeks. They are much prized in other countries to which they go temporarily to get a living, as watchmen, guards, etc., because of their faithfulness and bravery. I have seen a Jew entrust a sum of gold to a ragged muleteer. When the man had gone, the Jew said, "That man who has n't shoes to wear in this sleet will deliver that money as he promised or die in the attempt. He's an Albanian."

One strange thing about the Albanians is that, living beside civilized nations with whom they have had much to do, they have got along without books and schools in their own language. The first book published in Albanian was a short Catholic catechism, printed near the end of the sixteenth century. Since



AN ALBANIAN PEASANT.

that time but very few others have appeared, and these in quite a variety of alphabets. The British and Foreign Bible Society has translated, printed, and circulated the New Testament and six books of the Old. There are now only two schools where an Albanian can learn to read his own language: one taught by Jesuits in Scutari, and one in Kortcha. I have visited the latter and am sorry to say it is very small. There are some Turkish schools, but as Turkish is almost unknown in Albania they do little good. In the towns and large villages among the Tosks are Greek schools; but money could not hire the



Greek party to allow Albanian to be used either in school or in church, although that is the only language the people use in their homes, for that would defeat their purpose to Hellenize this people. Thus it happens that the Albanians never had the gospel preached to them in a language they could understand.

Our European Turkey Mission felt called to begin work among this people, some of whom are members of our churches. Last year we ordained an Albanian, Mr. G. D. Kyrias, a graduate of the Samokov school. He is in the employ of the British and Foreign Bible Society and resides in Kortcha. In addition to his other work he has preached regularly for nearly a year in his own house, and though there is much opposition he is greatly encouraged. He wishes very much to have some one to help him, for the people are ready to listen to the gospel. The American Board, however, cannot furnish us with a small sum of money for tracts, rent of preaching place, or for support of preacher. A little is given for a Bible-woman, and we hope she will begin work this summer, as soon as she graduates from the American College for Girls at Constantinople. I have no doubt that she will find plenty to do and that her efforts will be appreciated.

I was in Kortcha this spring and found it the best-built town for its size that I have seen in Turkey. Many of its inhabitants appeared unusually refined. They are neater in their dress than those of Monastir. What pleased me most was to find people ready to listen to the gospel. This readiness is greater than it ever seemed to be in Macedonia, whose cry has been in my ears as I have climbed its mountains and crossed its plains the past eighteen years. There are two or three now doing what they can to evangelize their countrymen, without any salary from the Board. They are toiling in these fields white for the harvest. If the churches cannot furnish them with good sickles, will they not give them at least a file to sharpen some borrowed sickle? Must they pull up the wheat with their bare hands?

A few words may be necessary in explanation of the pictures given with this



ALBANIAN WOMAN OF THE CITY.

article. The picture of the Mountain Albanian represents a very common dress in the western portion of the country. It is said that the national costume is handsome and consists of a cotton shirt with a woolen *fustanella*, or kilt, reaching to the knees. The picture of the Albanian peasant shows this fustanella, but is not so long or full as in the garb of the better classes. One hundred and fifty cores form a moderate fustanella, but 300 would be more in conformity with the fashion.

The picture of the Albanian city lady shows the dress of the women in Scutari. The face is too dark to do the Albanians justice, for they are little, if any, darker than the average American. It is said that the poorer classes, though picturesque in appearance, are extremely dirty in their habits and seldom change their clothes. The dress of the women is often quite fantastic. The girls frequently string together the coins they have collected and wear them upon their heads or as a necklace. The picture of the man and his wife on this page represents the Albanian as found on the border of Montenegro.

The following description has been given of a native Albanian: "He is of middle stature, his face is full, with high cheek bones, his neck long, his chest full and broad, his air is erect and majestic to a degree which never fails to strike the traveler; he holds in utter contempt that dissimulation which is characteristic of the Greek, and, unlike the Turk, he is gay, lively, and active."

These are the people whom we hope to reach with the message of the gospel.



ALBANIANS OF THE NORTH.

THE  
MISSIONARY HERALD.

VOL. LXXXVII. — SEPTEMBER, 1891. — No. IX.

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THE gain from donations during the month of July, as compared with those for the same month last year, was nearly \$3,000, making the total gain from this source, for the first eleven months of the fiscal year, \$59,901.38. The receipts from legacies for the month were less than those from the same source last year by a little over \$15,000, leaving the total gain from legacies during the eleven months \$22,887.60 — a total gain from both legacies and donations of \$82,788.98. During the month of August, being the last month of the financial year, we trust that churches and individuals will send in generous offerings, so that these enlarged donations may not only meet enlarged appropriations for the present year, but may encourage to increased appropriations, which will be imperatively needed for the year to come. Treasurers of churches and others having funds in hand for the Board are requested to remit the same on or before August 31.

SIMULTANEOUS MEETINGS. — We call attention to the proposal that churches and pastors should specially remember the claims of foreign missions upon Christian sympathy and prayer during the week *commencing Sunday, September 27, and closing Sunday, October 4*. It is hoped that upon one of these Sabbaths many pastors will be inclined to preach upon the subject to their people; also, that during the intervening week some day, or part of the day, may be particularly set apart for such services as may be most helpful in awakening and deepening missionary interest. This idea of "Simultaneous Meetings" has been welcomed by many of the friends of missions of different denominations during the past two years, and it is hoped that in the same spirit of Christian unity and fellowship it will be welcomed this year also. Any help which can be afforded from the Missionary Rooms will be cheerfully rendered.

AFTER the arrival of the *Morning Star* at Honolulu, June 19, it was decided to send her to San Francisco for repairs, and she reached that port August 6. Inasmuch as the *Star* was late in her return and several weeks will be consumed in these repairs, including the putting in of new boilers, it has been deemed necessary to send down the needed supplies to the stations in Micronesia by a trading-vessel, which will probably leave San Francisco about August 20. The hurricane on Kusaie, which destroyed such a large portion of the native food, rendered it specially necessary that there be no delay in forwarding these supplies. After the repairs upon the *Star*, she will proceed upon her regular annual voyage, sailing, we hope, some time in October.

THE Doshisha of Kyōto graduated, the last week of June, forty-seven young men from the collegiate department, two from the regular, and fifteen from the special, theological course. The exercises were of a marked religious tone, and concluded with an address by the Hon. Saburo Shimada, editor of a leading daily paper of the capital, and chairman of the standing committee of the Diet, who spoke upon Christianity in its application to various phases of daily life. On Thursday, June 25, occurred the inauguration of Mr. Kozaki as president of the Doshisha, who gave an excellent address, tracing the history of the institution, and declaring his purpose to hold it true to its great aim, to build up *character* and to make *men* after the pattern of the Lord Jesus Christ. Mr. Albrecht, of Kyōto, who reports these facts to us, says that fifty of the theological students and eight from the collegiate department are to go out this summer for evangelistic work in the various parts of the empire: some of them under the direction of pastors or evangelists and some of the older ones working independently. The employment of these students has been made possible through the extra gifts which have been made in the United States for evangelistic work in Japan. These young men appear to be going out with a spirit of complete consecration to the work of bringing men to Christ.

AMONG the "Letters from the Missions" will be found some accounts which will interest the friends who contributed to the building of the schooner *Robert W. Logan*. The vessel has proved itself admirably adapted for the purpose for which she was designed. She is a good sailer and sufficiently commodious for the purposes for which she was built. In the judgment of those who understand the work, she has already repaid all she has cost. Mr. Worth, in reporting his successful voyage down to Ruk, says that he touched at Ponape, where he found nine natives of Poloat, an island some 150 miles from Ruk, but who speak the Ruk language, who had drifted from Poloat to Ponape. They recognized Mr. Worth at once and asked his help. He took them on board the *Logan* to Ruk, and after a trip to the Mortlocks he carried these waifs to their native island, together with some goods which the American government had given the Poloat people for kindness shown to certain shipwrecked seamen. The *Logan* was welcomed and there were shouts of joy over the long-lost ones. The Poloat people were happier over the return of those whom they had given up as lost than over the presents sent them by our government, and they will believe more than ever that missionaries love them and seek their good.

It is reported in Lisbon that a document has been received from Gungunyana, signed at Lorenzo Marquez, May 21, and certified to by a host of witnesses, including the governor, together with the British and several other consuls, declaring that he, Gungunyana, is a vassal of Portugal, and disavowing any purpose to escape from that relationship. It is quite likely that this king has acknowledged more than once his submission to the Portuguese, and quite as likely that he has disowned it as many times since. The whims of an African potentate are not of much account save in the region in which he rules by his personal presence. We have no doubt that Gungunyana, whatever he may have done or said in the past, would be very glad to be under British, rather than Portuguese, protection.



THE Christian Endeavor societies throughout the land are taking up with great enthusiasm the scheme of securing from each member, as far as possible, a pledge of two cents a week in support of foreign missions. This plan, adopted in many places some time since, received a new impetus at the great convention at Minneapolis, and hundreds, if not thousands, of the societies are now making canvass of their membership to secure these pledges. Books have been prepared containing a pledge with space for recording the signatures of 100 names. Copies of this pledge-book can be obtained by addressing the Secretary of the United Society, No. 50 Bromfield Street, Boston, with five cents in postage stamps. If the 1,000,000 members of Christian Endeavor societies should give each two cents a week, over \$1,000,000 would be raised annually for foreign missions. These gifts it is desired should be additional to ordinary contributions, the amounts to be forwarded to the treasurer of the foreign missionary board of the denomination with which the local society is connected. We bid Godspeed to this movement. It is indeed a Christian endeavor! Not only is the money needed by the missionary boards, but the young people of the land need to have a direct share in the work of preaching the gospel to the benighted.

OUR readers will find among the "Letters from the Missions" an interesting account from Micronesia. The report of Dr. Pease relating to the Marshall Islands has reached us since these letters were in type and must be put over till next month. We had hoped, though there was little to base the hope upon, that the *Morning Star* would bring some cheering news in reference to affairs on Ponape. But so far as appears there is no relenting on the part of the Spaniards, and no sign of a day of deliverance for the natives on that island. The wrong done to them seems more and more flagrant the more it is considered. We know of nothing more pathetic than the incident related by a Christian chief on Ponape in a letter to Miss Fletcher, given in *Life and Light*, in which he describes his going to the site of the mission station one day, and sitting down amidst the ruins of the girls' schoolhouse, recalling, as he sat there, the former days when the missionaries were present and the delightful scenes in church and school which they had witnessed. "As I was sitting here," he writes, "some of the natives who were wandering round saw me and came where I was. Soon quite a number were gathered together and we thought we would have a prayer-meeting. We sang and prayed, but soon every one was crying. We tried to sing again, but they cried harder and harder. We remembered every one of you and wished you could be with us." Let not these poor sheep without a shepherd be forgotten in the prayers of Christians.

OWING to the lack of rain there has been serious distress in many parts of India, especially within the Madras Presidency and in the Punjab. The very latest accounts state that the monsoons have commenced, though in some sections somewhat fitfully. In Bombay the threatened drought has been followed by excessive floods, which have done much damage. The excess of rain is often as detrimental to the crops as is the want of it. There is doubtless great suffering in some portions of India, but the widespread famine, which was threatened a few weeks since, it is hoped will be averted.

Two eminent missionaries connected with the London Society have recently been called from the earthly service — Rev. George Turner, LL.D., formerly of Samoa, and Rev. James Gilmour, who may well be called the apostle to the Mongols. Dr. Turner volunteered for missionary work in the New Hebrides when the news of the murder of John Williams, at Erromanga, first reached England. He left England in 1840, and after some months' stay on Samoa, where he learned the language and gained some insight into mission work, he settled on the island of Tanna, of the New Hebrides group, in 1842. Winning the favor of one tribe, this very fact brought upon himself and his friends the bitterest hostility of other tribes, and he and his wife only escaped with their lives by a remarkable interposition of Providence. He desired to return to Samoa, where there had been remarkable progress and 30,000 persons were waiting to be taught more perfectly the way of Christ. A training institution was imperatively needed, and in 1844 Mr. Turner founded the now famous Malua Seminary. A tract of land was secured and each student was given a sufficient plot on which to raise food for himself. A certain portion of time was assigned for industrial work to provide for the needs of the students and the institution. For thirty-nine years Dr. Turner was director of this institution, organizing and conducting it with greatest skill and energy. During his term of service until he left the mission, in 1883, 862 men passed under his care, besides 575 women, wives of the students, who had received a parallel course of instruction under Mrs. Turner. The institution is now in a most flourishing condition, and its graduates are widely scattered over the islands of the Pacific, doing excellent missionary work. Dr. Turner conducted the well-known Dr. Geddie to the New Hebrides in 1848, and Mr. McFarlane to the Loyalty Islands in 1859. He took part in the translations of the Bible into Samoan, prepared commentaries on various portions of the Bible, besides a large number of other books. In an appreciative notice in the *Chronicle*, Rev. Ralph Wardlaw Thompson, Secretary of the London Missionary Society, says: "Dr. Turner was a prince among missionaries, strong in character, strong in varied intellectual gifts, strong in the sympathetic tenderness of his nature, and he was permitted to do a great work."

IN the sudden and wholly unexpected death of Rev. J. Gilmour the London Society loses another of its most active and successful missionaries. He had devoted his life to work for the Mongols and had nearly completed the twenty-first year of his missionary service. He was an indefatigable and enthusiastic laborer, wholly devoted to the people for whom he gave his life. His volume, "Among the Mongols," is one of the most interesting books of modern times. He so thoroughly identified himself with the people for whom he labored that it is said that these Mongols used to call him "our Gilmour." We are glad to see that the London Society has already designated a missionary to take Mr. Gilmour's place in Mongolia.

A SPECIAL blessing seems to have rested upon the convention held at Kodikanal, in Southern India, from May 18 to May 22, when the missionaries of many societies laboring in that region met for four days to consider the general subject, "The Gift of the Holy Ghost." It was a meeting not only of great interest but of special spiritual power.

It is clear that, in order to make effective the resolution passed by the British House of Commons that the opium traffic is morally indefensible and should be brought to an end, the public mind needs enlightenment in regard to the extent of the evil. Statements are made in respectable papers and by honorable men denying the gravity of the evil. Of course it is to be expected that those whose only thought is of revenue will wholly ignore the moral side of the question. But it is surprising to notice how commercial interests warp the judgment of some who are not ordinarily blind to moral issues. The testimony as to the awful degradation and woe caused by the use of opium is overwhelming. Dr. Dudgeon, of China, declares that "this gigantic evil pervades all classes — Chinese, Manchus, Mongols, and Coreans, high and low, rich and poor." Dr. Happer affirms that the number of smokers of opium now, as compared with forty years ago, is twenty millions to two millions. In a recent letter from a missionary of the London Society in the interior province of Sz-chuen, he declares that not less than sixty-five per cent. of the adult population are addicted to the habit, and that in the city of Chung King alone there are between seven and eight thousand registered opium-dens. As a result of this use, the people are extremely poor and in distress, their physical appearance showing that they are "bound by a curse." Piteable stories are coming by every mail, illustrating the wretchedness that is caused by this vice. The Emperor Tao Kwang knew what were the results of the use of opium when he declined to put a duty upon its importation, saying, "Nothing will induce me to derive a revenue from the vice and misery of my people." Let no one for an instant credit the suggestion that the traffic in opium is not demoralizing.

OCCASIONALLY we hear some one commending enthusiastically those forms of missionary work which seem to call for little aid from the home churches. "Faith Missions" and "Self-supporting Missions," so called, are applauded as indicating the right kind of spirit on the part of missionaries. The suspicion is always awakened that the real motive for these commendations lies back of what appears, and springs from a desire to relieve the conscience from the pressure of obligation to give for missions. What are Christians at home giving for foreign missions compared with what is given by the men and women who are on the field? Two cents each a week is about the average — a paltry sum compared with the gifts of those who leave not only all thought of pecuniary gain, but home and friends, that they may preach Christ among the benighted. Some one has well said that "what is wanted is not a more heroic style of living among the missionaries, but a more heroic style of giving on the part of the people."

STATEMENTS are often made in reference to illiteracy in Japan which are much to its credit, when compared with other countries. Dr. Greene, of Tōkyō, affirms that this comparison is most misleading, for while it is fairly safe to say that in America a man who can read at all can read anything which he could understand if read aloud to him, yet in Japan, or in any country where an ideographic character is used, a man may be able to read certain books and yet be utterly unable to read other books whose subject-matter may be quite within his comprehension.

THE reports of outrages upon foreigners in China show that affairs just now are in a critical condition. No doubt the Chinese authorities are doing their best to repress the fanaticism of the people. On representations made by the diplomatic body at Peking the emperor has issued a decree ordering the officials to protect all foreigners and mission stations within the empire. The decree directs also the punishment of those who have instigated the anti-foreign riots at various points on the Yang-tse. But notwithstanding the good intentions of the officials, it is apparent that they have not been able to stem the tide of popular opinion. The French minister is said to have notified the Chinese government that if it finds itself unable to repress these outrages the foreign governments will be compelled to come to the protection of their citizens. No doubt the Chinese fear this intervention and the officials will be disposed to do whatever is possible to prevent the necessity of such interference.

A REMARKABLE man every way was Bishop French, who died at Muscat in May last. Going to India more than forty years ago, in connection with the Church Missionary Society, he was made Bishop of Lahore in 1877, but subsequently resigned his bishopric in order to carry out his original desire to preach the gospel to the Mohammedans of Central Asia and Arabia. He was a man of great learning, a master of Hebrew, Sanskrit, Arabic, Persian, Urdu, Hindi, Tamil, and perhaps other languages. He labored with untiring zeal, both in high and in humble ways, to reach and save the souls of men. A year ago he preached in Northern Africa, from Carthage to Cairo. In February he reached Muscat preaching in the open air, conversing with the people in their shops and bazaars, visiting the lepers, occasionally meeting bitter opposition, though often receiving a hearty welcome even from the Moslems. It was heroic work which he undertook, especially for one of his age, and the Lord called him home in the midst of his labors.

SOME interesting facts concerning missions in China we find in *The Messenger* of Shanghai, taken from a new missionary directory for that empire. The Protestant missionaries in China proper, including their wives, number 1,562, connected with 40 societies, of which 15 are American and 25 European. Ten per cent. of these missionaries came to China prior to 1870; 15 per cent. in the decade from 1870 to 1880; 60 per cent. between 1880 and 1890; and 15 per cent. of them since January, 1890. It will be remembered that at the Missionary Conference at Shanghai, held in May, 1890, an earnest appeal was made for 1,000 new missionaries to be sent to China within the next five years. *The Messenger* expresses its belief that fully 200, or one fifth of the number called for, reached China within a twelvemonth after the call was made.

WE find in *The Indian Witness* a statement as to the services which Rev. Dr. Pentecost is to conduct during the present season. In June, afternoon services were held nearly every day in the town hall at Simla. Dr. Pentecost proposes to spend August in Poona, the latter part of September and October in Lucknow; after that he will be in Lahore and Allahabad, reaching Calcutta in December. May the blessing of the Lord be upon both preacher and hearers!



THE religious animosities existing between Hindus and Mohammedans in India are well illustrated by an incident which occurred in Calcutta on July 16. The next day was a Mohammedan festival, when cows and goats are ordinarily killed in the mosques. As soon as news was spread abroad that a sacred cow was to be slain, the Hindus were fired with intense indignation, and thousands assembled to prevent the sacrilege by force. The Mussulmans in equal numbers determined to resist, and a riot on a huge scale was imminent. This catastrophe was averted through the efforts of the commissioner of police and others, and an agreement was finally made that the Hindus should not be shocked by the killing of a sacred cow while the Mussulmans should not be disturbed by the ringing of bells and beating of gongs in the Hindu temples.

THE question of the relative amount of attention to be given to educational work and to evangelistic work in mission fields, always a perplexing question, has excited much debate in the Free Church of Scotland. We have referred recently to a report of the Committee of the Free Church which was appointed to visit India primarily in reference to this subject. At the session of the General Assembly in May last, a resolution was adopted declaring, in substance, that the educational work should be carried on as heretofore, but that now more than ever it needs to be supplemented by an earnest proclamation of saving truth. With this conviction it was voted to limit the amount spent on educational institutions to the standard of recent years, and to devote to the evangelistic side any increase in contributions.

THE mortality among the Mohammedan pilgrims going from India to Mecca is something fearful. "In the six years ending with 1890," says *The Times of India*, "64,638 pilgrims started, of whom more than one third (22,449) were missing; of the 13,970 who started in 1880, 7,465 did not return." They are carried off by epidemics, starvation, and also, it is affirmed, by murder between Jedda and Mecca. Paying no attention to sanitary regulations on shipboard or on the march from the coast to their sacred city, they die like dogs.

It seems that the Pope has placed the Congo Free State under the special protection "of the most holy Virgin, queen of apostles and succor of Christians." But Divine revelation tells us that God has given not only that region but the whole habitable world unto Jesus Christ, whose is the kingdom, and in whose name and relying on whose care his followers should labor in faith till the world is redeemed.

At a Drawing Room Meeting held in London on the twenty-fourth of June by members of the Baptist Missionary Society the sum of \$85,000 was subscribed toward the special fund which it is proposed to raise in commemoration of the centenary of the Society. It is hoped to raise this amount to a half a million of dollars.

It is said that the officers of the Congo Free State have recently rescued and set free no less than 2,000 slaves between the rivers Aruwimi and Welle. This was done after a conflict with the Arabs who were in possession of these slaves.



VIEW OF BROUSA, WESTERN TURKEY, FROM THE CITADEL.

## SKETCH OF BROUSA STATION, ASIA MINOR.

BY REV. THEODORE A. BALDWIN, OF BROUSA.

BROUSA is such an ancient city that it is not strange that its early history should be shrouded in obscurity. According to some accounts it was founded by Prusias, king of Bithynia, who gave it a name like his own, Prusa; other authorities say that when the great Carthaginian general, Hannibal, fled into Asia Minor to escape from the Romans, he was kindly received and entertained by King Prusias, and, in return for the hospitality shown him, he built the city on the site which, in his estimation, was worthy to be the capital of the world. This was between the years 220 and 200 B.C. Without deciding between these rival claims or asserting that Hannibal was the *founder* of the city, all historical and local traditions agree that he spent several of the last years of his life here, died in the neighborhood, probably by suicide, when he was about to fall into the hands of the Romans, and was buried at Libyssa on the Sea of Marmora.

Bithynia ceased to be an independent kingdom about three hundred years after the founding of Brousa, and the city then ceased to have political importance, becoming first the residence of a Roman provincial governor, and later, on the partition of the empire, the chief city of one of the provinces of the Eastern, or Byzantine, Empire. In the year 924 A.D. it fell into the hands of the Mussulmans and remained in their possession for nearly two hundred years, after which it was alternately under Christian and Mohammedan control until its final capture from the Greeks by Orkhan, in the year 1325; from this time until 1365 it was the capital of the Ottoman Empire. The city has always been highly esteemed by the Turks, and so great was the attachment of the early emperors or sultans that nine of them chose Brousa for their burial-place.

There can be little doubt but that the fame of the city had reached the ears of the apostle Paul, and, if he had not been hindered by the vision of the man of Macedonia when he "assayed to go into Bithynia," Brousa might have had a place in the history of the early Christian Church.

A glance at the cut opposite will give one a good idea of the situation of the city as it lies at the foot of Mount Olympus; but it conveys, however, an imperfect impression of the extent of the city, since it is more than a mile long and contains about 100,000 inhabitants.

The lover of nature will find much to gratify him in the city and its surroundings. If he is fond of mountain scenery, there is good chance for a climb, and he will find himself lingering by the way longer than he anticipated, as the fertile plain opens before his view and the lower mountains opposite present a never-ending variety of light and shade and changing color.

Cool springs bursting out on every hand will afford him constant refreshment and will account for the luxuriant verdure which surrounds him everywhere, and if he once begins to study the flora he will cease to wonder why so many kinds of flowers are designated in the books by the term *Olympicus*. Hot springs too in abundance will suggest to his mind the comparative nearness of those internal fires which burn so furiously within the earth. They invite him also to the luxury

of a Turkish bath, after enough cold water has been added to that naturally hot to reduce the temperature sufficiently. How much will be needed for this purpose may be inferred from the fact that the mercury in a thermometer plunged in the spring registers 178 degrees Fahrenheit.

The occupation of Brousa as a mission station of the American Board was the result of a visit made in 1832 by Rev. William Goodell, in company with Commodore Porter, and the following missionaries with their wives have lived here and have left upon the station the impress of their labors:—

Rev. Benjamin Schneider . . . . .	1834-1848	Rev. J. K. Greene . . . . .	1863-1868
Rev. P. O. Powers . . . . .	1835-1845	Rev. Sanford Richardson . . . . .	1867-1879
Rev. H. A. Homes . . . . .	1841-1842	Rev. B. Schneider (2d time) . . . . .	1868-1872
Rev. Daniel Ladd . . . . .	1843-1852	Rev. T. A. Baldwin . . . . .	1880-now.
Rev. Oliver Crane . . . . .	1849-1850	Rev. L. S. Crawford . . . . .	1886-now.

The following lady assistant missionaries have also labored in the station for longer or shorter periods, mainly in connection with girl's boarding schools, to wit: Miss Ursula C. Clark (now Mrs. G. D. Marsh, of Philippopolis), Miss Julia A. Rappleye, Miss O. N. Twichell (now Mrs. L. S. Crawford), Mrs. F. M. Newell, Miss P. L. Cull (still here), and Miss H. L. Wells.

The first church in this city was organized in the year 1848. Men of means and influence were among the fruits of the early evangelical work, and so the church soon attained financial independence, and it still continues to be self-supporting, notwithstanding the great stagnation of business throughout the country and the fact that upward of twenty families have removed to other places. As centres of our work here mention should be made of the High School for Girls, with twenty-seven boarding pupils; the preaching service in connection with the school in the Greek quarter of the city; the High School for Boys, which is as yet a day-school; and a primary school for both sexes, taught by a former pupil of the Girls' School. Among the young men there is a branch of the Young Men's Christian Association, and among the young ladies a missionary society, closely resembling, in its organization, the Young People's Society of Christian Endeavor.

Our missionary work, however, is far from being confined to the city of Brousa. It embraces a large district, extending in several directions over a hundred miles from this centre. Originally the limits were much greater, including Angora on the east and Koniah (Iconium) on the southeast (now belonging to the Cesarea field), and Afion Kara Hissar and Ak Shehir, which are now out-stations of Smyrna. Approximately our present boundaries are 39° to 40½° north latitude and 27° to 31° longitude east from Greenwich.

Six churches have been organized, and we have the expectation of adding the seventh this year. The total present membership is 334, of which number 28 were added on profession of their faith in 1890. Five other places are occupied by preachers or teachers, and there are beginnings of a work in several other towns and villages. Although our churches have not yet reached our ideal of self-support, it will be interesting to note that, while the sum total of aid rendered by the Board last year for the work in connection with churches, schools, and chapel building amounted to five hundred Turkish liras, the aggregate con-



tributions of our various congregations for the same objects were four hundred Turkish liras. No official census of the population is accessible, but I cannot be far from the truth in estimating the inhabitants of our field at 500,000 souls, of whom about one third are nominal Christians (Armenians and Greeks). There remains therefore much land to be possessed, and many other evangelical centres must be established, which lack of men and means have prevented us thus far from occupying.

During the past few years macadamized roads have been constructed in districts which before this could be traversed only on horseback. Railroads too are being added to our means of communication. The signs of the times invite us to lengthen our cords and strengthen our stakes, but it does not appear how we are to do this in face of a warning note to retrench!

A careful survey of the work in hand suggests reconstruction on the following lines: (1) The reoccupation, by better and stronger men, of the places which we have been obliged by the retrenchment to abandon, and also our pushing on into new and inviting fields, whose only present means of grace is the occasional visit of the colporter or missionary. (2) The existing High School for Boys should become a Normal School with a boarding department.

Years have been spent in preparation for this work, and a large and suitable building has been erected *without help from the Board*, the funds having been collected in part by an Educational Mite Society and in part from friends in Europe, through the personal solicitation of the pastor of the church here, himself a graduate of the Mission Seminary at Basel, Switzerland.

After a small outlay for outfit the only expense to the Board would be the salary of the missionary superintendent. (3) The Girls' School building in the Greek quarter, more than a mile away from the Armenian part of the city, should revert to the object for which it was originally constructed, namely, a school for Greek girls, and suitable quarters should be provided for the Armenian department of the school among the Armenians; this would involve but very little additional expense to that already incurred for the mixed school.

We confidently believe that these would be paying investments, not yielding the paltry six or seven per cent., but the thirty, sixty, and hundred fold, and we earnestly recommend them to those stewards of the Master's treasures who are looking for paying stocks.

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## RELIEF OF SUFFERERS BY FLOOD.

BY REV. CHARLES A. STANLEY, OF TIENTSIN, NORTH CHINA.

[The *Missionary Herald* for December last contained an appeal, prepared by Messrs. Porter and Smith, for aid for the myriads in North China who were in sore need on account of the destruction of their homes as well as their crops by reason of the extraordinary floods which had broken the banks of nearly all the rivers. In response to that and subsequent appeals the Treasurer of the American Board has received special contributions amounting to \$4,441.90. Through other missionary societies, both in America and England, money was forwarded to China. Rev. Mr. Stanley, who was chairman of the Relief Committee at Tientsin, sends the following in the nature of a report of the work done in that city and vicinity.]

THE relief of the suffering is at all times and in all places a difficult and a delicate matter. To tide them over the period of distress, with permanent benefit to themselves and no injury done to their manhood, is the end to be sought. The difficulties, great in any land, are immensely increased here, where the whole social and civil fabric educates toward pauperization. Socially, if one member of a family in China has a lucrative position none of the others feel specially called upon to exert themselves for the family support. They lounge about in idle indifference, expecting his situation to furnish them subordinate places, or otherwise supply their daily wants. Politically, the people are educated to depend upon the "Son of Heaven," whose children they are, in all emergencies. To him they pay tribute, and, in times of calamity, assistance is his fatherly duty; they expect it as their right. He is ruler of "all under heaven;" hence, to the Chinaman, till better instructed, all assistance is simply "imperial bounty," his by right, and he scarcely thinks of gratitude for what belongs to him.

In some places the foreign distributors were viewed at first as the dispensers of the emperor's bounty. Hence some, with no knowledge and less experience of the conditions, were disappointed that so little gratitude was manifested for the pittance given them.

The writer was appointed by the committee of the foreign community to direct the distribution of the funds placed at their disposal, in accordance with a plan which had been adopted, and was thus brought into close relation to the work done in all its details. A few general statements of fact for the information of the contributors to the relief, through the Board, are appropriate at the present time.

1. The people were remarkably quiet and free from *any* indications of violence. Not infrequently have the distributors had before them a crowd mainly of old men, women, and children, ranging from two or three score to as many hundred, waiting the completion of the list for distribution, or to beg for more; many of them frequently from other villages pleading for a visit; many of them returned refugees from the "soup kitchens" begging the insertion of their names. Through this crowd the distributor must pass when the list is ended. Usually they have dropped upon their knees to beg. The worst that has befallen any of us was to have a few of the decrepit old men or women catch hold of our clothing as we passed, pathetically calling, "Be gracious! Pity, pity!" In the more than threescore villages visited, frequently by one man alone, there has not been the semblance of mob violence.

2. Pleasant as it is to have gratitude expressed for our benevolent deeds, yet suffering is relieved on such occasions of calamity not for the sake of such expressions, but on broad humanitarian ground. With existing conditions in China little was to be expected now in this direction. We went into the work impelled by pity and a sense of duty to the suffering. But while in some few cases little has been said, in the majority of villages there has been a full and appreciative expression of gratitude for the money that has come from far-away strangers and for the labor that has attended its distribution. The report of distribution has these words in closing: "From not a few, as we passed from house to house giving the pittance, which to them meant so much, the hearty '*Hsie, hsie!* (Thank you!)' which showed their appreciation, has been heard with

pleasure ; and in many cases men, women, and children, the village elders in front, have followed us to the outskirts of the village and, dropping on their knees, have called after us, '*Hsie! hsie! hsie! hsie!*'"

3. It is proper to inquire what bearing this relief is likely to have on missionary efforts. Experience indicates the reply. From members of the English Baptist Mission in Eastern Shantung I have this testimony. In connection with relief work in that region, both earlier and more recent, wherever it was followed with earnest evangelistic efforts, there had been fruits, and the Christian church was established. Where little or no Christian work was done, there the ingathering was meagre or nil. The same was true of the work of the American Board missionaries in Western Shantung, following the famine of 1878-79. Other instances could be cited to the same effect. They all show that if famine relief is not followed with earnest and constant preaching of the gospel there are no spiritual results.

There is every reason to believe that the same will be true here and now. Prejudice, fear, and suspicion have been removed. Some are attending the Sunday services in Tientsin, from villages in which books have been left and a little preaching has been done. Some have asked for preaching in their villages. Some have recorded their names as inquirers and probationers. This may mean little, for they are still in more or less of need. But experience leads to the expectation that to the extent we are faithful in efforts to evangelize these villages, to that extent may we look confidently for God's blessing and the ingathering of souls. Our working force is weak, but the earnest prayers of God's people may cause our feeble efforts to produce great results ; for it is "not by might, nor by power, but by my Spirit, saith the Lord."

I asked two gentlemen, who took part in the distribution to give me their views in writing. I quote briefly. One, a Christian merchant, says, after expressing regret that "a misleading impression" has in some way got abroad : "People whose normal condition is 'hand to mouth,' educated during hard winters and times of famine to depend for bare existence upon private or official relief, administered by those who, to put it mildly, are not like Cæsar's wife, above suspicion, can scarcely escape the taint of pauperism — the outward manifestation of which is frequently that apathetic, 'matter of course' way of receiving relief, suggestive of ingratitude. So far as my experience of last winter's work goes, however, I can fully endorse the statement made by yourself at a recent committee meeting to the effect that a great deal of gratitude and appreciation was met with. As regards the danger of being mobbed, I can only recall the inevitable crowd of old women on leaving every village, a sort of mobbing often ludicrous but for its pathetic side."

G. W. Clarke, of the China Inland Mission, says : "There has been no attempt to mob. When often surrounded by a crowd of supplicants I have wondered that no one made a grab at my handful of cash notes to supply their needs. When the people knew that the money distributed was collected by foreigners and not government [money], crowds have escorted us outside their village and, kneeling down, have said, 'Thank you ! thank you !' The people have been thankful, and I am sure that in every village we could obtain a good number to listen to the preaching of the gospel."

THE ATTITUDE OF CHRISTIANITY TOWARD ANCESTRAL  
WORSHIP IN CHINA.

ONE of the most interesting papers given in the volume just received containing the Records of the General Conference of Protestant Missionaries in China, held at Shanghai last year, is an essay upon the above topic by Rev. Dr. Henry Blodget, our well-known missionary at Peking. It followed in its delivery a paper on the same subject by Rev. Dr. Martin, which he termed "A Plea for Toleration." The Conference, by express vote, repudiated the position taken by Dr. Martin, but the tone of the discussion indicated that it was in agreement with the conclusions which were reached in Dr. Blodget's paper. This paper, covering twenty-four large pages, is quite too long for transference to the *Missionary Herald*, much as we should like to give it here. We will, however, present a few of the points made. After showing how deeply entrenched among the Chinese is this practice of ancestral worship, and how it is enjoined not merely by the customs, but by the sacred books of the Chinese, Dr. Blodget presents a single incident to illustrate the hold it has even among the most educated and intelligent people of China. The incident is one recorded in the Annals of the Province of Chih-li, prepared under the direction of the well-known viceroy Li Hung Chang.

"An uneducated workingman, living in a small hamlet near the city of Pao-ting-fu, was possessed of this virtue in so high a degree that after the death of his father he always slept by his grave and offered food to him day by day. After the death of his mother, he never returned to the house, but took his food by day at the grave of his parents and slept there by night. Before taking his meals he offered them to his parents, accompanying the oblation with singing some rustic ditty for their delight, and bewailing them bitterly while taking the food himself. Through neglect, owing to the illness of his wife, he lost his life by starvation, and was found dead by the grave of his parents. As he was placed in his coffin his countenance was like life, and an unwonted fragrance filled the air. During the fifth year of the reign of T'ung Chih, the Viceroy of Chih-li, Liu Ch'ang-yin, accompanied by magistrates of high and low degree, the literary gentry and people of the place, repaired to the tomb and offered sacrifices to this man, erecting there also an ancestral hall, with the inscription, 'The law of heaven and goodness of earth.'"

In reference to this incident Dr. Blodget says:—

"In no other country could such things have occurred. In no other country could such conduct be regarded as other than that of a man bereft of his senses; while in China this poor countryman is presented as an ideal of filial piety. Enough has been said to show how deeply ancestral worship is imbedded in the classical literature of China, and how it enters into and pervades the life of the entire nation. Rulers and people are alike under its sway. And thus it has been from the times of their earliest historical records.

"What is to be the attitude of the Christian Church toward this hoary institution?



"It will be safe to say, in the first place, that Christianity is not about to single out this one evil, ancestral worship, and commence a crusade against it among the unevangelized masses of China. To them her message will be to repent and turn to God and embrace his gospel. Those who give heed to this message and become Christians she will carefully instruct in all points of Christian duty, not omitting their duty in reference to ancestral worship. As for those who do not receive her message, the instructions of the Church on this, as on other points of duty and morality, will have but little weight.

"It may be said with equal certainty, in the second place, that in the case of those who have embraced its tenets the Christian faith will not interfere with any harmless and beautiful custom. Duty and affection toward parents, while living, as well as the grounds of such duty and affection, will be carefully inculcated, while new and most powerful motives will be urged for its performance. When dead, all tender regard for their memory will be cherished. Not only will Christianity not forbid the natural expressions of grief and sorrow, the providing of a suitable coffin and cemetery, all decent and becoming arrangements for the last obsequies, such religious services as may be for the honor of God and the comfort and welfare of the living, care for the place in which those who have gone before sleep their last sleep, with tasteful adornments of the same, the erection there of headstones and monuments in Christian taste and with Christian inscriptions, and such loving visits to the spot as the necessities of life and a healthful regard for duties to the living may permit, or the carefully kept family record, whether within or without the folds of the sacred volume; but it will promote and encourage all these things.

"It will enjoin also interment at the proper time, without regard to the superstitions of geomancy and divination for lucky days, and notwithstanding pecuniary difficulties, which its charity will assist to remove. It will teach the decent burial of the poor, of children, and of the childless. In the Christian cemeteries of China little children and their older sisters and brothers, whether unmarried or married and without posterity, will sleep side by side with the parents who gave them birth, and not, as now, be cast into the 'potter's field' or buried in some other spot or in the outside corners of the family burying-ground. Sorrow for them and submissive mourning will not be contrary to the precepts of Christ. At the same time, Christianity will seek to restrain those lavish and unreasonable expenditures, both among the rich and the poor, which also the sages of China have uniformly condemned.

"In the third place, it may now be affirmed more positively that the Christian faith will, among its adherents, uniformly and persistently set itself against all superstitious and sinful practices in their treatment of the dead, such as the preparation and use of the ancestral tablet; all geomancy and divination, whether at the time of the burial or after that time in succeeding years; all reciting of prayers by Buddhist and Taoist priests; all burnings for the dead, whether of things made of paper, as money, servants, animals, utensils, or of clothes considered necessary for their use in the under world; all prostrations, libations, offerings, prayers, thanksgivings to the dead, whether before the coffin or in the ancestral hall at the various times for such worship each year, or at the tombs on the occasion of the annual festival called the *Ch'ing-ming*."

Dr. Blodget refers at length to the attitude taken upon this subject both by Mohammedans and Roman Catholics, showing that they regard ancestral tablets as idolatrous, and denouncing them. He points out also the evil effects of ancestral worship as incongruous with the worship of God, debasing and demoralizing. Christianity can concede nothing to idolatry. He concludes his able and convincing paper with

A WORD OF CAUTION.

"While the Christian Church cannot be too strenuous in keeping itself free from ancestral worship, it may not be amiss to add a word of caution against giving offence to those who are not Christians by meeting them at the first with sweeping denunciations of the worship, not only of their ancestors, but of national sages, heroes, and worthies. The Saviour taught men as they could bear and receive teaching. The apostle Paul commended the Athenians for their reverence, and seized upon the happy circumstance of their confession of ignorance by the altar to the unknown God to declare unto them the true God and his gospel in Jesus Christ. So, while greatly shocked at the impiety of the men of Lycaonia, he is very gentle in his reproof and leads them to the knowledge of the true God.

"Yet in instructing Christians his language is very strong: 'The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.' 'Ye cannot drink the cup of the Lord and the cup of devils.' There needs gentleness and skill in detaching the tendrils of human affection from the old, and trailing them around the new. First of all the thoughts must be lifted from the earthly to the heavenly Parent, and to His unspeakable gift in Christ Jesus. When these have once entered the heart, ancestral worship and the worship of the idols will easily and naturally be displaced. It is not unlikely that the cause of truth has been hindered by the failure to observe this order in its presentation.

"But, however, in dealing with the non-Christian Chinese, these subjects may be approached with judicious care, so as not to repel those whom we would win to Christ; none the less must there be in Christians a complete separation from ancestral worship in all its forms. Nothing which savors of idolatry and superstition can be allowed to remain in the Christian Church.

"One of the last injunctions of the aged apostle John to the early Christians was, 'Little children, keep yourselves from idols.' When a child, I used to wonder that he should have thought it necessary thus to exhort those to whom he wrote. I do not wonder now. The little band of believers, going forth into the midst of the idolatry of the Roman Empire to win that empire and all the world to the worship and service of the only true God and his Son Jesus Christ, needed such an injunction. They were in danger, if not from the grosser forms of idolatry, yet from those more subtle and insidious. The Church now, in India and China, still needs to give heed to the same injunction."

## Letters from the Missions.

### Micronesian Mission.

#### AFFAIRS ON PONAPE.

As reported in our last number, the *Morning Star* arrived at Honolulu, June 19. On account of the health of Mr. Rand it was deemed best that he should come with his wife to Honolulu from Kusaie, where they had gone on their expulsion from Ponape. While on the voyage he wrote a brief review of what had transpired on Ponape. At the time of the outbreak between the Spaniards and the natives, there were seventeen native Christian laborers on Ponape, three of whom were ordained, and three others were licensed to preach. The wives of these laborers, with but one exception, were efficient assistants in the day-schools and the Sabbath-schools. Besides these there were other Christian laborers, making more than forty in all. All Christian work was paralyzed when the conflict with the Spaniards began. The *Star* in coming to Honolulu touched at Ponape and Ruk. Mr. Rand spent two days on Ponape, April 24 and 25, and he writes:—

“There had been no fighting since the battle at Japalap, November 22, 23, and 24. The governor was expecting a large force soon. He said that there would be ‘no fooling’ this time, and seemed confident that the Metalanim tribe would be annihilated. This is a new governor who came to Ponape in the latter part of February. The mission work on Ponape is in a sad condition, many of our Christians in all of the tribes excepting the Metalanim having returned to their heathenish customs. Still the outlook is hopeful. God seems to help the poor natives. In every battle the Spaniards get more and more involved, and judging from the failure made by the large forces in September and again in November, it seems that they must give up in the near future. Only six natives have been killed in their three engagements with the Metalanim tribe, and more than 369 Spaniards. In the battle in November the natives cap-

tured more than a hundred guns and a great quantity of cartridges. Only 110 natives were fighting against 1,200 soldiers and four men-of-war.”

Mr. Rand reports a visit at Pingelap in August, where the work was prospering. On the way home Mokil was visited, and Mr. Rand reports that the work “is more hopeful than it has been for several years. One was received into the church and more than twelve restored. We had communion, the first for more than two years.” The *Star* also touched at Ngatic, the island near Ponape, of which Mr. Rand says, “The native teacher here is doing a noble work, but is in poor health and it is feared that he will not live long. Food at Ngatic is very scarce.”

#### THE MORTLOCK ISLANDS.

Shortly after the arrival at Ruk of the little schooner *Robert W. Logan*, she went, with Mr. Snelling on board, to visit the churches in the Mortlock group, a work which has been sadly neglected, since there has been no means of communication with those islands. The state of affairs within the group was found to be deplorable. Two of the Ponape teachers had fallen, including Obadiah, who has often been mentioned in the reports made in years past. It was deemed best to return these teachers and their wives at once to Ponape, and Jimina and his wife, who are Mortlockers, but had been in school at Ruk, were left at Satoan. On March 6, another tour through the group was made, and we will here give a summary of Mr. Snelling's report as to the different islands.

At Nama the work was in a better condition than was expected, having held its own in spite of untoward influences. At Losap “there was a heathen atmosphere.” There were many cases of defection among the members of the church and several instances of following the native practice of “exchanging wives.”

At Lukunor the teacher was removed,

and another one brought from Ruk was put in his place. The disciplinary act of removing the Ponape teachers had had its effect upon the people, and efforts toward reformation were visible; nevertheless there had been some serious disturbances, and a war was immanent when the *Logan* arrived. Mr. Snelling writes: "When it was learned that the mission vessel was in sight, all parties made peace. We were glad to learn that the vessel had a power of its own, as belonging to the Prince of peace. The Mortlock wars, unlike those of Ruk, are fierce, open, and brave. All parties appeared united in the work before our leaving." Of Oniop, which was reached on the thirtieth of March, Mr. Snelling writes:—

"Here a decided change for the better was manifest. Immediately upon Obadiah's removal, Jimina, the teacher at Satoan, had visited all of these islands, and a new life became manifest. Several couples wanted to accompany us to Anapauo. In every case some difficulty arose that promises to be removed in the near future. Seventeen were received, all young men and women. This is the island upon which Mr. Logan lived for one year. We have in the field three teachers and their wives from this little island of 300 people. In no other island is there so evident strength of character as here."

At Ta, subsequent to the removal of Obadiah, great improvement was visible. "Paint had almost disappeared and the majority had returned to better ways." At Namaluk, a brother of Jimina had been laboring for a year and with fair success, and he is much beloved by the people.

Though this report of work in the Mortlock Islands is in many respects depressing, it is to be noted that the oversight which has been rendered possible by the coming of the *Logan* has been most helpful, and the results have been excellent, and in the last visit a great change for the better was visible. Mr. Snelling says that altogether these visits of the *Logan* "give hope of future permanent gains in the Saviour's kingdom," and he

adds, "I think that the schooner has almost paid for itself in the facilities it has furnished for reaching the work, and its ability to meet every demand thus far made upon it."

#### FROM RUK.

From Anapauo, the principal station upon Ruk, there comes a good report of the work in the Girls' School under the special care of Mrs. Logan. She has now seventeen girls, all that can be accommodated in the building till the new house is ready to be occupied. Miss Kinney writes in excellent health and in good spirits, finding the work not particularly different from what she had expected. Reports from Mrs. Logan and Miss Kinney will doubtless appear in *Life and Light*. Of the work at Anapauo Mr. Snelling says:—

"I am working in the school as much as possible, trying to impress the boys and young men with truths fitted to restrain them from evil and contribute to their growth in the fear of God. There are twenty pupils, men and boys. Two of these are now taking up work left by Jimina, who went to the Mortlocks, and that left by David. At Jappok, Jimina's station, where work was begun, after a war at the farther end of this island, there is an increasing attendance. At Jappodis an increasing interest is also reported.

"While the number of communicants at Uman is decreasing, and has done so for years, the character of the work seems to be changing for the better. The Christians are more industrious, the scholars are more constant in attendance, and are already more advanced than their pastor when he began that work. The preacher Moses is industrious and progressive. The work at Kutua, where a church of fifty was organized a year ago, is not so hopeful. At present there is more Christian energy manifest than last summer. At that time the people suffered very much through hunger. As a result many left for heathenism. Some are returning; others have been received. Three weeks ago five were received by baptism. I think there are forty-seven



members at present. At Fauna, as stated in a former letter, there was a church of sixteen members organized. Since then the work has advanced. Five are on probation. The school is increasing in numbers, while the teacher is reaching out to occupy another station opposite his island on the north of this island.

"It remains to speak of Kuku on Fefan. The work here through the year indicated progress, slow but sure. About two months ago trouble between neighboring tribes was reported, and, taking Manassa, we went over to see the chiefs on both sides, and, if possible, stop the war already begun. We visited first the chiefs of Manassa's district and afterward the other side. We failed with the latter, through the fear of the teacher, as I afterward learned. It seems that they had threatened to kill him in revenge for the death of a white teacher who left five half-breed sons. This man, Hartman, was killed in ambushade by Manassa's people years ago."

Mr. Snelling gives many details of the interviews he held with both parties for the purpose of establishing peace. There was great bitterness shown on both sides and utter distrust of each other. Day and night negotiations went on, Mr. Snelling carrying the messages back and forth. At last, arrangements were made for the chiefs to meet in their strongholds on a certain day. Of this meeting Mr. Snelling writes:—

"We reached the south end, climbed the mountain, met the chiefs, presented report from the other side, received their terms, and went over to the other party to carry the reply. These, to our surprise, we found within eighty rods of their enemies' stronghold, gathering cocoanuts. The chiefs were gorgeously arrayed. Their supporters were painted, some from head to foot, with feathers in their hair. All were armed with spears or guns. With them we found their teacher, Manassa, and the deacons. We presented the terms from the other side, which were not accepted. But they asked to meet the other chiefs and talk over affairs. After

some delay this was brought about, and the chiefs did meet, having their supporters at a safe distance behind to help them in case of need. It was agreed to stop fighting for the time and try to settle their differences in some other way.

"You may imagine it was a lively scene when the chiefs came together. Neither party was willing to trust its chiefs away from them for fear of the other party. I hoped to be near, but could not, as I was rushing from one side to the other, leading off some overanxious one, or leading back some sulky sneak who was trying to get into the bush on either side. I hope the results will be good. We were asked by both sides to continue coming until peace was restored.

"What the effect will be at Kuku is yet to be seen."

In the midst of all these commotions the work seems to be still going on. Mr. Snelling, at the conclusion of his letter, says: "I think we are gaining; it seems very slow and tedious, but surely we are pressing forward. The gospel is asserting its power to save."

#### FROM KUSAIE.

Miss Smith and Miss Palmer came to Honolulu by the *Morning Star*, the state of their health being such as to render their return necessary. Miss Foss remains on Kusaie to assist Miss Fletcher in the care of the Ponape girls who were taken to Kusaie. There are sixteen of these girls now living in Mr. Snow's old house, which is about fifteen miles from the station where Dr. Pease and the Marshall Islands Training School are located.

Mr. Channon reports himself as well, and as now able to converse freely in the Gilbert Islands language, having, just as the *Star* left, conducted a Sunday-school service for the first time in that tongue. Mr. Channon has been unable to visit the Gilbert Islands on account of the arrangements made for the *Morning Star*, and so has given up his whole time to the work at Kusaie. Of a disastrous storm on Kusaie, Mr. Channon writes:—

"On March 3 and 4 we were visited

with a most severe hurricane which spread destruction on every side. Scarcely half a dozen native houses were left standing on the island, and breadfruit-trees and cocoanut-trees were almost entirely destroyed. The Gilbert School seemed to fare somewhat the worst. All the native houses but one were more or less destroyed. My own house, upon which I had lately spent so much time and labor, was entirely unroofed, and for three days and nights the rain descended in torrents upon all our furniture, destroying some and more or less injuring the rest. Wood-work suffered the worst, tops of tables and bureaux and chairs warping and splitting and coming to pieces; pictures and bric-à-brac were pretty nearly ruined. We fled at the first part of the storm, when our roof began to go, and by the assistance of half a dozen of our boys succeeded in getting ourselves and little ones safely into the Snow cottage, now occupied by Mr. Rand. This offered us the best refuge, as it is somewhat more sheltered than the other mission houses, but even here we were in constant fear that the house would go. For two nights we slept scarcely any. The last night the wind blew so hard and the house shook so that we sat with extra clothing and rubber wraps on, ready to rush out at any moment when we should hear the house begin to fall. All around us houses and trees were falling; almost every moment we would hear something crash. The wind is different from the tornadoes of America, in that it does not lift or come with sudden force, but blows steadily with terrific force, so that finally everything yields.

"When I first returned to my house it seemed almost impossible that I could ever repair it so as to live in it again, but as I must have a home there was nothing else to do. The Girls' School offered us a temporary home, as Miss Little, with the Marshall girls, was away, and so I began the repairs and have done the best I could. The iron roofing was torn from the roof, the screws pulled through, and some of it was carried a quarter of a mile."

The work of repair went on subse-

quently, but the disaster was most serious. The trees were so sadly damaged that it was feared that there would be a desperate famine, but though the Kusaieans are having a hard time to find their food, it appears as though they would manage to live.

### Northern Mexico Mission.

#### ITINERATING.

MR. WRIGHT sends an account, dated at Las Vegas, June 10, where he was temporarily resting, of an extended tour through the interior of the State of Chihuahua, beginning June 1, and occupying less than four weeks, during which time he traveled about 850 miles; held sixteen preaching services; organized a promising Young People's Society of Christian Endeavor, and, aside from visiting out-stations, called at many entirely new points. The tour was shortened on account of the illness of Mr. Olds, rendering it necessary to take him to El Paso. Mr. Wright says:—

"I left Ciudad Juarez on the train with five of the students, a part returning to their homes for the vacation, and others on the way to fields of evangelical work for the same time. At two P.M., after a ride of 125 miles, I left the train with one of the boys. We slept the rest of the night in our blankets, on the platform of the depot. In the morning we started with some brethren who had come in a lumber-wagon to meet us, and were three long, tedious days in going eighty miles, on account of a fagged-out horse. The nights were spent very comfortably on the open prairie, with no other covering or mattress than the blanket.

"On Friday night I preached in El Valle de San Buenaventura; on Saturday held the preparatory service for the communion; bought a horse for my further trip, and visited many of the brethren in their homes. This is the point in which José, the student I took with me, is to work for the summer. An account of the organization of the church here and other items about the fanaticism of the place have been given in the *Missionary Herald*.

On Sunday, in the morning, we held the Sunday-school service, and organized a Young People's Society of Christian Endeavor of seventeen active and four associate members, and in the afternoon had preaching service with the celebration of the Lord's Supper, and received one member to the church.

"The next day I started on early with José (who returned a few days later), both of us on horseback, as there is no wagon-road where we were to go. We rode all day, forty miles, through a wonderful cañon, with precipitous sides rising from 100 to 500 feet, and so narrow that we had to cross the river sixty times. That night we spent in Cruces, a town in which no evangelical work has yet been done. We preached the gospel for about three hours, reading, singing, and praying with our host, who was a very intelligent *blind* man, and all this in spite of a severe headache on my part, brought on by the long ride in the heat. My bed was a stiff dried cow's hide thrown on the earth floor, but I was kept awake by a band of music in a neighboring store until two o'clock, and by the barking of dogs and the talking of men for the rest of the night.

"About four o'clock I heard a group of men approach, most of them drunken, and talking about the 'cursed Protestants.' Several were urging the others to do something, I could not quite hear what. One voice seemed to call upon the others to desist, and time and time again I heard that voice urge them to go home, which at last they did, much to my relief. The next day we traveled about the same distance and at night reached El Refugio, where, a little later, we were rejoiced to see Mr. Olds drive up from the opposite direction, having come from Parral, about 300 miles distant, and bringing another of the students who had met him at Chihuahua. There I preached for six consecutive nights to a congregation that has recently been organized by the owners of the sawmill, and I was delighted to see the way in which they are sending the gospel message to all the country around. Eleven

gave their names as ready to follow Christ and Him only. Mr. Olds was taken seriously ill, but after the first day he improved gradually. On the following Monday we all drove twenty-five miles to Namiguipa, to open work there, if possible, hoping to hold a service in the house of a man who was converted at El Refugio in the first preaching service ever held there, and conducted by Mr. Olds; but this man was out of town, and it seemed better to wait until he could help us. The next day we started for San Isidro, a two days' drive, where I held five meetings with full houses."

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### Mission to Austria.

#### THE POWER OF THE WORD OF GOD.

MR. CLARK, in the annual report of this mission, records with special thanksgiving the mercies and successes of the year. No previous year has been so cheering. One hundred and twenty-three persons have been received on confession of their faith, making the present membership of the five churches 473. We take from this report three cases which illustrate the wonderful way in which the gospel has been received. Mr. Clark says:—

"In the suburb where I live some unknown person, executing undoubtedly the oft-repeated order of priests to burn or in some way destroy the Bible, let fall on the street some torn leaves of a New Testament. A poor woman, Mrs. P., picked up the fragments out of curiosity and carried them home. She read what she could of this mutilated treasure, and became greatly interested. How or where to secure the whole book she knew not, but determined to improve the first opportunity to acquire possession of a volume which she was sure must be one of the best in the world. Not long after, her feet were providentially directed to the dwelling of another poor family, members of our church. 'Ah, what book is this on your table?' 'Oh, that is God's Word—the best of all books.' Reading a little in Mrs. A.'s book, she remarked, 'This is the very book I have so longed to find.'

"The story of the torn leaves was quickly told, and the next day your colporter was at her door, with the welcome treasure, which she bought with a thankful heart. 'The entrance of Thy word giveth light,' and that home, where sadness and intemperance once reigned, has become bright and cheery with the light from the cross. The once intemperate husband and father can now be seen every Sunday at one of our places of worship, and at prayer-meetings you may hear that once profane tongue praising God for his redeeming love. This man, a brand plucked from the burning, and his now believing wife, were received recently to the Weinberg church."

#### THE "JESUS-BOOK."

"From Pilsen, — 50,000 inhabitants, — where we have a very promising work, let me report the following case:— Among our score of members in that new out-station is an earnest follower of the Master who for years sought the 'Jesus-book.'

"A long time ago he saw a New Testament and had opportunity to read in it a little. Removing shortly to another city he carried with him an earnest desire to secure for himself the Word of God. From time to time in various places and of different persons he inquired for the 'Jesus-teaching book,' but all in vain. A few months ago, hearing that a young man was explaining the Bible in such a street, number so and so, he sought admission to our Bible services. At his first visit he exclaimed joyfully, 'Ah, here is the "Jesus-book," I have sought so long!' From that day he has been a faithful attendant on all the meetings of our helper in Pilsen — a young man from our training class. The beloved 'Jesus-book' has been graciously blessed by its Author to the earnest soul that so long sought for its light and for Him who is the way, the truth, and the life.

"At Stupitz, at our last communion season, I had the special joy of receiving ten new members. The conversion of two of them is worthy of grateful

mention as showing the power of God's word. Mr. and Mrs. F., some two years ago, bought in this little hamlet of Stupitz a small cottage and a few acres of land. Curiosity prompted them to attend our chapel services, and to buy a Bible. After some weeks they not only stopped coming, but, urged on by enemies, they joined them in bitterly denouncing what they called the '*Nova vird* (The new faith).'

"They attended now the Roman Catholic church with marked regularity, but found in these forms less satisfaction than before hearing a few gospel sermons. In God's wonderful providence this family had an unused treasure, an old Bible dating back to the sixteenth century. In their unrest of soul the venerable book was brought out and was daily studied. The old book was compared with the new book, with which, to their intense surprise, it fully agreed. Presently they gave up their enmity and began proclaiming, 'This is no new faith, these evangelical sermons in Stupitz; it is the old and true faith of our fathers.' Begging pardon for their opposition, they sought permission to attend again the Bible services in that hamlet, and now Mr. and Mrs. F. are among the best members of our church in Stupitz. Not a few have come out of curiosity to see the old, old Bible. May it still be blessed to many souls! Stupitz, under brother Rybår, has added another out-station to its extensive field, whose members, some of them, live six hours' walk from each other."

#### European Turkey Mission.

##### THE GIRLS' BOARDING SCHOOL.

MR. BOND, of Monastir, gives an account of the closing exercises of the Girls' School, of which he says:—

"Our pupils, Bulgarian, Wallachian, Albanian, Greek, Turkish, Gypsy, and Armenian, were put through a hurried drill. We are all feeling well over the result. The school never showed to better advantage. We had a very re-



spectable audience of over 300 persons, including all the consuls with their families (except the Greek), the head teachers, male and female, of the Bulgarian and Wallachian schools, a representative of the governor-general (who sent his regrets at being prevented from attending in person), the Bulgarian Archimandrite, the chief of the bureau of public instruction, etc. Although the exercises continued nearly three hours, there was perfect attention to the end. Some of our guests were apparently most impressed by the Bulgarian, and others by the English, recitations. It was a novelty to many to hear the Mohammedan children answer so promptly in the Bible class. The declamations and dialogues were excellent and the calisthenics delighted everybody. The director of one school assured me that as yet he had failed to get hold of our secret of training children. 'Your teaching,' said he, 'is far in advance of anything in Monastir.' The dragoman of the Russian consulate declared that he had found in Bulgaria as well as here in Macedonia that the American schools were decidedly the best. The dragoman of the governor-general told me to-day that since the exhibition everybody is praising us and admitting that our school is the first in the city. Both he and the Servian consul ask the privilege of sending their children in the fall.

"Our vali pasha refuses our colporters the right of visiting the smaller villages of Monastir. The English vice-consul, Mr. Shipley, has taken up the matter, but as yet with no satisfactory result. The case will probably have to be referred to Constantinople. The vali gives no reason for his refusal."

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#### Madura Mission.

##### THE WORK OF A CATECHIST.

MR. J. S. CHANDLER wrote from Madura, June 8:—

"Yesterday I had the pleasure of visiting the catechist who has been starting new work in a village where there have

never been any Christians. The money I had to spare for a house was insufficient, but a friendly Mohammedan agreed to take it and build the house and also a veranda for a school.

"The building was finished and dedicated in March. Then persecution arose. A Hindu official of the village sent word to the catechist that he should show more respect to his (the official's) caste than to wear anything on the upper part of his body or on his feet, or sit on a raised veranda, like a high-caste man. For a time it seemed as if the official might enforce his claims by the aid of roughs who came under cover of the darkness. But that difficulty has blown over, and I saw not only the catechist with jacket on and using the veranda, but also in his school of eighteen pupils two of the sons of that same official.

"This young catechist was one of the famine orphans, and so was his wife. To our pleasure and surprise she learns that quite a colony of her relatives are living within two miles. They are heathen, and when she was in want would take no steps to find her out and care for her. But now that she has attained to the honorable position of a catechist's wife they have made themselves known and have accepted her hospitality. In this way we hope to secure a hold on that other village."

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#### Japan Mission.

##### CONTINUED PERSECUTIONS.

MR. WHITE, whose letter reporting various persecutions at Tsu was given in the April *Herald*, now writes that on the surrender of the Sabbath evening services the disturbances have ceased. A new pastor has instilled new life into the people, and attendance at the prayer-meetings has doubled. Though the outlook at Tsu is hopeful, Mr. White writes:

"The persecution, however, has reappeared in aggravated form in Yamada. That in Tsu was the shadow. That in Yamada is the substance, the genuine article. Services have had to be given

up as a matter of course. The noise was so great, the band of Christians so small, and the police so supine that it was soon found to be practically useless to contend against such odds. Here, too, there was not only disturbance, but there were societies organized for the special purpose of driving Christianity out of the place, which intimidated those who wished to listen and study to such an extent that those who sought instruction at the preaching place did so only under cover of the night, and finally ceased coming altogether.

"But the hardest part of the persecution has fallen on the individual Christians, and it begins to look as if the immediate result, at least, of our recent work will be to drive every Christian out of the place and leave us with no nucleus for future growth. The whole business and life of the place is so intimately connected in various ways with the maintenance of the sacred shrines and of the old folk-religion, that tremendous pressure can be brought to bear on any one suspected of being faithless. The place is a very hotbed of immorality, but woe to him who tries to lead a pure life under the inspiration of Him who 'knew no sin'! One citizen of the place made the following remark: 'It is useless to interfere with the public meetings. Those will go on anyway. But the way to deal with these Christians is to make it profoundly hot for every one that comes out as a Christian.' His advice, if it were ever needed, has been acted upon most thoroughly."

Mr. White gives one case which illustrates the trying form of the persecutions visited upon the Christians. It was that of a woman who has for years been the only professed Christian in the place.

"She entertained the missionaries and evangelists as they went to Yamada from time to time. She has held on to her faith all these years, albeit, owing to her isolation, it has not been at all times very bright. Not long ago her husband sought employment as caretaker of one of the temples; but, the anti-Christian spirit being ram-

pant, he was refused until such time as he could produce evidence that his wife had renounced her Christian profession. This brought matters to a crisis, and, though heretofore himself not at all averse to his wife's faith, he threatened to divorce her unless she at once withdrew from the church. This, in spite of earnest and loving counsel, she decided to do, and thus Yamada has lost its Christian of longest standing. As remaining true would mean for the woman separation from all her children and the seeing another woman installed at once in her place, the case is peculiarly touching and calls for the widest charity."

Another illustration of the fact that the spirit of persecution is not confined to one section of Japan is found in a note from Mr. Rowland, of Tottori, who says:—

"There is need in our field of disarming prejudice. While many receive us so pleasantly that everything seems hopeful, yet many others who do not know what Christianity is are cold-shouldered, to say the least. I have just heard to-day that a young man in Kurayoshi whom I baptized in February has been driven out of his home because of his faith. He had married into the family, taken his wife's home, and was living in the house of his father-in-law. Both he and his wife were sent away and are still in the houses of Christian friends. There is not a great deal of this kind of bitterness in our vicinity, but there is enough to show that we are not in New England. The young man seems determined to stand for his faith whatever may come. This is an encouraging feature always. News of special contributions are cheering."

#### A TYPICAL TOUR.

Mr. Pettee sends the following from Okayama, June 17:—

"I have just spent five days in the country and will tell you the story more in detail than I usually report such trips.

"Leaving home at half-past six A.M., on Saturday, a ten-mile ride on the cars was followed by one of forty-two miles in jinrikisha, which distance was covered in

the quick time of eight and one-half hours. It was just the season of wheat harvest. The fields were dotted with men and women, some wielding the little sickle which has a straight blade only seven inches long; others were tearing off the bearded heads by drawing the stalks through iron rakes. This executioner's business, strange to say, falls entirely to the gentler sex, while men and boys do the main part of the threshing with clumsy but effective flails, and woman again finds her sphere in winnowing and also in cleaning and stacking the choicer stalks of straw for transportation to Arima and other similiar places, to be made into boxes of multiform shapes and shades, every one of them a thing of beauty, tempting foreign visitors to invest in a trunk or steamer full of the straw vanities.

"Reaching Onomichi, and putting up at the sign of the Round Mountain, I send out for the local evangelist, who soon appears, posts me up on the state of the work in the city and province, and we arrange for meetings. He says the little band of Christians—only twelve, not counting absentees—are in a better state of health and mind than for months past. Since January they have been praying in faith, asking that their number may be doubled during the present year. *And they expect it will be.* The first three of the twelve are to be received into the church on the morrow, and at least three others are about ready, with more in sight. That evening the Y. M. C. A. were to hold their regular meeting, which I was asked to attend and address. Sabbath forenoon came a long and very interesting service, or rather series of services; first a prayer-meeting, led by one of the young men, then two sermons, and last the reception of three persons into the little church and the celebration of the Lord's Supper."

#### THREE CONVERTS.

"The three cases were all interesting ones. No. 1 was a blind man, a shampooer by trade. He was very fond of *saké*, but at last came to believe in

Christianity. He had a hard struggle with his appetite, and, strange to relate, as judged from an American standpoint, broke off by degrees. He gave up drinking on Sunday first, and later threw in the rest of the week.

"It is delightful to see the thoughtful kindness of the evangelist and others toward him. Does n't some one who reads this want to give me say two dollars to buy him some books? A part of the Bible, Pilgrim's Progress, and one or two other works have been already published in raised type for the blind. The man will have many excellent opportunities for telling people this new best way of peace and pardon.

"No. 2 is the mother of a Christian young man, who is so happy over his mother's final surrender to the truth. Her cross lay in her idolatry. She loved her idols, and it was hard to give them up. But she has now done so cheerfully, and worships none but the one true God. No. 3 was a young woman who was brought in by music, and is now learning to play Christian tunes. Onomichi takes the lead of our country stations in the matter of music. This is owing to the good work of the evangelist's wife, whose sister, by the way, graduates this very week from Carleton College, Minnesota, and returns soon to her old place on the staff of teachers at the Kobe Girls' School. Mrs. Kuzuoka has made constant use in her musical work of the baby-organ which American friends aided me in buying for Bingo. The organ itself belonged to Miss Katie Scudder, one of the sweetest, most unselfish women ever connected with our mission, whose death in California a year ago we all so deeply deplored."

#### NEW OPENINGS.

"On Monday we went to Mihara, eight miles away, and the town crier was sent through the streets to get up an audience for us. He succeeded most admirably. At last that town shows signs of yielding to the claims of the gospel. Nothing but distrust and open hostility heretofore. But the old castle-town has a few, at

least, who will soon be among the Lord's people. It is simply imperative that two more workers be put into the province of Bingo at once. Money or no money, it must be done! Some of us who can ill afford to do so will have to pay the bills unless helped out. Here is a chance for a pure extra that will do great good. Five dollars a month of foreign money is what they need.

"One man whom we met was an old samurai, and lived in the castle until a few years ago. What stories he told us! We asked him if this were the castle where back 300 years ago the lord of the province taught his horse to know him thoroughly by building a stable next to his own room, so that the faithful steed might stand looking into his master's face at all hours of the day and night. He said it was, and he himself knew the rooms well. This man, now poor, no longer pensioned, with no trade that suits the new age, yet longs to know and follow the best master and is convinced that Christ is such a one. But he too is a toper, and finds it hard to prove his loyalty by a temperate life. However, he has progressed so far as to give up drinking on Sunday, and being a Japanese will conquer the whole week in time, I think. Back again to Onomichi the next day, I was invited by the Christians to a picnic in the harbor. Comfortably seated in two boats we spent the afternoon in leisurely rowing about. But not even a picnic could be thought of in the Orient without speeches, so the young men drew lots for turns and orated to us on 'Evolution,' 'Hope,' 'Are beards a sign of greatness?' etc. The foreigner was called out and gave a non-original characterization of different peoples, by telling what the typical Englishman, Frenchman, German, Chinaman, American, and Japanese would do in any special experience of pain or pleasure. To mention only the last two, the American would call a town meeting, elect a moderator, and refer the matter to a committee, while the Japanese would get up a lecture meeting or have his picture taken.

"I came back on the morrow more than ever cheered, and with the clear conviction that Bingo must be worked for Christ and the Church. Stand by us, you must and will! It is no time to utter even the first letter of that awful word Retrench. God is moving by His Spirit all central Japan. Our only duty is to fall into line and do each his part—giving self, silver, sympathy, and supplication to this waiting, urgent, promising service."



### Northern Japan Mission.

#### ORDINATION AT WAKAMATSU.

DR. DEFOREST, writing from Sendai, May 23, says:—

"One good step forward in our work in the north is well worth mentioning—the ordination of Mr. Higashi over the self-supporting church in Wakamatsu. About five years ago, on his tour of inspection through the north, Dr. Neesima was strongly urged to visit Wakamatsu. Some leading men there knew of his large work in Kyōto, and wished to introduce his style of Christianity. Moreover his wife was from that city. Did you ever hear that Mrs. Neesima was there during the battles that brought in the restoration?

"Most of the North were on the rebel side, and among the rebels was the girl that was to be Mrs. Neesima. She has told me herself how she took the long woman-spear of olden times and went forward into the limits of the battle to fight for—as she supposed—her country. Any number of romantic stories grew out of these battles of the North. For one, Mrs. Neesima took to nursing the wounded. One young brave had a bullet through his wrist, and in its cruel path had left about all the cords dangling. His nurse did the best she could, but when the wound healed the fingers were left largely stiffened and useless. The other evening we had the mayor of Sendai, a banker, and a prominent citizen to dinner, and, during the conversation, the banker, who gave \$10,000 toward the school in which we are teaching, showed a badly deformed right hand, saying,



'Mrs. Neesima bandaged that for me during the restoration war at Wakamatsu.'

"Dr. Neesima baptized some fourteen men on his first visit to that city, and after five years of growth it has about 100 members, and two out-stations.

"There were present at the ordination services, Mr. Miyagawa, pastor of the First Osaka Church, which has over 400 members; Mr. Osada, pastor of the Second Kōbe Church, and for six months an evangelist in Wakamatsu; Mr. Sugita, called the Bishop of Jōshu, because he has three large churches there to plan for and to help; Mr. Miyake, pastor of the Sendai Church, and a graduate three years ago of Rutgers Seminary; Dr. Greene, and myself. We had a delightful time. Besides the ordination services, we held theatre meetings on two nights, giving three addresses each time. The house was packed both evenings and was 'as still as a church.' It is nearly two years since I have spoken in a theatre, and it was like old times. It was the sign I've been waiting for — that a reaction is setting in now toward a reconsideration of the foreign questions, and people are getting willing again to listen, without an uproar, to public discussions of Christianity.

"We were so well pleased with the quiet attention that, on returning to Sendai, the Christians urged a theatre meeting. We held it, and about 600 people gathered to hear three addresses."

#### ADDITIONS AT SENDAI. — "A VOICE IN THE WILDERNESS."

Writing at a later date Dr. DeForest says: —

"June 14 was a glad day with us here. Mr. Miyake baptized ten persons, the largest number that has united with our church at one time for over three years. One of the baptized was a medical student in the Higher Middle School here. It was indeed pleasant to see over twenty of these college students, who are Christians, come out and congratulate one of their number on becoming a Christian. They were led by one of the professors, who gave a brief and appropriate charge to the new brother.

"A letter from the young man who is employed in teaching Christian morals to the prisoners in the Hokkaidō prison is just at hand. He says that there are about 3,000 prisoners, of whom 2,000 are engaged outside of the prison in farming and other occupations. He has 300 in his Sunday-school class, and goes out into the fields to preach to the others while they are taking their thirty minutes' rest. So he calls himself 'A voice crying in the wilderness,' as well as speaking in the prison. He asks for Christian books for the fellows, and, what surprises me, for English books too, as there are many who can read. Such a fact will tend to convince the authorities that education alone will not prevent crime."

## Notes from the Wide Field.

### ARABIA.

WORK AMONG MOSLEMS. — Mr. Zwemer, of the Arabian Mission at Aden, writes in *The Mission Field* of certain facts which show that the gospel is reaching Moslems in various parts of the world and bringing them to Christ. One incident which he gives is so striking that we present it entire: —

"Some time ago there was a young Mohammedan, the son of a great Mohammedan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible, I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he

wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man and desirous of throwing off Mohammedanism. When his father heard of it, he offered a reward of 500 rupees to any one who would kill his son, and 200 to any one who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came and said that he had brought together other mullahs and read it to them. He also said: 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament, and they have sent me to get the Old Testament.' I had the pleasure of giving him one, and just before I left he came with his son and said: 'The God of my son, whom I wished to murder, is now my God; baptize me, too, into the faith of Christ.'"

#### FOREIGN MISSIONS OF THE FRENCH EVANGELICAL SOCIETY.

THE Sixty-sixth Annual Report of the *Société des Missions Évangéliques à Paris* has reached us and is full of interesting and animating details. It would seem that its constituency must be deeply stirred by these facts. Of the chief missions, in Tahiti and Basutoland, South Africa, we give the following statistics:—

	Stations.	Out-stations.	European Laborers.	Native Preachers.	Communicants.	Added 1890.	Catechumens.	Pupils.
Basutoland . . . . .	15	118	25	68	7,112	137	3,754	7,031
Tahiti . . . . .	23	5	4	17	1,999	85	27	1,308

The sums raised by the native churches for their home work amount to 32,175 francs; for outside work, 3,566 francs.

#### THE NEW HEBRIDES.

*The Free Church of Scotland Monthly* for July reports the work of their mission vessel for the New Hebrides group. For a number of years this mission was served by the *John Williams*, the vessel of the London Missionary Society. After temporary service with small vessels, the *Dayspring* was built, through the exertions of Rev. John G. Paton. A second *Dayspring* followed, but proved too small and too slow. In 1883 Mr. Paton raised money for building a larger vessel having auxiliary steam-power, but the proposal was given up for a time, owing to the large amount required for the annual maintenance. In January last an agreement was made with the government of New South Wales by which a steamer of about 200 tons, which the government desired to employ for the purpose of carrying the mails, was engaged to do also the work of the mission. Dr. Gunn, of Futuna, declares that the experiment, notwithstanding some disadvantages, has so far proved successful. The stops at the stations are short and unoccupied places cannot be visited. If storms prevent a landing, the station is passed and cannot be visited on that tour. On the other hand, a monthly mail brings the missionaries into closer contact with the outer world. They can be relieved more easily in case of sickness, and they can go from island to island without being too long absent from their stations. The cost to the mission for this service is \$7,500 per annum, the government paying for the mail service some \$11,000. This matter of communication with missions in the Pacific Islands is a most difficult one. Sailing-vessels seem slow, and vessels with steam are so expensive and so liable to get out of repair that the problem is not easily solved. Any plan that might be adopted would be unsatisfactory,

save one which involved a great outlay. The government subsidy for the vessel sailing among the New Hebrides relieves the matter of expense in this case. With such a subsidy it would be easy to provide better communication with our Micronesian Mission.

MISSIONARIES IN THE NEW HEBRIDES. — There are eighteen missionaries now within the New Hebrides group, two of them supported by the Free Church of Scotland, three by the Presbyterian Church of Canada, and thirteen by the churches of Australia. The oldest in the service of these missionaries is Rev. John G. Paton, the well-known missionary of Aniwa.

#### INDIA.

REMARKABLE FIRMNESS. — Rev. J. T. Margoschis, of the English Mission, in Tinnevely, sends to *The Harvest Field* a striking story of a man named Gurubatham, who was baptized two years ago and who has been a most faithful and devoted Christian. His wife was dead, and his little son, some six years of age, was sick and at the point of death. No Christian physician could be found, and the doctor who was called declared, when the boy grew worse under his care, that there was something wanting. "If that defect be remedied, then only the doctor's medicines will take effect." On being questioned he declared that the god whom Gurubatham had formerly worshiped was neglected, and only as he was propitiated would the medicines take effect. This doctor pretended to have had a vision in which the god told him that if Gurubatham would pay him half a rupee and spend it on an offering to him, the child should be recovered from his sickness. The heathen relatives of Gurubatham besought him to make the offering, but he refused. They proposed to pay the money themselves if only he would accept and offer it to the god. But he replied, "Though my son die, I will not agree to this." His relatives did not cease to importune him. "Say only one word, 'I promise,'" they urged; "we will pay this money." But he replied, "I will not promise, nor shall you give money to the god." In the meantime the child seemed to grow worse. The doctor changed his terms, asking for only one fourth of a rupee, and the friends forced this amount into Gurubatham's hand, and told him to give it to the doctor. Instead of this he went into the house and brought out a small church money-box, and, standing before all his relatives, he said: "The God whom I worship now is the one true God. It is in his hand to give my son his life." Having said this he prayed Jesus Christ, "If it be thy will, thou canst give life to my son. I will never offer to devils. This offering I make to thee." So saying he put the offering into the box. He then dismissed the doctor and bade his relatives not to speak to him about any heathen practice. He sent for the Christian catechist and they prayed together through the nightwatches. The child recovered speedily, and the father went to the church and publicly returned thanks, declaring to the people what great things God had done for him.

PANDITA RAMABAI'S HOME FOR HINDU WIDOWS. — Rev. Mr. Rees, in *The Harvest Field* for June, gives an interesting account of a visit to the institution established by Pandita Ramabai. He found there thirty girls, ranging in age from nine to twenty-three, only five or six of whom had their heads shaven. The usual stories of suffering and cruelties on the part of parents were told by some of these young widows. One of them spoke of how her mother-in-law starved her, and sometimes hung her up by her thumbs and toes and gave her a severe beating. These widows all belong to high castes, which do not allow their girls to marry again. The Pandita said that the utmost care was used not to offend their caste prejudices. Their superintendent and their cook are Brahman women. The Pandita said, "Their cookroom is separate from mine; and I never enter theirs, as my presence, being a Christian, would pollute it." These girls were obtained for the institution with much difficulty, but it is expected

that the prejudice against it will soon die out. The instruction is given both in English and in Marathi. The Pandita reports that she has had very little aid from India, not enough to support one widow, all funds coming from America and England. In answer to the question, "What attitude do you assume in relation to Christianity?" she replied, "I don't conceal the fact that I myself am a Christian, but I abstain from all attempts at proselytizing." The Pandita looks upon her work as most hopeful, and presented the following fact as an abundant reward for all toil and expense: "Out of these thirty widows I have the assurance from their own lips that their coming here has saved nearly twenty of them from suicide, or starvation, or a life of shame." In this connection we find in the *Dnyanadaya* a rumor, which is vouched for by a native paper, that there is friction between Pandita Ramabai and her advisory committee. This native paper is displeased because it thinks that several conversions among the widows are imminent. The *Dnyanadaya* expresses the hope that the Pandita will see her way to change her home into an out-and-out Christian institution. "On the present basis of neutrality Hindus will all suspect her of secretly trying to convert her pupils, and Christians will blame her for hiding her light under a bushel. An out-and-out Christian home would be far better, we think—better for the Pandita and better for the widows of India."

THE SYRIAN CHURCH. — It is the doctrine of the ritualists that ancient churches, however corrupt, should still be treated as churches, to be reformed but not withdrawn from. It is regarded as not only inexpedient but wrong to "proselyte from these churches," or to aid those who cannot abide the corrupt life in these churches in establishing purer organizations. All Christians, it would seem, would admit that at first efforts should be made for reformation, but when these efforts fail, or when it becomes apparent that they are doomed to failure, can there be any reason for refusing to provide a fold for spiritually minded men who can find neither life nor help for themselves or their children in these old churches? Just now Bishop Blyth in Palestine is bitterly opposing the principles of the Church Missionary Society, which regards itself as having a mission for the enlightenment of the Oriental Christians, even if in order to secure this enlightenment they must leave the corrupt churches. In this connection we are much interested in an article in *The Indian Witness* for May 23, referring to the action of the Church Missionary Society, many years ago, in connection with the work among the Syrians in India. The state of affairs in that church is thus described: "Prayers were offered to the saints, to the Virgin, and for the dead; the communion was administered only in one kind; the clergy were celibates; the Scriptures, though theoretically not withheld from the people, were, like the liturgy, in Syrian, a tongue wholly unknown to the people, and no further understood by the clergy, as a rule, than that they could spell the words and parrot-like repeat the services. Simony was prevalent. The clergy yielded to the temptation of eking out their incomes by means of the *chattrem*, a funeral service for the departed, and even the Metran (Bishop) did not disdain to aim at providing a revenue consistent with his rank and dignity by granting ordination indiscriminately to the sons of the wealthy for the sake of the fees. These things were grievous to the hearts of their English friends, and their grief was still further aggravated by the evils of Sabbath profanation, adultery, the use or abuse of intoxicating drinks, and occasional participation, on the part of Christians, in heathen ceremonies."

It seems that for twenty years, from 1817 to 1837, the Church Missionary Society labored under the most favorable circumstances, having schools and colleges and a printing-press, with the powerful influence of the British Resident on their side, to bring in a reformation within this Syrian church, but the officials of that church so effectually obstructed the work that it was finally abandoned. The Society withdrew, not because it wished to but because it was compelled to, and while disclaiming any



attempt at proselytism it finally authorized its clergy to receive to the communion of their churches any members of the Syrian church. This failure is indeed suggestive. There was a like failure when the missionaries of the American Board attempted to reform the Armenian churches of Turkey. Not willingly, but because the evangelical faith was not tolerated in those Armenian churches, were evangelical churches formed. By all means let reformation first be sought. But where reformation cannot be secured, let not any dread of schism stand in the way of pure churches such as Christ can approve and make instruments for his service. *The Indian Witness* well says: "While it is in some respects a great loss for any people to lose trace of association with their historic life, it is both easier and surer to cut loose from essential error and immoral practice and start afresh under the guidance of the safer theology and more correct morals of the churches of modern Christendom."

## AFRICA.

UGANDA. — In our July number we reported a letter from Bishop Tucker, then at Uganda, giving some account of the remarkable opening in that region. The bishop returned to England to secure reinforcements, and a reception was given him on June 2, in Exeter Hall, which was crowded. Bishop Tucker's address was most impressive and his account of what he had seen most cheering. Speaking of the congregations in Uganda, he says: "Every Sunday a church, built by themselves, is simply crowded from end to end. A little after sunrise you hear the tramp of many feet. What can it be? Why, the people are coming in crowds to the house of God, and there they sit, either singly or in groups, reading their Testaments and prayer-books, and being instructed by the better instructed among themselves. It is a great feature of the work in Uganda that the people teach one another. There are numbers of Christians in the country who have learned to read, and have learned to know Christ, who have never been taught by any white man at all." Bishop Tucker believes that the people of Uganda have such a peculiar aptitude for teaching that the evangelists already set apart, and others like them in days to come, will prove most efficient laborers for the kingdom of Christ. They will be supported entirely by the native church, and he believes from among these people a great company of preachers can be raised up to carry the gospel message throughout the interior of Africa. The people of Uganda show a great love for reading, so that many of them will do three months' work very readily for a New Testament. Bishop Tucker speaks of a sister of the late King Mtesa, a very taciturn woman, who came several days to see him, but sat in silence. At last she summoned courage enough to ask for a New Testament. We are glad to notice that the bishop emphasizes the fact that he did not *give* her one, but that he *sold* her one; and he adds that the change that came over that woman when she got her new possession was remarkable. "She smiled, she laughed, she clapped her hands, and I almost thought she would sing, but at any rate she told us her spirit was singing within her for joy." Bishop Tucker came to England to appeal for a reinforcement of forty persons. It is a remarkable fact that up to June 17, just fifteen days after the meeting in Exeter Hall, exactly forty had offered themselves. These offers, of course, will have to be sifted and doubtless some of them cannot be accepted, but clearly prayer and faith are availing.

'NGONILAND. — The Livingstonia Mission of the Scotch Free Church began its mission among the 'Ngoni more than a year since. This proud and war-loving people dwell on the highlands west of Lake Nyasa. The annual report of this work is encouraging, and a good impression has been made upon the people. The Sabbath is kept, and good and attentive audiences are secured. A brick schoolhouse, 64 by 20 feet, has been built. At the Sunday morning service the wives of the chief and their children take the lead. In October last, the chief, Mtwaro, who was much beloved

by his people, died. Before his death he charged his son and his headmen to treat the missionaries well. His son, who is now his successor, is a nice young man, twenty-three years of age, who has been a regular attendant at school and a faithful pupil. It was feared that with his new responsibilities and honors he would be turned from his previous course of life, but on the day he put off his mourning he came for a lesson, and promised to come to the school as often as he could. The present outlook, therefore, for the mission among the 'Ngoni is most hopeful.

A NEW STEAMER FOR THE CONGO. — The fleet of vessels on the upper river is to receive an addition in the *Goodwill*, a new steamer built for the Congo Mission of the English Baptist Society. The vessel which has been in use since 1882, the *Peace*, has rendered invaluable service, but is not large enough nor swift enough for present purposes. The new vessel, the *Goodwill*, is to be 84 feet long and 13 feet beam. Every particle of the vessel, hull, boiler, engines, and all, will have to be carried on men's shoulders some 230 miles over a very hilly road. The *Herald* of the Baptist Society reports that their work extends more than 900 miles from the base, at Leopoldville. As yet more than 1,000 miles of the waterways of the Congo Valley have never been visited by a missionary, and 2,000 miles have been traversed very hurriedly, so that there is a great work for these missionary vessels to do.

FROM SAN SALVADOR. — The kingdom of the Congo has lately lost its sovereign, and though the old king was not buried in April last, nor likely to be for some time to come, a new king had been chosen who is a warm friend of the Baptist Mission in his town. The appointment has been confirmed by the Portuguese Resident, and it is expected that the influence of the new sovereign will be most helpful in connection with the missionary work.

A STEAMER FOR VICTORIA NYANZA. — It will be remembered that Mr. Stanley proposed that a testimonial in money which was to be made to him should be devoted to the purchase of a steamer for Victoria Nyanza, to be under the care of the Church Missionary Society. Twenty-five thousand dollars for this purpose were raised some time ago, but, owing to the enormous cost of carriers to transport the parts of such a steamer as was proposed, across the country to the lake, it has been found impossible to carry out the plan at present. Hence the committee of the Church Missionary Society has secured a small steel boat which will be sent out at once, so that it may be in use by Christmas. This boat will cost \$1,000 besides the freight.

THE GABOON MISSION AND THE FRENCH. — The *Journal des Missions Évangéliques* for July contains the full report of the young missionary explorers, Messrs. Teissières and Allegret, as to the projected new mission to the French Congo. In conclusion they recommend: (1) The acceptance of the Gaboon Mission now offered by the American Presbyterians to the French Society. This offer is occasioned by the demand of the French authorities, in whose territory the Gaboon Mission is situated, that all teaching shall be in the French language. (2) That the Gaboon Mission, thus acquired, should become the base of missionary labor among the interior tribes bordering upon the great river Ogowe, which takes its rise hundreds of miles inland. The Directorate of the Société des Missions assents to these conclusions, but refers the matter to the French Protestant churches. No new work can be undertaken without a great advance in their contributions.

GERMAN EAST AFRICA. — The English mission has three stations in this region, Mpwapa, Mamboya, and Kisoque. Bishop Tucker passed them on his way to Uganda and wrote home that hundreds of heathen opposers had now declared themselves in favor of Christianity. "It is a real miracle which God has wrought out of the distress and trouble of the past year." This trouble was caused by the Germans taking posses-

sion of the country. The missionaries' lives were endangered, but they refused a safe-conduct to the coast: and they now reap a harvest of joy.

BRITISH EAST AFRICA. — It is announced by the Gotha *Mittheilungen* that Mr. F. J. Jackson, agent of the British East Africa Company, has concluded an expedition which has had important geographical results. He has reached Uganda by a new route, across the Masai country, arriving at the northeast angle of Victoria Nyanza. He ascended, on the way, a volcanic mountain called Elgon, and discovered a chain of lakes extending from Elgon to the river Nile.

This expedition has made the curious discovery that the birds of the Elgon region belong to the fauna of Western Africa, not, as would have been expected, to that of Abyssinia or East Africa.

## Miscellany.

### BIBLIOGRAPHICAL.

*Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 7 to 20, 1890.* Shanghai: American Presbyterian Press. Pp. lxviii+744. With map and photograph.

The Shanghai Conference of 1890 was not only a remarkable assembly of men and women, but it had important bearings upon the development of Christianity in that vast empire. It was composed of nearly 450 members. The papers presented were printed beforehand, and placed in the hands of those who were to discuss them, thus rendering the discussions far more valuable than they would otherwise have been. And the papers themselves were elaborate and able, reviewing all the great topics that concern missionary work in the empire. We have been greatly impressed by the variety and ability of these papers and the thorough discussion of certain problems that are of peculiar significance in China. Some of the topics are these: "Bible Translation and Distribution;" "Missionary Methods;" "Preaching to

the Heathen;" "How to reach the Women of China;" "Educational Work;" "The Medical Work;" "Christian Literature;" "The Opium Curse;" "Native Customs;" "The Worship of Ancestors." On this latter topic brief extracts from a paper by Dr. Henry Blodgett will be found on another page. The volume is crowded with matter of greatest interest and importance, and forms a thesaurus of information relating to missionary work past and present in China.

*The Fourfold Story. A Study of the Gospels.* By George F. Genung. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 118. Price, 75c.

The brevity and clearness of this analysis of the Four Gospels is a great recommendation for the average reader. It sets forth with distinctness the salient peculiarities of each Gospel, while giving, as it were, a bird's-eye view of the whole sacred story. Missionaries would find it a help in their training schools for native pastors.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For China: that the work may not be interrupted through the ill-will or violence of the people; that the lives of the missionaries may be protected, and that rulers and people alike may welcome the messengers of the gospel. (See page 358.)

For the missionary stations in Micronesia, and especially for Ponape: that the distressed Christians on that island may be kept from falling away, may be comforted in their trials, and that the way may be open for the reestablishment of churches and schools. (Pages 355 and 369.)

## DEPARTURES.

- July 25. From Boston, Rev. B. F. Ousley and wife, returning to, and William L. Thompson, M.D., to join, the East Central African Mission.
- July 29. From Vancouver, Rev. D. Z. Sheffield, D.D., returning to the North China Mission, and Rev. George L. Williams and wife to join the Shansi Mission.
- August 5. From New York, Miss Flora A. Fensham and Mrs. Olive T. Crawford returning to the Western Turkey Mission, and Miss Susan C. Hyde, of Norwich, Ct., to join the same mission.

## ARRIVALS IN THE UNITED STATES.

- July —. At Mansfield, Ohio, Mrs. J. Lillian McBride, of the North China Mission.
- July 7. At San Francisco, Miss Annette A. Palmer and Miss Sarah L. Smith, of the Micronesian Mission.
- July 20. At New York, Mr. Robert McCullough and wife, of the Marathi Mission.
- July 25. At New York, Mrs. Catherine Parsons, Miss Laura Farnham, and Miss Isabel F. Dodd, of the Western Turkey Mission.
- August 2. At Boston, Miss Esther T. Maltbie, of the European Turkey Mission.

## ARRIVALS AT STATIONS.

- July 23 (?). At Benguela, West Africa, Rev. W. E. Fay and wife, and Miss Agnes A. Carter.
- July —. At Samokov, Bulgaria, Rev. William P. Clarke.

## MARRIED.

- July 23 (?). At Benguela, West Africa, by Rev. W. E. Fay, Rev. Wilberforce Lee and Miss Agnes A. Carter.

## DEATH.

- June 2. At Jaffna, Ceylon, Mrs. Hitchcock, wife of Mr. W. E. Hitchcock, instructor in Jaffna College. Mrs. Hitchcock was from West Westminster, Vermont, and with her husband reached Ceylon in January last. Her many excellencies were highly appreciated by members of the mission as well as by the natives, who saw in her a promise of great usefulness. The Christians and the college students accompanied with singing the bearing of the body seven miles to its final resting-place.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Ancestral worship in China. (Page 366.)
2. Famine relief in China. (Page 363.)
3. An ordination in Northern Japan. (Page 378.)
4. The work of a catechist in Madura. (Page 375.)
5. The power of the Word of God in Austria. (Page 373.)
6. Persecutions in Japan. (Page 375.)
7. A typical tour in Japan. (Page 376.)
8. Tidings from Ponape, Micronesia. (Pages 355 and 369.)
9. From the Mortlock Islands and Ruk. (Pages 369 and 370.)

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## Donations Received in July.

MAINE.			
Aroostook county.		Monmouth, 1st Cong. ch. and so.	7 50
Island Falls, Cong. ch. and so.	10 00	Lincoln and Sagadahoc counties.	
Cumberland county.		Bath, Rodney Hyde, for native	
Auburn, A friend,	2 00	preacher in India, 40; A friend 5,	45 00
Falmouth, 1st Cong. ch. and so.	13 00	Edgecomb, Cong. ch. and so.	13 84—58 84
New Gloucester, Cong. ch. and so.	118 00	Penobscot county.	
Portland, St. Lawrence-st. ch., 15;		Bangor, Cent. Cong. ch.	50 00
D. Choate, 5,	20 00—153 00	Brewer, 1st Cong. ch.	11 75—61 75
Hancock county.		Somerset county.	
Ellsworth, Two friends,	12 00	Carritunk, Cong. ch. and so.	4 00
Kennebec county.		Washington county.	
		Dennysville, Cong. ch. and so.	12 38
		Machias, Centre-st. Cong. ch.	7 67—20 05



York county.	
Limerick, Cong. ch. and so.	10 00
Wells, 1st Cong. ch. and so.	16 80—26 80
	353 94

## NEW HAMPSHIRE.

Cheshire co., Conf. of Ch's. W. H. Spalter, Tr.	
Winchester, A. L. Jewell,	5 00
Hillsboro county.	
Bennington, Cong. ch. and so.	6 95
Hillsboro Centre, Cong. ch. and so.	10 00
Milford, 1st Cong. ch.	10 00—26 95
Merrimac county.	
Short Falls, Mrs. J. H. Dolbeer,	1 00
Rockingham county.	
Brentwood, Cong. ch. and so.	2 00
Chester, A friend,	5 00
Deerfield Centre, Cong. ch. and so.	43 64
Exeter, Nathaniel Gordon, for Tung-cho Theo. Sem.	125 00
Kingston, Cong. ch. and so.	19 45
Plaistow and No. Haverhill, Cong. ch. and so.	185 65
Raymond, Cong. ch., Mrs. J. T. Dudley,	5 00—385 74
Strafford county.	
Great Falls, 1st Cong. ch. and so.	20 00
	438 69
Legacies.—Greenville, Lucy M. Merriam, by Geo. F. Merriam, Ex'r, in part,	100 00
Plainfield, Mrs. Jane B. Wyman, by C. H. Huggins, Ex'r,	600 00
Rochester, Francis Plumer, by H. M. Plumer and Martha W. Horr, Ex's,	1,000 00—1,700 00
	2,138 69

## VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	68 06
Chittenden county.	
Burlington, College-st. Cong. ch.	34 60
Orange county.	
Chelsea, Cong. ch. and so.	21 47
Wells River, Cong. ch. and so.	39 40—60 87
Orleans county.	
Newport, 1st Cong. ch., m. c.	18 00
No. Craftsbury, Cong. ch. and so.	8 00—26 00
Rutland county.	
Brandon, Charles Dana,	400 00
Washington county.	
Berlin, Cong. ch. and so.	37 45
Windham county.	
Brattleboro, Centre Cong. ch., m. c., 25.50; do., 22.03; H., 1,	48 53
	675 51

## MASSACHUSETTS.

Barnstable county.	
Falmouth Heights, Rev. P. D. Cowan,	25 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	52 75
Housatonic, Cong. ch. and so.	101 23
Lenox, Cong. ch. and so.	9 50
Pittsfield, 1st Cong. ch., 110.11; Edw. Strong, 20,	130 11
Southfield, Mrs. E. S. Canfield,	2 00
Stockbridge, A lady friend,	5 00—300 59
Brookfield Association.	
Brimfield, 1st Cong. ch.	11 83
Brookfield, Cong. ch. and so.	32 00
Oakham, Cong. ch.	5 00—48 83
Essex county.	
Andover, Prof. E. A. Park.	30 00
Essex county, North.	
Haverhill, Centre Cong. ch.	85 00
Essex county, South.	
Beverly, Dane-st. Cong. ch.	7 65
Gloucester, Ev. Cong. ch. and so.	50 00
Salem, Tabernacle Cong. ch.	226 92
Tapleyville, Mrs. Sarah Richmond,	1 00—285 57
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Barnardston, Cong. ch. and so.	9 18

Buckland, Life Member.	2 00
Hawley, Cong. ch. and so.	12 00
Northfield, Cong. ch. and so.	75 00
Warwick, Cong. ch. and so.	22 00—120 18
Hampden county.	
Chicopee, 2d Cong. ch. and so., towards salary of Rev. A. W. Stanford.	30 00
East Longm eadow, Cong. ch. and so.	1 00
Huntington, 2d Cong. ch. and so.	13 31
Mittineague, Cong. ch. and so.	4 35
Springfield, South Cong. ch., 109.17; Olivet Cong. ch., 33,	142 17
Westfield, 1st Cong. ch. and so.	12 76
West Springfield, 1st Cong. ch. and so.	32 00
—, A friend.	5 00—240 59
Hampshire county.	
Amherst, 1st Cong. ch. and so., 100; College ch., m. c., 40.60,	140 60
Chesterfield, Cong. ch. and so.	25 00
Hatfield, Cong. ch. and so.	74 40
Middlefield, 1st Cong. ch. and so.	22 23
Northampton, 1st Cong. ch. and so., 130.68; Mrs. C. H. Ladd, 5,	135 68—397 91
Middlesex county.	
Cambridgeport, Pilgrim Cong. ch.	93 68
Lowell, Noah R. Harlow,	12 00
Newton, Geo. C. Buell,	15 00
Newton Centre, 1st Cong. ch. and so.	126 52
Newtonville, Central Cong. ch.	219 24
Reading, Cong. ch. and so.	10 00—476 44
Middlesex Union.	
Groton, Cong. ch. and so.	9 09
Lancaster, Cong. ch. and so.	10 85—19 94
Norfolk county.	
Braintree, 1st Cong. ch. and so.	14 52
Medfield, 2d Cong. ch. and so.	85 75
Norwood, A. L. Loder, for native preacher in Madura,	10 00
Randolph, Cong. ch. and so., m. c., for 6 mos.	75 00
South Walpole, Missionary,	1 00
Walpole, Cong. ch. and so.	48 30
Wellesley Hills, Cong. ch. and so., of which 2 for Japan,	49 08
Wrentham, 1st Cong. ch.	30 00—313 65
Old Colony Auxiliary.	
Mattapoisett, Mrs. P. G. Hubbard,	5 00
New Bedford, Trin. Cong. ch.	33 52—38 52
Plymouth county.	
Brockton, Porter Cong. ch., to const. BENJ. W. CROSBY and Miss MARY Z. KINGMAN, H. M.	200 00
Suffolk county.	
Boston, 2d ch. (Dorchester), 243.19; Union ch., 186.93; Eliot ch. (Roxbury), of which 8.80 for W. C. Africa, 161.12; Winthrop ch. (Charlestown), 111.69; So. Evang. ch. (West Roxbury), 31.77; Park-st. ch., M. H. A., Thank-offering, 10; A. L. White, 100; C. P. Hutchins, 25; Mrs. Emily P. Eayres, 10,	879 75
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	12 43
Northboro, Cong. ch. and so.	47 55
Oxford, Cong. ch. and so.	85 00
Shrewsbury, Cong. ch. and so.	21 00
Worcester, Union Cong. ch., 118.98; Mrs. A. H. Wilder, 20,	138 98—305 01
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 1st Cong. ch. and so.	102 80
Uxbridge, Cong. ch. and so.	39 76—142 56
—, A friend,	700 00
—, J. M. N.	100 00
	4,709 54
Legacies.—Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee,	33 33
Cambridge, Abijah E. Hildreth, by E. A. and S. B. Hildreth, Ex's, add'l,	250 00
Newton, Ithiel Homer Silsby, by H. B. Hackett, Adm'r, in part,	2,500 00—2,783 33
	7,492 87

## RHODE ISLAND.

Pawtucket, Cong. ch. and so.	200 00
Providence, Central Cong. ch., 575;	
Wm. R. Talbot, 10,	585 00—785 00

## CONNECTICUT.

Fairfield county.	
Darien, Cong. ch. and so.	25 00
Easton, Cong. ch. and so.	10 00
Westport, Saugatuck Cong. ch.	24 00—59 00
Hartford county.	
Hartford, Rev. C. S. BEARDSLEE, to const. himself, H.M.	50 00
South Glastonbury, Cong. ch. and Sab. sch.	10 12
South Windsor, 1st Cong. ch.	45 35
West Hartford, "G."	10 50
Wethersfield, Cong. ch. and so.	112 00
Windsor, 1st Cong. ch. and so.	99 00—327 57
Litchfield co.	
G. M. Woodruff, Tr.	19 04
Canaan, Pilgrim Cong. ch.	7 10
Harwinton, Cong. ch. and so.	25 00
New Hartford, Cong. ch. and so.	400 00
Norfolk, Cong. ch. and so.	33 17
Salisbury, Cong. ch. and so.	60 00
Terryville, B. G. H. and C. B. E.	11 10—556 21
Thomaston, Cong. ch. and so.	5 00
Middlesex co.	
E. C. Hungerford, Tr.	17 17
Durham, Cong. ch. and so.	160 33
Hadlyme, Cong. ch. and so.	34 93—217 93
Middletown, 1st Cong. ch. and so.	
Old Saybrook, Cong. ch. and so.	10 00

New Haven county.	
Guilford, Two friends,	10 00
New Haven, Davenport Cong. ch., m. c., 22.08; Robert Crane, 10,	32 08
South Brita n, Cong. ch. and so.	4 14
Wallingford, Cong. ch. and so.	35 54—32 16
New London co.	
L. A. Hyde and H. C. Learned, Trs.	10 00
Franklin, Cong. ch. and so.	
New London, 1st ch. of Christ, 15.74; 1st Cong. ch. and so., for support of Rev. C. N. Ransom, 103.14; do., for China, 1.30; do., for Japan, 2; 2d Cong. ch. and so., 583.88,	716 06
Norwich, Broadway Cong. ch., 100; Park Cong. ch., 4,392.83,	4,492 83
Old Lyme, 1st Cong. ch. and so.	41 00—5,249 89
Tolland co.	
E. C. Chapman, Tr.	34 25
Somersville, Cong. ch. and so.	25 00
Vernon, A friend,	5 00—65 05
Windham county.	
Hampton, Cong. ch. and so.	21 25
Thompson, Cong. ch. and so.	46 61
Windham, Cong. ch. and so.	45 00—112 86
—, A friend,	100 00
—, Friends, for Student Aid,	10 00

## NEW YORK.

Albany, A friend,	50 00
Brooklyn, South Cong. ch., to const. WILLIAM MACKEY, H. M., 100;	105 00
A friend, 5,	5 00
Busti, Eli Curtiss,	25 00
Candor, E. A. Booth,	
Clifton Springs, Mrs. W. W. and Miss Warner,	10 50
East Bloomfield, Mrs. E. S. Goodwin,	5 00
Howells, Cong. ch.	12 72
Lysander, Cong. ch.	3 35
Morrisville, Cong. ch.	10 00
Mt. Sinai, Cong. ch., 18.33; do., m. c., 17.35,	35 68
New York, J. H. Lane, 100; L. A. B., 25; John S. Pierson, 15; Chas. E. Pierson, 25,	165 00
Patchogue, Daniel Brown, for Madura,	10 00
Poughkeepsie, 1st Cong. ch.	53 88
Richford, Cong. ch.	13 00
Rochester, Prof. W. A. Stevens,	15 00
Sanborn, Miss Abigail Peck,	5 00
Sherburne, 1st Cong. ch., to const. EDSON L. WHITNEY, H. M.	141 00—665 13

Legacies.—Brooklyn, Lydia J. Carle, by H. J. Cullen, Jr., Ex'r,	28 20
Springfield, Mrs. Polly Dean, by H. L. Hinman, Adm'r, previously rec'd, 3,000,	1,930 36—1,958 56
	2,623 69

## PENNSYLVANIA.

Braddock, 1st Cong. ch.	3 86
Philadelphia, Central Cong. ch., 20.95;	
"Lancaster," 50,	70 95—74 81

## NEW JERSEY.

Closter, Cong. ch.	12 38
Vineland, Cong. ch.	7 33
Woodbridge, 1st Cong. ch.	28 70—48 41

Legacies.—Dover, Mrs. Phebe A. Wood, by D. M. McPherson, Ex'r,	1,000 00
	1,048 41

## DISTRICT OF COLUMBIA.

Washington, Rev. J. E. Rankin, D.D.	100 00
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## FLORIDA.

Deland, A friend,	13 00
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## KENTUCKY.

Clinton, Mrs. Robert A. Mahan,	1 00
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## OHIO.

Cincinnati, Lawrence-st. Welsh Cong. ch., 50; Walnut Hills Cong. ch., 45.26,	95 26
Cleveland, East Madison-ave. Cong. ch.	7 78
Evansport, Mrs. H. C. Southworth,	5 00
Greenwich, Cong. ch.	16 00
Hudson, Cong. ch.	10 00
Mansfield, 1st Cong. ch.	256 61
Oberlin, 1st Cong. ch.	62 40
Ruggles, Cong. ch.	62 25
Twinsburg, Cong. ch.	24 00
Wakeman, Cong. ch.	14 38—553 68

## TENNESSEE.

Pleasant Hill, Mrs. P. S. Dodge, 5; Miss J. B. Lundy, 25c.; A friend, 1.50,	6 75
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## ILLINOIS.

Amboy, Cong. ch., to const. Rev. JAMES R. KAYE, H. M.	60 00
Batavia, Cong. ch.	29 66
Buda, Cong. ch., add'l,	2 00
Chicago, Kenwood Evan. Cong. ch., 428.36; Millard-ave. Cong. ch., 71.48; New England Cong. ch., 184.33; South Cong. ch., 566.89;	
Union Park Cong. ch., m. c., 7.57, 1,258 63	
Lake Forest, Rev. W. A. Nichols,	10 00
Lee Center, Cong. ch.	11 50
Olney, Mrs. Geo. Hollister,	10 00
Princeton, 1st Cong. ch.	91 94
Ravenswood, 1st Cong. ch.	26 54
Rock Falls, Cong. ch.	14 00
Rockford, 2d Cong. ch.	105 00
Roscoe, Cong. ch.	12 00
Springfield, 1st Cong. ch.	18 05
Sycamore, D. A. Syme,	100 00—1,749 32

## MISSOURI.

Amity, Miss M. H. Field,	2 00
Kansas City, 1st Cong. ch., 121.50;	
Oliver Cong. ch., 5,	126 50
Peirce City, 1st Cong. ch.	43 00
Riverdale, Cong. ch.	5 00—176 50

## MICHIGAN.

Allegan, 1st Cong. ch.	25 50
Armada, 1st Cong. ch.	19 13
Bay City, 1st Cong. ch.	7 00
Bellaire, Cong. ch.	3 00
Coloma, Cong. ch.	9 00

Cooper, Cong. ch.	8 60
Lansing, Oscar Hart,	25 00
Ludington, Cong. ch.	30 54
Memphis, Cong. ch.	7 50
So. Haven, Cong. ch.	80
Watervliet, Plymouth Cong. ch.	30 69—166 76

## WISCONSIN.

Beloit, 1st Cong. ch.	68 14
Eau Claire, 1st Cong. ch.	31 00
Emerald Grove, Cong. ch.	5 10
Kenosha, 1st Cong. ch.	51 00
Lake Geneva, 1st Cong. ch.	21 00
Leon, 1st Cong. ch.	3 86
New Chester, Cong. ch.	2 40
Racine, Welsh Cong. ch., 15.87;	
Mrs. Canfield Smith and Mrs.	
Marsh, 190,	115 87
Whitewater, 1st Cong. ch.	18 00—316 37

## IOWA.

Ames, Cong. ch.	36 25
Denmark, Cong. ch.	20 00
Lansing, Cong. ch.	2 50
Mason City, 1st Cong. ch.	34 75
Sawyer, Francis Sawyer,	25 00
—, A friend,	10 00—128 50

## MINNESOTA.

Freeborn, Cong. ch.	4 00
Manchester, Cong. ch.	2 55
Minneapolis, Lyndale Cong. ch.	10 00
St. Cloud, 1st Cong. ch.	10 70
St. Paul, Bethany Cong. ch.	31 90
Wayzata, Cong. ch.	10 94—70 09

## KANSAS.

Boston Mills, J. Hubbard,	4 00
Capioma, Cong. ch.	11 30
Douglass, Cong. ch.	5 00
Ellis, Cong. ch.	8 00
Kimeo, Rev. W. H. Knight,	50
Muscatoh, Cong. ch.	4 15
Russell, Cong. ch.	3 00
Strong City, 1st Cong. ch.	4 50—40 45

## NEBRASKA.

Ainsworth, Cong. ch.	9 15
Bertrand, Rev. U. C. Bosworth,	5 00
Camp Creek, Cong. ch.	10 20
Harbine, Cong. ch.	16 97
Harvard, 1st Cong. ch.	7 42
Madrid, Cong. ch.	3 16
Wahoo, Cong. ch.	5 00—56 90

## CALIFORNIA.

Fort Jones, A friend,	10 00
Oleander, Cong. ch.	6 50
Poway, Cong. ch.	10 00—26 50

## OREGON.

East Portland, 1st Cong. ch.	5 00
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## COLORADO.

Denver, Cong. ch. Villa Park,	9 50
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## MONTANA.

Helena, William G. Stone,	1 00
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## SOUTH DAKOTA.

Redfield, Cong. ch.	8 20
Vermillion, Cong. ch.	15 37—23 57

## DOMINION OF CANADA.

Province of Quebec.	
Fingal, Phineas Barber,	3 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Umsunduzi, Rev. and Mrs. Charles N. Ransom, A thank-offering,	25 00
Austria, Königgrätz, Friends, for China,	3 15
England, Chigwell, Miss S. L. Ropes,	75 00
France, Paris, A friend,	5 00—108 15

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	9,520 57
For house at Tottori, Japan, for two ladies,	2,500 00—12,023 57

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Miss Kinney's housekeeping outfit,	75 00
For Mrs. Logan's "	25 00
For one quarter's salary, Miss L. A. Day,	112 50—4,212 50

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Plaistow and North Haverhill, Sunbeams of Cong. ch., for scholar in Pasmalut Seminary, Madura, 20; Wobboro, Y. P. S. C. E., for work in Hadjin, 3.01, 23 01

MASSACHUSETTS. — Boston, Y. P. S. C. E. of Highland ch., 12.50; Roxboro, Y. P. S. C. E., 9; Brockton, Chinese Sab. sch. of Porter Cong. ch., for Hong-Kong Miss., 5; East Longmeadow, Y. P. S. C. E., 10.07; Leicester, 1st ch. Sab. sch., 27.12; Randolph, Young Ladies' Miss. Soc. of 1st Cong. ch., for India, 10; Somerville, Y. P. S. C. E. of Broadway ch., 10; Williamstown, Hemlock Sab. sch., 3.60; Worcester, Extra-Cent-a-Day Band of Union ch., 35.52; do., Y. P. S. C. E. of Pilgrim ch., 18, 140 81

RHODE ISLAND. — Little Compton, Cong. Sab. sch., 7 84

CONNECTICUT. — East Hartford, 1st Cong. Sab. sch., 24.65; East Woodstock, Y. P. S. C. E., 3; Somersville, Y. P. S. C. E., for pupil in Foochow, 6.25; Thompson, Y. P. S. C. E., 7.87, 41 77

NEW YORK. — Brooklyn, Cong. Sab. sch., 50; Willoughby-ave. Sab. sch., 50; Copenhagen, Y. P. S. C. E., 12; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., for pupil in Erzurum High School, 10; New York, Young Ladies' Foreign Miss. Soc. of Broadway Tabernacle, for pupil in Amanzimtote Sem., 50; Sherburne, 1st Cong. Sab. sch., 23.85; Warsaw, Y. P. S. C. E., 5, 200 85

PENNSYLVANIA. — Braddock, Y. P. S. C. E. of 1st Cong. ch., 10 00

MISSOURI. — St. Louis, Y. P. S. C. E. of 3d Cong. ch., 7 10

MICHIGAN. — Armada, Cong. Sab. sch., 1.87; Constantine, Y. P. S. C. E., for support of pupil in Aintab College, 9.53; Grand Rapids, Y. P. S. C. E. of Smith Memorial Cong. ch., 76c.; Lansing, Y. P. S. C. E. of Plymouth ch., for boy in Mana Madura school, 2 y'rs, 17; Muskegon, 1st Cong. Sab. sch., 5.39, 34 55

WISCONSIN. — Hayward, Y. P. S. C. E., 1 85

IOWA. — Ocheyedan, Cong. Sab. sch., 2 82

MINNESOTA. — Hancock, Cong. Sab. sch., 1.40; Wayzata, Cong. Sab. sch., 1 06, 2 46

KANSAS. — Muscatoh, Cong. Sab. sch., 1 10

CANADA. — Bensfort, Union Sab. sch., 2 10

476 26

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — South Braintree, Cong. Sab. sch.	10 00
CONNECTICUT. — Hartford, Warbuton chapel Sab. sch.	26 10
OHIO. — Ruggles, Cong. ch.	3 50
WISCONSIN. — Rosendale, Cong. Sab. sch.	3 50
OREGON. — Portland, 1st Cong. Sab. sch.	9 00
	52 10

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT. — Hartford, Cong. ch., for work of Rev. F. M. Chapin, China,	40 00	ILLINOIS. — Batavia, E. C. Bradley, for work care of Rev. J. D. Davis, Japan, 100; Oak Park, 1st Cong. ch., for do., 50; Palo, Pres. Sab. sch., for work of Rev. C. F. Gates, Mardin, 16.12; Ridgeland, Cong. ch., for church site, Chihuahua, 89,	255 12
MASSACHUSETTS. — Berkshire county, P. P. M., for work among the Albanians, care of Rev. J. W. Baird, 5; Boston, Miss E. M. Drury, for "Arthur," Madura, 25; Bridgewater, A friend, for work of Rev. S. S. White, 5; Brookline, Harvard ch., for the Doshisha, 30; do., Young People's Benevolent Soc., for Girls' Boarding sch., care of Miss Carrie S. Bell, 25; from do., for use of Rev. J. S. Chandler, 25; Fall River, Central Cong. ch., 10 for Rev. Mr. Newell, Japan, and 10 for Rev. Dr. Farnsworth, Turkey; Georgetown, 1st Cong. ch. Sab. sch., for use of Mr. Clark, Austria, 10; Haverhill, Y. P. S. C. E. of Centre Cong. ch., for preacher in Madura, 45.50; Saundersville, Extra-Cent-a-Day Band, for work of Rev. J. C. Perkins, 30; Springfield, South Cong. ch., for Pasumalai, 178; Wilkinsoville, Mrs. W. R. and Miss C. W. Hill, for school and preacher in Madura Miss., care of Rev. J. C. Perkins, 100; Worcester, Mrs. H. B. Merriam, for add'l type and materials for the press at Samokov, 100,	598 50	IOWA. — Algona, Y. P. S. C. E., for work of Rev. G. H. Gregorian,	10 00
CONNECTICUT. — Bridgeport, J. D. Whitney, for Zorap's sch., 5; East Windsor, Y. P. S. C. E., for support of boy at Pasumalai, 7.50; New Haven, Rev. J. Y. Leonard, for chapels in out-stations, care of Rev. J. F. Smith, 20; New London, 1st Ch. of Christ, for Okayama Orphan Asylum, 20.95; Torrington, Y. P. S. C. E., for work of Rev. G. H. Gregorian, 10; —, "Friends," for work, care of Rev. J. C. Perkins, Madura, to const. Rev. LAWRENCE FERRY and Rev. DAVID E. VAN GIESON, H. M., 200; —, A friend, for Japan, at discretion of the mission, 300,	563 45	TENNESSEE. — Nashville, Fisk University Miss'y Society, for Mr. and Mrs. Ousley's work,	11 47
NEW YORK. — Aquebogue, Y. P. S. C. E., for Babijian, 5; Bangor, Mrs. Trumbull, for Zorap's sch., 1; Jamestown, Lillian Cook, for Feedan, Erzroom, 10; Massena, Mrs. Cubley, for Zorap's sch., 2; New Rochelle, Miss E. Moulton, for girls, Cesarea, 30; New York, Young Ladies' Foreign Mis. Soc. of Broadway Tabernacle, for Dr. Pauline Root's medical work, 50; for Tungcho college, 50; for the Doshisha, in memory of Neesima, 25; for special work in Japan, 25; Rochester, North Presb. ch., for Okayama Orphan Asylum, 22; Waverly, Presb. Sab. sch. birthday-box, for present need in Anatolia College, 45,	265 00	MINNESOTA. — Northfield, Extra-Cent-a-Day Band of Cong. ch., for Mr. H. K. Wingate, Marsovan,	20 00
PENNSYLVANIA. — Greensburg, Cora L. Stoner, for scholarship in Anatolia College, 25; Philadelphia, Wellesley Preparatory sch., for Battalagundu Girls' Boarding sch., care of Miss Carrie S. Bell, 25,	50 00	KANSAS. — Manhattan, Y. P. S. C. E. of 1st Cong. ch., 14; Prof. Olin's Sab. sch. class, 14; Mrs. Jane G. Foster, 14, — all for tuition of three students at Anatolia College,	42 00
DISTRICT OF COLUMBIA. — Washington, "Golden Rule Circle" of Assembly Pres. ch., for hospital at Mardin,	25 00	NEBRASKA. — Neligh, Sab. sch. class, for support of "Babu Ramsawmy" in school at Byculla, add'l,	10 00
MARYLAND. — Baltimore, "Young Pilgrims" of 1st Cong. ch., for Miss Newton's work in Foochow,	10 00	CALIFORNIA. — Los Angeles, Sab. sch. of 1st Cong. ch., for support of Theol. student in Euphrates College for one year,	35 00
OHIO. — Cincinnati, Mrs. W. H. Blymer, for Mrs. R. C. Hastings' work, 25; Oberlin, Young Ladies' Mis. Soc., for school in China, care of Miss Mary Stanley, 25,	50 00	OREGON. — Portland, Girls' "Helping Hands Miss. Soc.," for work of Miss Florence White, Kyoto,	25 00
		CANADA. — London, 1st Cong. Sab. sch., for education of boy, care of Rev. James Smith, 12.50; Montreal, Chinese Sab. sch. of Emmanuel Cong. ch., for Mr. Hager's work in Hong-Kong, 29.05; Sherbrooke, Y. P. S. C. E., for education of boy "Aram," Erzroom, 10,	57 55
		TURKEY. — Monastir, Woman's Miss'y So'cy, "Sympathy" for Okayama Orphan Asylum, 4.40; Nigde, Friends, for Bibles in Africa, care of Rev. G. A. Wilder, 4.40,	8 80
		From Income Anatolia College Endowment, for present need at Marsovan,	285 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Girls' School, Madura, care of Miss Noyes, 190 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Miss Maltbie, expenses of sickness, 44 00  
 For pupil at Inhambane, 4 30  
 For Jafina College, 5 80  
 For Mrs. Coffing's summer tour, 60 00  
 For trip of Miss Olmstead to Bulgaria, 50 00—164 10

2,709 99

Donations received in July, 37,568 16  
 Legacies " " 7,441 89

45,010 05

Total from September 1, 1890, to July 31, 1891: Donations, \$428,952.01; Legacies, \$201,638.41 = \$630,590.42.

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN," FOR RUK, MICRONESIA.

ILLINOIS. — Peoria, Y. P. S. C. E., Plymouth ch.	3 00
NEBRASKA. — Indianola, King's Band,	2 00
	5 00
Previously acknowledged,	4,282 39
	4,287 39

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

From Rev. T. W. Jones, Turkish Missions Aid Soc., £75, at 4.88,	366 00
From Balfour, by Rev. C. C. Tracy, £10,	48 70
Subscriptions in England by do.	9 83

424 53

Previously acknowledged, 15,779 75

16,204 28



# FOR YOUNG PEOPLE.

THE VOYAGE OF THE "MORNING STAR," 1890-91.

BY CAPTAIN GEORGE F. GARLAND, COMMANDER.

*To the Stockholders of the Morning Star:—*

DEAR FRIENDS, YOUNG AND OLD, — Shipowners are always glad to hear from their vessels while away on voyages, and I suppose the many owners of the *Morning Star* are no exception. I will try, therefore, to make a little report of her doings for the past year for their benefit; but first we will prepare for a voyage.

When the ship is ready we take in coal enough for a voyage of ten months, or about 170 tons. Then comes a year's supplies for the missionaries, and on



NATIVE HOUSE ON PONAPE.

deck there is generally a load of lumber, with perhaps a cow or two. Sometimes a generous friend in Honolulu will give us a few tons of ice to start off with, and so we sail in June or July of each year for Micronesia. We find the *Star* is none too large for her work, and sometimes, with sixty or seventy people on board, we wish she was still larger. We hope the owners will see fit to make some much-needed alterations this year to accommodate passengers.

The last, or voyage No. 8, of the *Star* was the longest and most eventful

she has made. Going first to the Gilbert Islands to land Mr. Walkup, we went on to Kusaie and Ponape. We were sorry to find Ponape in a state of war and all mission work stopped, the schools closed and the mission grounds a battlefield. The *Star* was not allowed to go to her old anchorage near the mission station, but was obliged to lie at the Spanish Colony, part of the time between the Spanish men-of-war, with their great guns pointing at her. A few weeks later these guns were turned upon the natives and fired about 800 times. The island is so thickly covered with trees and vines that no natives and very few houses could be seen from the war-vessels, consequently very little damage



CALLING TO CHURCH, ON RUK.

was done by the shells. The soldiers, who seemed to want something to show for their week's work, then landed and burned all of our mission houses and a few native houses. A very good view of a Ponape house is given in the cut on the preceding page.

The *Morning Star's* work while lying at Ponape was to receive on board the missionaries and scholars from the training schools when they were no longer safe on shore. To the west of Ponape the *Star* now has little to do, except to land supplies at Ruk. The schooner *Robert W. Logan* now visits the Mortlocks in her stead, and has already made several voyages to that group, and can give the missionary in charge of the work all the time he desires at each island; this, of course, gives the *Star* more time for the other groups. We have a very good picture here of a native Christian; he is blowing a large shell to call people to church. The *Morning Star* is seen at anchor in the distance. This long stone wharf seen in the picture was built by the natives under the direction of Moses, who is their Christian teacher, and it is one of the signs of the

improvement which has been going on since the missionary work was begun in the Ruk archipelago.

And now we will sail back to the Gilbert Islands, stopping at Kusaie long enough to fill our water-tanks and take the Gilbert Islands girls on board. They are in charge of one of their teachers, and are now going home for the first time in four years; there are thirteen of them, as full of life and fun as any girls in America. A trip on the *Star* is a great change for them; it is their vacation, and they seem to enjoy it. Without the *Star* the boys and girls in Micronesia could not be gathered into the training schools as they now are, because they live on islands long distances apart, and from 300 to 700 miles from the schools.

The picture, "A Scene in Butaritari," on the next page, gives a good idea of a Gilbert Islands house. I wonder how some of the *Morning Star* owners would like living in such a house, with no sides and no furniture except a mat spread on the ground. People sitting at the end of a village can look right through all the houses and see what is going on at the other end. When the boys and girls from the schools become teachers and go back to their low islands, we find them building better houses, putting sides to them, and even dividing them into rooms. Such houses serve to make better people, and are a help to them in breaking away from heathen customs. You will notice in this picture of the Butaritari village some marks on the ground in front of the house. These are graves, for the islanders bury their dead close to their homes, making only a little mound over them. It seems strange that they should be willing to have the graves so near their dwellings, but such is their notion.

In the Gilbert Islands this year the *Morning Star* received pretty rough usage from winds and waves, and for the first time since she was launched had to seek a refuge. During one heavy gale she lay for five days with both anchors down and dragged them nearly half a mile. They were anxious days for those on board, for if she struck one of the many coral patches in the lagoon she would have gone to the bottom in a hurry. We were thankful when the gale was over and we could go about our work. Although we were in several tight places, yet we were kept from all serious accident, and the *Star* proved herself, as she has always done, a good sea boat.

After spending three months in this group we went to Kusaie again, to land the Gilbert Islands scholars; then taking on board the Marshall Islands boys and girls, we took them for a visit to their homes. But this is not all the *Star* has to do. The missionary in charge of the work has to visit all the islands; the *Star* takes him there and lies at anchor while he is on shore, which is from one day to a week. Then again the *Star* often has shipwrecked men on board, either taking them home or to some place from which they can get home. This, though not strictly missionary work, tends to give the vessel a good name and helps create good feeling between the natives and missionaries. I have known shipwrecked natives to wait months for the *Star* to take them home when they could have gone earlier by other vessels.

We spent about eight weeks in the Marshall group, and after being tossed and rolled about so much we were glad to get to our quiet anchorage again at Kusaie.

But what has happened? we asked one another as we approached the island. We left it green and fair; now it is brown and bare. Some men soon come off in a canoe and tell us of the hurricane which had swept the island. How we rejoiced to hear that no lives were lost! Though house after house was blown down, and thousands of trees were uprooted or broken off, yet no one was seriously hurt. The frame-houses belonging to the mission were about the only ones left standing, and some of them were badly twisted and shaken up. Only three houses were left in the principal native village; these were saved by the people getting inside and bracing them up. Most of the food-trees were either destroyed or so injured that they will not bear for many months. Bread-



A SCENE IN A BUTARITARI VILLAGE, GILBERT ISLANDS.

fruit-trees, which are large and do not take deep root, suffered most. The people were already getting hungry before the *Star* sailed for home; I hope vessels with provisions to sell will stop there and so relieve them.

But we must get back to our home port again, and so taking the missionaries who are to return, and the home mail, we make our start, stopping to say good-bye to Ponape, then on to Ruk for the mails, then to Honolulu. At the end of our voyage we find we have been away eleven months and have sailed perhaps 18,000 miles, steamed over forty days, and anchored fifty-one times. We reached Honolulu, June 19, and your vessel afterward came up to San Francisco for needed repairs.

It is now "eight bells" and my watch below, so I must close. Hoping you can form a little idea of what the *Morning Star* is doing in Micronesia,

Yours in service,

GEORGE F. GARLAND,

*Captain.*



# THE MISSIONARY HERALD.

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THE receipts for August from donations were nearly \$7,000 in advance of those for the corresponding month a year ago, from legacies about \$16,200 less, a net decline of over \$9,000. The receipts from these sources for the twelve months were an advance over those of the previous year, from donations of \$66,542.04, from legacies of \$6,656.30; a total gain of \$73,198.34. For so favorable a report we have occasion to give thanks to God, while we plan for a much-needed and larger increase for the coming year.

WE refer our readers to the notice of the Annual Meeting of the Board, to be found on the last page of the cover. The friends at Pittsfield are anticipating a large meeting, and they are anxious to do everything in their power, according to the terms of the notice, to aid those who desire to attend. A missionary meeting of great interest and power is expected.

IT is with sorrow that we learn that Mr. George N. Dutton, whose name, as chairman of the Hospitality Committee, is affixed to the notice of the Annual Meeting of the Board at Pittsfield, has been suddenly called from earth. Mr. Dutton was for twenty-eight years a deacon of the First Church in Pittsfield, and was a faithful, devoted man, of wide influence and unblemished reputation. He was much interested in foreign missions, and his last work and thought were for this object. May the mantle of the good man fall on others!

ONE of the changes in our missionary work resulting from the recent excitements in Japan has been the reorganization of the school at Sendai. The school was established, as was well understood at the time, on a Christian basis, and it has been known as the "Christian School." But this name always means, among the Japanese, a theological seminary. Some of the trustees, though greatly desiring that the missionaries should be connected with the school, did not wish that it should be openly related to any particular religion. The native faculty is to remain the same, and the influence of the school will be only Christian, and two of the missionaries will, by urgent request, aid the native faculty another year. This puts the school in the same position as the one at Sapporo, in Hokkaido, where President Clark labored, which, though having no formal relation to religion, is yet universally known throughout the empire as a strong centre for Christian influence. We trust that this will continue to be the case with the school at Sendai.

WE rejoice to learn from France that there is a strong movement in progress which may lead the French Chamber of Deputies to reconsider its action in rejecting the "Brussels Agréement" in reference to the suppression of the traffic in slaves, liquor, and firearms in Africa. It will be remembered that this action of the Chambers was taken in view of certain paragraphs of the "Agreement" relating to the right of search of vessels. It is claimed by some that these paragraphs relate only to the vessels of those nations that had already assented to the right of search, of which number France was not one, in which case the ground of the objection urged in the Chambers would be removed. Some of the French papers, however, are urging that France, for its own honor, should admit this right of scrutiny. The Anti-Slavery Society of Paris and those who are associated with Cardinal Lavigérie are using all their efforts with the deputies to secure a reversal of the action taken in June last, and it is strongly hoped that they will succeed. In the meantime the signatories at Brussels have agreed to extend the time for exchange of ratifications to February 2, 1892, this extension having been agreed upon in order to give time for a final determination on the part of the United States. There is no good reason why France and the United States should not assent to the plan, which was clearly devised in the interests of humanity. The scheme may not be all that could be desired, though some of the wisest and most philanthropic diplomatists of the Great Powers sat many weeks in deliberations seeking to perfect the scheme, but it is the best that can be secured. It is of the utmost folly to affirm that the Agreement was devised in the interests of any single nation or set of nations. If the slave and liquor traffics in Africa are ever to be suppressed, there must be some agreement between the nations, and if this Agreement fails there will be nothing to prevent the continuance and increase of these twin sources of corruption. One nation cannot enforce its legislation in its own domains unless it is supported by contiguous nations. The alternative, then, to the ratification of the Brussels Agreement is lawlessness in Africa. No technical objections should for a moment be urged against the ratification of this humanitarian measure, the failure of which will mean woe to Africa.

THE value of Christian schools in India is not understood by all the native Christians, much less by the pagan population. Yet some of them are finding out what these schools are worth by what they see with their own eyes. Miss Perkins, of Arrupukottai, in the Madura Mission, writes of indifference on the part of many, but gives the following extract from a letter of a Christian who had sent his daughter to the Arrupukottai Girls' Boarding School for three months. This man wrote: "When my daughter came home on leave, three months after her admission into the boarding school, I marveled greatly at her progress in civilization, cleanliness, and neatness. (1) She is always seen reading the Bible; (2) neatness in dress; (3) regularity in bathing and in combing her hair; (4) a fair knowledge of the Bible; (5) prompt obedience to her parents and superiors. On the whole all the village people wondered greatly at her progress and civilization. These are the advantages of three months in a boarding school!"

A CASE of grave violation of the treaty rights belonging to Americans in Turkey has recently occurred near Erzroom, which certainly calls for the intervention of our government, unless the act is speedily disowned and reparation made. Rev. Mr. Richardson, our missionary at Erzroom, went to Van in May last, having not only the usual permit to travel from the authorities but a special road paper (*bouyouroultou*) from the Governor-General, directing the subgovernors to protect him by armed escort. On his return from Van on the first of July, a fresh bouyouroultou was obtained from the Governor-General of Van, and, under government escort, Mr. Richardson reached Alashgerd, where he called on the *kamikam* (subgovernor) to present his respects and request a fresh escort to the next district. Instead of receiving what he asked for and what he was authorized to demand, he was placed under arrest, treated with great incivility, and his servant beaten without provocation. The *kamikam* sent an officer to the house of the pastor where Mr. Richardson's baggage was deposited and took all his books, documents, letters, and letter copy book, and sent them to Erzroom, where they were read by the officials. Mr. Richardson himself was sent to Erzroom as a prisoner, and his American passport, as well as all his Turkish road papers, taken from him. The private documents, though demanded, were not returned till after seventeen days, and at last reports, July 25, the Governor-General still refused the return of Mr. Richardson's American passport and the special road orders. This whole transaction is in clearest violation of treaty rights granted to American citizens in Turkey. Mr. Richardson had complied with every passport regulation, and his arrest and the seizure of his papers was an outrage which must not be allowed to pass unnoticed. It is to be expected that the American Minister at Constantinople will act with promptness and energy in the matter.

It is with special pleasure that we are able to announce a most generous gift for the erection of a Theological Hall in connection with the Doshisha at Kyōto. A building for the use of the theological department has long been needed, and the graduates of the institution had hoped to raise among themselves the needed funds. But their wishes exceeded their means, and the project has languished. Just at this juncture Mrs. Byron W. Clarke, of Brooklyn, N. Y., sent to the Prudential Committee, and through it to the Trustees of the Doshisha, an offer of \$10,000 for the erection of the hall, to be built as a memorial of her son, Byron Stone-Clarke, a young man of Christian faith and of much promise, who died in January last. The offer has been most gratefully received by the friends in Japan, and one of them writes: "This most generous gift of Mrs. Clarke brings a peculiar joy to some of our hearts such as no other gift has ever done, since it comes to the Theological Department, which is the apple of our eye. It is something we have been wishing for and needing, but we little dreamed that the want would be supplied so soon and so generously. I only wish that the donor could realize the emotions started in our hearts by her gift." Would that other Christians in our land, to whom God has entrusted wealth, knew what opportunities there are for gifts like this of Mrs. Clarke, which will prove of lasting benefit at points which may become great centres of Christian influence in the world!

*The London Times* of August 21 contains an acknowledgment from Rev. Dr. Wright, of the British and Foreign Bible Society, of the receipt of two important inscriptions sent him by Rev. J. I. Barton, our missionary at Harpoot. One of them is a copy of the inscription, in the cuneiform character, taken by Mr. Barton from the Castle Rock of Patu (?), and the other is a pure Hittite inscription from Malatia, near Harpoot. Professor Sayce, of Oxford, has translated the first of these inscriptions, which contains names of the Hittites, King Menuas, and the cities Puterias and Van. Professor Sayce says of this: "The copy is of far greater value than I supposed. . . . It is very much more accurate and complete than Layard's." Some time before his death Rev. Henry Marden, of Marash, was able to secure several stones from the vicinity of Marash having Hittite inscriptions. For a long time it was impossible to secure permission to take them out of the country, but since Mr. Marden's death they have been brought to New York, and have recently been deposited in the Metropolitan Museum in that city. So far as we have learned, the inscriptions upon them have not yet been deciphered. The thanks of the directors of the museum have been forwarded to Mrs. Marden for the valuable gift.

ABOUT the time that the Pilgrims and Puritans were making their way to and establishing themselves in New England, the Manchus, on the northern border of China, were working their way southward to the conquest of the empire. In previous centuries these fierce nomads of the north had threatened the Chinese, but not until the year 1644 was the present Manchu dynasty, which now rules the Celestial Empire, established. Their conquest was most complete, as is witnessed by the fact that the conquerors compelled the Chinese to adopt the custom, which now is regarded by the world as the distinctive mark of the Chinese, but which was a Tartar custom, the wearing of the queue. So disagreeable was this order to shave the head and leave the queue that, Williams says, the order was resisted by many "who chose to lose their heads rather than to part with their hair." But the custom has now become universal, though Williams affirms that natives in the province of Fuhkien still wear the kerchief around their head to conceal the queue. Though during two centuries and a half the Manchus have governed China better than it was governed by the preceding dynasty, yet the Chinese have never been reconciled to Manchu rule. Many of them regard their emperor and his race as foreigners, and, should opportunity occur, they would gladly revolt against his authority.

THOSE who remember the difficulty with which permission was obtained from the Turkish authorities for the establishment of Robert College, "The Home" at Constantinople, and other educational institutions in Turkey will appreciate the significance of the words used by the official sent to represent the Minister of Public Instruction at the recent Commencement of the Girls' College. He publicly thanked the trustees and faculty for their labors in behalf of an important interest of the Turkish Empire, and declared that the government recognized the College as one of the institutions which is worthily fulfilling the object for which it was formed. These phrases were written and approved by the Minister before being read at the College.



MANY friends of Rev. J. T. Noyes, of the Madura Mission, will be interested in his efforts to erect a suitable church edifice at Kodi Kanal, the favorite health resort of the mission, on the Pulney Hills. Quite a large number from other missions, English and American, spend the hot months of the year at an elevation a thousand feet or more higher than the summit of Mount Washington. The cool, bracing air is just the tonic needed for those who have become exhausted by the long-continued heat of the plains. The social and religious life and Christian fellowship enjoyed here are hardly less valuable. To this end, a suitable church edifice has long been needed. The building occupied by the native church, poor at the best, and needing to be replaced by a better one to meet their wants, is wholly unsuitable for the missionary congregation. Year after year the mission has asked for the means to supplement what can be raised from private contribution. Mr. Noyes by personal effort and solicitation has raised Rs. 2,000—giving Rs. 500 himself—and asks for Rs. 1,000 more, to be sure of means adequate to complete such a building as all admit to be the great need of the place. At the present rate of exchange Rs. 1,000 are equivalent to \$355. Shall he call for this sum in vain? Who will respond?

ONCE in a while a traveler from China, who may have visited the foreign "Concession" at one or two cities and strolled along the streets under a guide, affirms that he has not seen any native Christians in China. Very likely he tells the truth, not because there are no Christians in China, but because he has not been where they are. But those who know China and who look for Christians there can find them. At a recent conference held at Hangkow, by missionaries of the London Society, there were present seventeen native preachers and deacons, representing different churches, of whom Dr. Griffiths John, as able and discriminating a man as can be found anywhere, says: "Of these seventeen men there is not one in whose Christian character we do not feel the utmost confidence; not one who does not command our love and esteem; not one of whom we are not justly proud. The days we have spent in close association and fellowship have only deepened our respect and affection for them." It would not be right to say that the 37,000 enrolled church members in China are all such men as Dr. John describes above, but they are at least average Christians. He who says there are no Christians in China is either densely ignorant or thoroughly mendacious.

THERE can be little question that those in moderate circumstances give more in proportion to their means than do the rich. A tithe of a narrow income may seem a small sum compared with a hundredth of a rich man's gains. Yet, as a matter of fact, the rich man can give his tithe with vastly less real self-denial than the poorer neighbor can give his. A certain business man is reported to have said, "Nothing required so much grace from God for me as to give a full tenth when I was making money very fast." The tenth of his rapid gains doubtless seemed to him a very large sum, larger than was required of him. Very likely he ought to have given two tenths, perhaps five tenths, and in so doing would not have given more, in the Lord's sight, than did another man whose bare tithe cost him much self-sacrifice.

Do Christians at home bear on their hearts as they should the trials to which our foreign missionaries are subjected in parting from their children? It is a trial inevitably connected with this branch of Christian work that, for eight or ten or twelve years of a most important part in the life of their children, foreign missionaries not only cannot see them, but, what is of far greater importance often, they cannot direct their social, intellectual, and religious development. It is often impossible for them to make such arrangements as they desire to for the care of their dear ones. And in the trial which they undergo they can only be supported by the promises of a covenant-keeping God. One of our missionaries, in writing, not to these Rooms, but to a personal friend on this matter, says most touchingly: "This leaving children is the one heart-breaking thing the foreign missionary has to look forward to or to experience. There are a variety of trials, but in this our trials are combined in one crushing mass. We need special grace for our day. I hardly dare look into the future yet. The shadow of that cross *will* project itself now and then, and I stand back appalled. I cannot yet trust myself to look it squarely in the face. If I could not speak the Japanese language, did not understand Japanese nature, modes of thought, customs, etc., I should feel easy, seek a pastorate, and settle down in America. But the work and its needs pull me hard from the other side." Let these missionary parents and their children be remembered tenderly by the friends of missions.

AN interesting item comes to us from Japan that the Rev. Dr. Verbeck, of the Mission of the Reformed Church of America, who has been thirty years in Japan, has, to all practical purposes, become a Japanese citizen. His case was somewhat peculiar, he having lost his Dutch nationality by non-residence and not living in America long enough to become a naturalized citizen. The laws of Japan do not yet recognize the possibility of the naturalization of a foreigner, but the officials, in response to Dr. Verbeck's application, expressed their desire to extend every possible indulgence to one whom they esteem so much, and granted him a special certificate, valid for the space of one year, according to which Dr. and Mrs. Verbeck, with their five sons and two daughters, are entitled to travel and reside anywhere in Japanese territory, and come fully under Japanese laws like other citizens of the empire. The Minister of Foreign Affairs, in giving this certificate to Dr. Verbeck, refers to the high regard entertained for him and assures him that this certificate will be renewed year by year.

It is not often that a Chinese official wins the cordial regard of the people whom he rules, but we find in *The Chinese Recorder* an account of a magistrate of Shanghai, who was retiring to his native province, in whose honor, not only the people of Shanghai, but the farmers and countrymen of suburban villages turned out in crowds to bid him farewell. Tables with viands were prepared in every street and incense was burned at every doorway. It took the magistrate all the afternoon to walk the mile from his *yamen* to the jetty, where he was to take his departure, for he was obliged to stop at every table to take a parting cup. When on the boat the people refused to cast off the rope till the magistrate took off his boots and left them as a token of remembrance.

A BRIEF notice is given in *Central Africa*, the organ of the Universities' Mission, of Susi, the faithful servant of Dr. Livingstone, who died at Zanzibar, May 5. At the time of his death, Susi was probably a little over sixty years of age. It will be remembered that Susi and Chuma were the two Africans who endured hardness with Dr. Livingstone in his later journeys, and it was owing to their faithfulness that we have his last journals and the record of his remarkable discoveries just prior to his death. With a loyalty and firmness of purpose that are beyond all praise, they followed him so long as he lived, and on his death they laid their plans, which, after months of dangerous toil, they were able to complete, for delivering the body of their beloved master to his English friends that it might be buried in his native land. Susi was baptized in 1886, and of late years has been very serviceable to Bishop Smythies at Zanzibar. The names of Susi and Chuma ought ever to be enrolled among the heroes of Africa.

INSTRUCTION in the matter of Christian giving is greatly needed in many of our congregations. Not that regular contributions are neglected or that special appeals are not often made. The requests for generous offerings may be reiterated, but there is too little careful and systematic *instruction* in regard to the principles which should actuate Christians in this matter. There is no grace that needs for its culture more careful and persistent instruction than this grace of giving. It is not enough to depend upon touching appeals. Christians should be led to give, not because of some spirited address or by some pitiable tale of need. The whole subject should be placed on broader and higher ground. Christians should give from principle and by system. Questions as to why, and when, and how offerings should be made for Christ should be often discussed from the pulpit, and this, not merely when a collection is to be taken, but as a part of the Christian training which every pastor should seek to impart to his people. A resolution, passed by the late General Assembly of the Presbyterian Church, is in point, which directs that every minister be charged "to instruct his congregation in the grace and duty of liberality for Christ's sake, and in scriptural principles of giving; to keep them informed as to the work and needs of our boards, adopting as his purpose an offering from every member for every board."

A LARGE number of the women of India have addressed a letter to the Christian women of England urging them to use their influence for the enactment of laws checking the use of opium in India. They say in their letter: "We have heard on undoubted authority that the sale of opium is conducted under the strictest restriction possible throughout Great Britain, and is only permitted to be sold by licensed chemists in good standing, and in small quantities. But here in India it is placed within the reach of all without any restrictions to speak of; even the commonest women have access to it at all times! Why is this? Can it be that our souls are reckoned without any value in your country? There is nothing in the Book to indicate this. Why should there then be any line of distinction?" It is impressive to note that these women of India, in addressing their sisters in England, appeal to the Bible. Would that Christendom paid that deference to what is "in the Book" that dwellers in pagan lands expect!

WORD comes from Constantinople, under date of July 22, announcing the issue from the press of the first pocket edition of the Bulgarian Bible, to sell at from thirty to sixty-five cents, according to style. An eager reception is anticipated for it.

A FEW copies of the "Records of the Missionary Conference" of Shanghai, held in 1890, can be obtained of C. N. Chapin, Room No. 14 Congregational House, at \$3.50 per copy, or by mail, \$3.75.

UNDER the direction of the Calcutta Missionary Conference materials are now being collected for issuing statistical tables of Protestant missions in India in 1891. The tables will embrace missions, not only in India, but also in Burma and Ceylon. It is nearly, or quite, ten years since the previous issue of similar tables, and the new publication will have great value. The price, including postage, will be two rupees eight annas per copy, equal to three shillings sixpence, or eighty-seven and one-half cents of our money. Orders may be sent to The Baptist Mission Press, 41 Lower Circular Road, Calcutta.

THE British Anti-Slavery Society is protesting strongly against the practice of hiring slaves of their owners at Zanzibar, for service in the interior of Africa. Mr. H. H. Johnston, Her Majesty's Commissioner, has been proposing to take a large body of slaves thus engaged at Zanzibar to the Shiré Highlands. Such employment has greatly stimulated the importation of slaves at Zanzibar, making the holding of them profitable to their masters. The Anti-Slavery Society properly affirms that it would be the greatest inconsistency to have this Commissioner present himself before the Arab slave-trading chiefs of Lake Nyasa, to remonstrate against their traffic, while he has in his retinue some of the very men whom these slave-traders have sold to the rich men of Zanzibar.

THE last annual report of the Bombay Branch of the Christian Vernacular Education Society for India, a noble organization whose object is to train Christian teachers, alludes especially to the Training Institution at Bombay, which has had 71 students, besides 165 in model or branch schools. These schools are doing most excellent work and are greatly helpful to our own mission in this section of India. This report contains some interesting facts bearing upon mission work in the Empire. It says that "at the last census there were 561,460 cities, towns, and villages in British India. Of these only 149 were cities and towns with 20,000 inhabitants and upwards, and aggregating nine and a fourth millions of people, or less than five per cent. of the whole population. About ninety-five per cent. of the people of India live in the rural districts, mainly in villages containing less than 1,000 inhabitants. India is a country of villages and hamlets. The people are very poor; nearly 99 out of every 100 belong to the laboring classes, the great majority of whom are engaged in agriculture. To reach the people of India we must go to them in their own rural towns and villages; and our methods, whether of education or of evangelization, should be of the simplest description, and suited to their humble circumstances. India will not be Christian till the people of these immense rural regions have the gospel. 'The real old India is in the villages; and India will be won for Christ when its villages are won.'"



## SKETCH OF MARSOVAN STATION, WESTERN TURKEY.

BY REV. GEORGE F. HERRICK, D.D., OF MARSOVAN.

THE city of Marsovan — ancient Phasimon — is situated in the province of Sivas — Sebastia — on the western border of the Sooloo Plain and a little above its level. It is sixty miles southwest from its seaport town of Samsoun, with which it is now connected by a carriage road, and twenty-five miles northwest from the city of Amasia, once the seat of the Mithridatic dynasty of kings. It is close to the southern border of ancient Pontus, and 2,600 feet above sea level. It has a good climate, cooled in summer by winds from the Black Sea, the thermometer seldom indicating lower than twenty degrees Fahrenheit in winter, ranging, much of the time, about freezing point. The city is surrounded by extensive vineyards, and grain grows on the plain. The vineyards are full of fruit and walnut trees. The chief industry of the city is the weaving, in primitive hand-loom, of a parti-colored cotton fabric.

Marsovan, as a missionary station, extends along the Black Sea coast some 360 miles, and back southward about 120. The population of the region is estimated at 355,000, of whom some 70,000 are Greeks and 35,000 Armenians. The remainder are Moslems. This station was occupied for the first time in June, 1852, — although it had been previously visited by Rev. P. O. Powers, and by Rev. E. E. Bliss and Rev. Joseph W. Sutphen and their wives. Mr. Sutphen died here in October of the same year. A church of ten members was organized in May, 1853, Dr. Farnsworth, of Cesarea, being at that time here on his way to his field. Dr. Bliss removed to Constantinople in 1856, and in 1860 Rev. and Mrs. J. Y. Leonard were designated to Marsovan and were alone at the station till 1863, when it was made the educational centre of the mission, and Rev. and Mrs. E. M. Dodd, from Smyrna, and Rev. and Mrs. J. F. Smith, with Miss Fritcher, newly from America, were located here.

In the meantime three out-stations were occupied in 1862, and two more in 1863, namely, Amasia, Samsoun, Avkat, Hadjikeuy, and Vizir Keopreu. The other out-stations have been occupied in the following order: namely, Charshambah, in 1865; Unieh, in 1866; Chorum, in 1867; the Kapoo Kaya villages, in 1869; Herek, in 1873; Zille, in 1876; Gumush and Azabagh, in 1878; Bafra and Kastamouni, in 1880; Dere Keuy, in 1884; Ooloo Punar, in 1885, and Alacham and Fatsa, in 1886. Of the twenty places eight are cities, one being the capital of the province of Kastamouni, six are towns, and the rest are villages. With two exceptions the places are at least twelve miles from each other, generally much more distant, and but two are nearer than twenty-five miles, or a day's journey, from Marsovan. The more distant places are five days' journey.

The work began in Marsovan itself, and in every out-station, under bitter, and in many cases prolonged, persecution. No possible degree of brevity short of that of figures will suffice to give, within the limits assigned us, even a hint of the opening and progress and promise of the evangelistic work. The reader is requested to look well *between the lines* of the following sets of figures that are



meant to give *glimpses* of the work at six points of time, separated by intervals of five years each :—

## MARSOVAN STATION FIELD.

PROTESTANTS IN	CHURCH MEMBERS IN	PAID BY THE PEOPLE FOR CHURCH, EDUCATION, AND BENEVOLENCE IN
1865 . . . . 272	1865 . . . . 33	1865 . . . \$62.92
1870 . . . . 767	1870 . . . . 119	1870 . . . 622.86
1875 . . . . 1,357	1875 . . . . 207	1875 . . . 583.55†
1880 . . . . 1,494	1880 . . . . 359	1880 . . . 1,718.20
1885 . . . . 2,012	1885 . . . . 499	1885 . . . 2,215.40
1890 . . . . 3,025	1890 . . . . 792*	1890 . . . 5,508.80

\* Five churches.

† One of the *famine* years.

Mr. Dodd died at Marsovan in 1865. Rev. and Mrs. C. C. Tracy joined the station in 1867. Mr. and Mrs. Herrick were transferred from Constantinople in 1870. During Mr. Herrick's engagement on Bible translation work, 1873-78, Dr. Schneider, and on the failure of his health, Rev. and Mrs. Edward Riggs, from Sivas, were transferred to Marsovan. In 1878 Mr. Riggs was sent to Athens to prepare for work in the use of the Greek language, returning in 1880. Mr. Herrick resumed his old work in 1879. Mrs. Smith died in March, 1880, and Mr. Smith was absent from March, 1881, till June, 1884. He was married to Miss Sarah E. Sears in 1885. In 1880 Mr. and Mrs. Leonard went to the United States, hoping in due time to return, in which hope they have been disappointed. Rev. and Mrs. George E. White joined the station in November, 1890.

Both the Mission Theological Seminary and the Mission Girls' Boarding School were opened at Marsovan in 1865. The first class, of eight members, was graduated from the Seminary in 1868, and the whole number of graduates is ninety-three. In 1879 the Girls' School became the school of the station only, similar schools having been opened at the several stations. The number of pupils has risen to nearly three times as many as the school contained when it was the school of the whole mission. Miss Fritcher still holds her place, having had associated with her, for longer or shorter periods, Miss Flavia Bliss (now Mrs. Garner, of Connecticut), Miss Fannie E. Washburn, Miss Mary P. Wright, Miss Jane C. Smith, and Miss Bertha Smith, the latter two now connected with the school. Miss Anna Filician has been connected with the school from the beginning. The course of study has been much raised, and both English and music are now prominent features.

The course of study in the Theological Seminary—two years of preliminary, and two of strictly theological instruction—was raised in 1878 by requiring more preparation for admission, given in station class; and in 1881 a high school was started in a modest way, into which the station class was merged, and which undertook the work of the first two, or scientific, years of the seminary course, and the theological course was extended to three years. The high school

became Anatolia College in September, 1886, and the first college class, of five members, was graduated in July, 1887. The whole number of those who have graduated from the College is thirty-nine. The number of pupils enrolled the past year in 124. The work of the establishment, administration, and a considerable proportion of the instruction of the College has been assumed by the missionaries (who did not previously regard themselves as idle), because the exigencies of the whole evangelical work, confronted by both Jesuitism and infidelity, in addition to venerable and entrenched ignorance and superstition, would brook no delay in seizing the helm of educational work among newly awakened races, in a region twice the size of New England, extending from the Black Sea to the Taurus Mountains, and from the Mediterranean to the Euphrates.

The missionaries are supported by a corps of seven native instructors, soon to be increased by a gentleman now studying in Athens and in the United States. The College is the chief feeder of the Theological Seminary, whose course of study has again just been raised and its faculty enlarged. The College sustains a relation to the Missionary Board and its work more intimate than that of any other college in Turkey. Its affliction is that of the *res angustæ domi*, inasmuch as it receives but a small and limited grant from the Board, and its total endowment fund, as yet, is under \$20,000. A year has been added to the college preparatory course, taking effect September, 1891. For those who take the theological course, the three courses cover a period of ten years.

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### THE DISTURBANCES IN CHINA.

WHILE we are not among those who anticipate the outbreak of a revolution in China, it is evident that affairs in that empire are in a critical condition. Our own mission stations, with the exception of one which will be noted below, have not been the scene of any special excitement. But it is certain that in several provinces, notably in Hunan and along the Yang-tse River, there is great excitement among the people. Various causes are assigned for the unrest. There is doubtless a great deal of antipathy to the present Manchu dynasty. Within the past summer the government has proposed, in the interests of economy, not only to reduce the army, but to reduce the allowances made to the soldiers. Some of the secret organizations, notably the *Kolao Hui*, have become so strong that they have threatened rebellion, and have manifested special hostility toward foreigners. They have denounced the Christians in most scurrilous language. While it is a question whether the antipathy of the Chinese has been directed against the *religion* of the foreigners, it is very certain that Christianity has of late been widely advertised throughout the empire.

It will be noticed that in the accounts of attacks upon missionaries the Roman Catholics have had special prominence. One reason for this is that certain customs prevailing among the Roman Catholics bring them into difficulty with the Chinese. The article in their creed which places such emphasis on the external rite of baptism leads the Roman Catholics to administer this rite to as



many as possible without special scrutiny into the motive of the applicant. It is well known that the Chinese are much given to litigation, and in their quarrels they seek every possible aid, especially governmental aid. Inasmuch as Catholic ecclesiastics espouse the side of their converts and have much influence with the officials, their aid is greatly desired. It is easy to see, therefore, that a strong worldly motive exists, leading those who are at feud with their neighbors to attach themselves to the Romanists. They thus come to have an unusual proportion of the quarrelsome class. This is one reason given why the converts of the Roman Catholics are unpopular among their own people. Another prominent cause for suspicion on the part of the Chinese arises from the well-known custom of the Roman Catholics in establishing foundling hospitals as recruiting grounds. Many of these hospitals, or orphanages, are filled with children who are picked up in the streets for the purpose of training them as Christians. It was to be expected that among this class of poor and neglected children large numbers would die shortly after their reception into the hospitals. The Chinese, unmindful of this fact that a large percentage of deaths is to be expected, are led to believe the slander that the Christians secure these children for the purpose of killing them and using their eyes and hearts for the manufacture of medicine. Many of our missionaries inform us that this notion as to the killing of children is widely prevalent among the Chinese. Books and tracts are extensively circulated repeating this slander. *The North China Daily News* of June 16 reports that a deputy officer, who was examined before his superiors on the charge of opening eighty coffins in a Christian cemetery, excused himself by saying that he had opened only seventy-eight, and that he had done this for the sake of the Christians, in order to prove to the people that there were not 1,000 coffins there. It will probably be impossible to lead the mass of the people to discriminate between the Roman Catholic and Protestant missionaries, and both parties will have to bear the consequences of the prevailing impressions in regard to Christians.

In referring to the fact that sin and superstition have robbed the Chinese of the ability to judge between the true and the false, Mr. Walker, of Shao-wu, writes us that though he has been in China for nearly fifteen years, "yet to this day I cannot pick a flower or look at a wild bit of scenery, or any natural curiosity, but that forthwith some one suspects me of having spied out some hidden treasure. In fact, they often seem more ready to believe the false than the true, because it harmonizes better with the errors which they already accept."

Allusion was made in our last number to the decree, issued by the emperor on the thirteenth of June last, for the repression and punishment of the rioters at Wuhu and other places on the Yang-tse River. The decree is notable not merely for the fact that it recognizes that by the treaties and imperial decrees the several nations are at liberty to promulgate their religions, but it also gives a positive commendation to Christianity. The document is so important in itself, and it incidentally conveys so much information in regard to public affairs, that we are minded to give it entire: —

The Tsung-li Yamèn has memorialized us on the disturbances occurring in the various provinces against (foreign) religious orders and requested us to order the

governors-general and governors to take immediate measures for their suppression, etc. The memorialists stated that in the fourth moon the churches in Wuhu, in the province of Anhui, were burned down by evil-disposed persons, and the churches in Tanyang (Kiangsu) and in Wusueh (Hupeh) were successively destroyed, and it was urged that the leaders should be discovered and captured and stringent preventive means should be taken, etc. That the several nations are at liberty to promulgate their religions (in China) is set forth in the treaties, and Imperial Decrees have been granted, instructing the various provinces to give protection at all times. Many years have passed by and the Chinese and foreigners have lived on friendly terms. How is it that lately churches have been burned and destroyed almost simultaneously? It is certainly strange and astounding. It is only too obvious that there must be among the evil-doers some notoriously desperate characters, who secretly plan, dupe, spread rumors, and mislead the minds of the people with the expectation that an opportunity may occur for plunder. Even the peaceful and good people have been misguided by, and forced to join, these rogues, to aid in creating more momentous results. Unless severe measures are devised to punish and suppress (these malefactors) how are the laws to be upheld and how is the country to enjoy quiet? Let the governors-general and governors of Liang-kiang, Hukuang, Kiangsu, Anhui, and Hupeh at once command the civil and military officials to discover, capture, try, convict, and execute the leaders of the riots, as a warning to others for the future. The religion of the western countries simply admonishes people to become virtuous, and the native converts are Chinese subjects under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side. The risings (against religious orders), no doubt, took origin from the discontented class, who fabricate groundless rumors and create disturbance under false pretexts. Such cunning people are to be found in every place. Let the Tartar generals, governors-general, and governors proclaim and notify the people never to listen lightly to floating rumors and recklessly cause troubles. Any writers of anonymous placards, manufacturing rumors to mislead the people, are to be apprehended and severely punished. The local officials must at all times devise measures for the protection of the lives and properties of the merchants and missionaries of the several nations, and must not permit criminals to harass and injure them. In case their precautions are not effectual and disturbances occur, let the high authorities report the exact state of the case and have such officials cashiered. Let the various cases (of riot against foreign churches) in the different provinces still pending settlement be promptly arranged by the Tartar generals, governors-general, and governors, who are not to allow the subordinate officials to delay and procrastinate through fear of difficulties. Let this decree be known to all. Respect this!

We had hoped that the disturbances would not reach our missions in Southern China, but a letter received from Rev. L. P. Peet, dated Foochow, August 10, shows that though there has been no outbreak in that city yet the condition of affairs is not reassuring. We give a portion of Mr. Peet's letter:—

The anti-foreign and anti-Christian feeling, which has been so rampant in the region of the Yang-tse, has finally made itself manifest here in this city. The first note of alarm was sounded by the viceroy and other high officials, who sent word to the consuls of the port about a week ago to the effect that there were 2,000 discharged Hunan soldiers, members of the Kolao Society, now in the city, and that the streets had been placarded with the most blasphemous and inflammatory posters. These placards, while denouncing the doctrine of Jesus as being most vicious, called on all Buddhists and Taoists to rise and drive out the foreigners and tear down their buildings and churches, and some went so far even as to designate our chapel and buildings

in the city. The Chinese officials, in addition to communicating this intelligence, advised the consuls to make all preparations to defend themselves and the foreign community, as trouble was feared. Great anxiety was exhibited on the part of the native authorities to preserve order, and a guard of one hundred soldiers was placed over our city property and another guard was stationed at Ponasang, while two or three other squads were stationed at different places from which they could easily go to the defence of the foreign community, should occasion require.

The consuls, in view of this alarming state of affairs, called a meeting of the foreign community, at which an organization was formed, arms distributed, and a course of action decided upon, should an attack on foreigners take place. In the meantime cablegrams were sent to the American, English, and French admirals, and within a week these three nations were each represented at this port by a gunboat. Rumors — by no means of a soothing nature — were flying hither and thither. One method for exciting riot, adopted by the rebels, — for that they are in spirit, — was to start the report that the chapels and foreign houses in the Settlement had all been destroyed, thinking that vagabonds would thus be encouraged to go on with the work of destruction in the city. The same report would be started in the Settlement with regard to the city houses, with the hope that the settlement houses would meet a like fate.

It is now more than a week since the excitement commenced and no force has been resorted to by the rioters. The French consul has, indeed, been insulted in the streets and his wife has had mud thrown at her, but we could expect this almost any day. It is possible the presence of foreign gunboats has nipped in the bud what might have resulted disastrously. Although the dangerous elements have not yet been removed, still a feeling of assurance that the crisis has passed seems to be taking hold of the public mind. Great credit is due the consuls for their promptness of action. Can we not hope that the prominence into which the gospel of Jesus has thus been brought may result in good rather than evil? Pray for us!

This last exhortation is certainly in point. While we have now no special anxieties, a change may occur on any day, even before these lines are read. Where there is so much inflammable material, a spark may kindle a conflagration. We may well remember that our brethren in China and the work of Christ in that empire are safe only in the hands of Him who rules over all.

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## THE NEW ENCYCLOPÆDIA OF MISSIONS.<sup>1</sup>

THIS work, the full title of which is given below, is of such importance and value in connection with missions as to call for notice in this part of our magazine rather than in the pages usually devoted to bibliography. Announcement was made two or three years ago that this encyclopædia was in course of preparation, and the missionary public has been ready to welcome it cordially. Such a publication has been greatly needed, for the work of missions is so broad, it touches so many lands and languages and peoples, it is so closely connected with the recent history of the Church of Christ and bears such vital relations to its present and future prosperity, that nothing less than an extensive encyclopædia

<sup>1</sup> *The Encyclopædia of Missions, Descriptive, Historical, Biographical, Statistical. With a full assortment of maps, a complete bibliography, and lists of Bible versions, Missionary Societies, Mission Stations, and a general index.* Two Volumes. Edited by Rev. Edwin Munsell Bliss. Published by Funk & Wagnalls: New York, London, Toronto.

could treat, even briefly, the various topics relating to missions upon which intelligent Christians desire information. Thirty-five years ago the second edition of Newcomb's *Encyclopædia* was issued, and, valuable as that was, it is now not only out of print, but altogether out of date. What has transpired in the missionary world since Newcomb's volume came from the press may well be regarded as of equal importance with all that preceded it since Carey preached his missionary sermon, ninety-nine years ago. A new and enlarged encyclopædia was therefore demanded, and the work before us worthily supplies the need.

We have here two ponderous volumes, together making 1,340 large octavo pages, well printed on heavy paper, with twenty-six maps in colors. The preparation of these volumes must have cost an immense amount of labor and patience, and we most heartily congratulate the editor, Mr. Bliss, on the completion of his task. Though from his missionary antecedents and his great interest in the work, it was doubtless to him a labor of love, it was none the less a labor. Of course he had able assistants, and a list of contributors is given, embracing many names well known in the Christian world. We wish that, as in some other encyclopædias, the *Britannica*, for example, the names or initials of the writers had been affixed to the special articles. This would have relieved the editor from some personal responsibility, and in many cases would have given added value to the articles.

In regard to such a book of reference as this, time and repeated use must test its exact value. But so far as we have observed, its topics are well chosen, and are treated with sufficient and yet not too great amplitude. The sketches of missionary societies, for instance, present the salient points in a condensed form. The same is true of the histories of countries and of the accounts of ethnic religions. As showing the amount of space allotted to different topics, we note the following facts: Among the sketches of missionary societies the American Baptist Missionary Union has 15 pages; the American Board, 17 pages; the English Church Missionary Society, 14 pages; the China Inland Mission, 4 pages. Buddhism is treated in 8 pages; Hinduism in 7 pages; Confucianism in 5 pages. Eight pages are devoted to India, 25 to China, 10 to Armenia. In biography, Livingstone's story occupies 2 pages, while Carey, Morrison, Duff, Judson, Schauffler, and Eli Smith have each 1 page.

Among the notable features of the encyclopædia which will impress even the cursory reader are the excellent maps and the appendices. The first of these appendices is a bibliography of foreign missions, compiled by Rev. Samuel M. Jackson, whose draft of a bibliography was published with the *Proceedings* of the London Missionary Conference of 1888. This enlarged list of books, whose mere titles fill eighty-six pages, is a most impressive illustration of the wide reach of modern missions. Aside from the statements in the body of the encyclopædia as to Bible versions, there is a valuable appendix by Dr. R. N. Cust, of England, the well-known expert on this subject, giving tables as to the 269 versions of the Scriptures which have been issued. Another appendix gives the foreign missionary societies of the world, and another still, a gazetteer of all missionary stations with references not only to the text in the two volumes, but to the sections of the particular maps on which places are to be found. The



statistical tables are full, and are arranged (1) by societies, giving their work in each country, and (2) by countries, giving the work of each society. Most of these statistics are brought down to the reports of the several societies of 1890, which means, ordinarily, the reports of the missions of the preceding year. The second volume closes with an admirable index, by which any item contained in the encyclopædia can be readily found.

The editor refers in many places to the fact that in a work of such magnitude errors must be expected. It would indeed be a miracle if there were no errors or omissions. A few of these we have already discovered, most of them in the bibliographical appendix. The more we examine the work the more we are pleased with it. It is a great advance every way upon anything of the kind that has yet appeared. It will be an invaluable aid to the student of missions, and this means, or should mean, not only every minister of the gospel, but every intelligent and devout Christian.

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## RUSSIA AND GOSPEL WORK IN THE CAUCASUS.

BY REV. WILLIAM N. CHAMBERS, OF ERZROOM, TURKEY.

BECAUSE of the agitations of the last few years it may appear strange to some to speak of tolerance of any kind in any part of the Czar's dominions. The terrible evils of the "exile system," brought so prominently before the mind of the public by the articles and lectures of Mr. Kennan; the rigorous action of the government in dealing with the German Lutherans in the Baltic provinces; and more recently the enforcement of the anti-Semitic laws and the consequent extreme suffering of the Jews in all parts of Russia, are things that no enlightened government should permit within her borders. Every right-minded man cannot do otherwise than condemn and deplore them. They have developed in the public mind an impression anything but favorable to Russia. To these might be added other facts illustrative of the same spirit: for example, the absolute interdiction of withdrawal from the Orthodox Russian Church; the punishment of dissent; the refusal of the privilege of residence, or even entrance into the country by foreign clergymen, except under the most burdensome conditions; and consequently, the impossibility of gospel missionaries, as such, residing in the country. All these go to show a spirit of the greatest exclusiveness and of the most rigid intolerance in some things unworthy of a great nation, and most deeply to be deplored.

Notwithstanding all this, it cannot be denied that there are influences at work calculated to materially modify Russian sentiment and greatly assist in bringing about the righting of the evils complained of, and that more effectually than by the affording of asylum to the exiled or the passing of condemnatory resolutions at indignation meetings. These latter methods may have their legitimate place, but the former should not be overlooked or forgotten by those having at heart the best interests of the peoples involved.

I would call attention to a few of such influences, the workings of which have come under my own observation in the Caucasus.

I. The work of the Bible societies. It does not affect the question that the American Bible Society is rigidly excluded from Russia, or that the government would like to curtail or entirely withdraw the privileges granted to the British and Foreign Bible Society. The fact remains that the Bible, in the various languages spoken, is extensively distributed in the country, with the approbation of the Holy Synod. A Russian Bible Society itself is working to the same end. The fact of the Bible in the hands of the people, enjoined to be read and interpreted in the churches, cannot be discounted as to its influence in the removal of evils existing in the empire.

II. In 1821 the Emperor Alexander I granted to certain German missionaries of the Basle Society permission to work amongst the Mohammedans of the Caucasus. They settled in the city of Shushi. After fifteen years' residence and work they were expelled by ukase of Nicholas I, on the technicality of having undertaken work amongst the Armenians as well as amongst the Mohammedans. They left the country without seeing any sign of the fruit of their labors. But the result of the seed sown there is seen in fairly strong evangelical communities in various places just south of the Caucasus Mountains. For the last six years, to make special mention of one place, the community of Shushi have enjoyed the protection of the government in the exercising of the privileges offered by law to the "sects." The community came into prominence within the last decade. When it began to show growth and vigor, persecution became correspondingly vigorous and threatened its destruction. The little band applied to the government for protection, which was granted. And after a hard-fought battle with its persecutors it now enjoys the privileges mentioned above, together with representation on the city council board.

III. Before the last Russo-Turkish war a Protestant school was in successful operation in the city of Kars. After the cession of that city to Russia the teacher and leading men of the little knot of evangelical people there applied for and obtained permission to continue on the same basis as before. This school was recognized and protected as such, until it was closed because of the inability of the people to support it — not at all on the ground of governmental intolerance. The regular Sunday services were continued under the same permission. This Protestant school took its place amongst the other legally recognized community schools of the city. About eight years ago this Protestant community of Kars, suffering petty persecution at the hands of neighbors, conceived the idea of emigrating from the city and occupying land left vacant in the Kars district by the exodus of Moslems. They petitioned the government for the permission and the assignment of village land in that district. A little company of evangelicals in the city of Alexandropol, which had been violently persecuted, heard of this, and followed the example thus set. The idea spread till petitions had been received from eight or ten different places from little knots of people who had become evangelical, and who had been suffering persecution. As these petitions came from so many places, acting independently, from those calling themselves Evangelical Armenians, it was suggested to them that they should unite in one petition. This was done, with the result that the village of Kara Kala was founded and settled by about sixty families of Protestants.

The place is entered in the government records as "the Protestant village of Kara Kala." The people are protected in the enjoyment of all rights and privileges, both civil and religious, accorded to any village community; the only difference being in the restrictions imposed on all "sects," which restriction does not interfere very materially with liberty of conscience.

IV. There is another community of Evangelical Armenians in the province of Erivan, which has an interesting history and is enjoying considerable liberty, though not recognized by government in the same way as that of Kara Kala. That community has some efficient men in its ranks, and is strong and influential, exerting a decided influence for truth. At heavy expense they secured the establishment of a good school under the lead of a most efficient man. That school has a permit from the government. The school law is very strict, prescribing minute particulars in reference to school-building, course of study, and number of scholars. In order to comply with the requirements the people are struggling with a heavy financial burden.

V. Besides these there are other communities or "sects" of other nationalities, such as the Molokans. Some of these have been banished from other parts of Russia for the crime of nonconformity, but nevertheless they have enjoyed large liberty in the practice of their peculiar religious rites and ceremonies in their place of exile. They have the open Bible, and examine it carefully. It may be that they "wrest" it, yet their very existence demonstrates that there are large and flourishing communities enjoying the right of private interpretation of Scripture.

Now these are facts. These movements have become more or less rooted in that part of the country, and are exerting a strong and steady influence. The fostering of them wherever found is of greater moment in gaining the end evangelical Christians have in view than are petitions, protests, or offering asylum for the exile. There is danger of losing much that has been gained for the lack of moral and material support.

William Tyndale might have spent his life deploring the state of England and condemning the government for his exile. He might have spent the best part of his strength in venting his righteous indignation against the prevalent evils. Had he done so, however, the Bible would long have remained a sealed book, and England would long have continued to be as intolerant and iron-handed as Russia is to-day. Undoubtedly Tyndale's "blood boiled with indignation" often, but he got his translation ready all the same, and thereby secured the change he had in contemplation. It was enough for him that he could find purchasers and readers of the Book.

For those who have at heart the moral and spiritual elevation of the world the proper course is not to dwell on the evil side and expend strength merely in the condemnation of those things which are deplorable. It is more to the point to accept the situation as it is, take note of the elements at work calculated to remedy these evils, and foster them that they may grow strong enough to effect a reformation.

The communities referred to above afford most desirable opportunity for the bestowal of active sympathy and financial aid, and the need is most pressing.

Is it not strange, considering all the interest aroused concerning Russia and the expression of indignation concerning the evils existing there, that the British and Foreign Bible Society, which has done and is doing so much to accomplish the very end desired, closes its financial year heavily in debt?

If these influences, wherever found, were properly sustained by Christian people, might we not hope that mighty Russia, with its vast territory and population, would see the worth of these evangelical institutions and would thus be moved by a better sentiment. It is the dissemination of the true spirit of Christianity that will cause the prevalence of that "righteousness which exalteth a nation."

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## EDUCATION AT HARPOOT, EASTERN TURKEY.

BY REV. H. N. BARNUM, D.D., OF HARPOOT.

WE are in harmony with the civilized world in the matter of college commencements. The Euphrates College, after several days of public examination, closed the college year July 2, with essays by the graduates. The College has become firmly rooted, and it is having a steady growth in character and influence. In its different departments it is giving an education thoroughly Christian, in which the Bible is a daily textbook, to large numbers of both sexes. Its influence is very apparent, not only upon its own students but upon the whole community, by giving an impulse to education and improving its quality.

The Turkish government has published a new regulation which requires that all essays and written addresses for public occasions shall be submitted to the Censorship in advance, and receive its approval. This requirement was complied with here; but one of the young ladies, in order to round out a paragraph and give additional force to her line of thought, unwisely added a sentence to the copy which she read in public, in glorification of the Cross. This was at once reported to the local government, probably by the Censor himself, who was present, as having a political significance, and as meaning that the Cross was to triumph over the Crescent, and all that. So there was a breeze! The authorities said: "We have always had confidence in these American schools that they were free from political intrigue, but now it is manifest that they must be watched." But a presentation of the offending document to the Governor-General, with the assurance that the change was made by the writer without the knowledge of any one else, quieted the official alarm; yet it was a little embarrassing to those who had scented incipient revolution! The delicacy of the political situation can be judged by the fact that an innocent sentence uttered by a young girl can produce such a disturbance.

There are two Turkish schools here of recent date and of high grade, one military and the other civil. The latter is a so-called college. Each has recently held its Commencement, to which I had a special invitation. The exercises are preceded by coffee and sherbet, and smoking is kept up all the way through. The exercises consist chiefly of a brief examination of a single pupil in each one of the studies pursued. The pupil stands on a platform with his teacher, and

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recites something which has been carefully prepared, as an illustration of the teaching in each department. Nearly all the teachers are from Constantinople. At the close two or three boys give addresses in praise of the Sultan and the local government, and thanking the guests for their attendance; diplomas and prizes are distributed, a final cup of coffee is given, and the audience disperses. The whole lasts about two hours.

At the Turkish College Commencement the other day the teacher of physics proposed to examine his class in electricity, and as they have no apparatus they borrowed a part of ours. This exercise was reserved to the last, so as to give a little *éclat* to the whole by a few experiments. Just at the time when it was to come off, however, a severe thunderstorm — a very rare thing for this season of the year — gathered, and seemed almost to centre about the College, so that the Pashas, civil and military, protested against the manufacture of any more electricity; so the experiments were omitted.

The Armenian schools are also making progress. Their common schools are superior to the Turkish common schools. In the leading towns they have opened schools for girls. Even the Turks are preparing to open a Girls' School here. So we see that while education is not developing as rapidly as we desire, there is still steady advance.

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## Letters from the Missions.

### Hong Kong Mission.

#### FAITHFUL LABORERS.

MR. AND MRS. TAYLOR are at Canton, specially engaged in the study of the language, Mr. Taylor overlooking, in the meantime, as well as he can, the work at the out-stations.

"At San Ning," he writes, "a good and encouraging work is being done by the native mission. The most interesting seems to be the individual work. Regular preaching on market-days and Sundays, together with distribution of medicine, must before long make a favorable impression on the people; but I expect more direct and lasting good from the personal work which these brethren are doing. They have been in America and imbibed somewhat of the American spirit and method. In the first place they have made their rooms attractive, without overdoing it. Scrolls with Scripture texts adorn the walls. Pictures, such as those often used in American Sunday-schools to illustrate the lessons, are hung here and there. These of themselves are contin-

ually calling forth explanations for every newcomer. In this way opportunities for personal conversation are introduced naturally and without effort.

"Again, the regular evening prayers of the brethren are valuable means of spreading the gospel, as well as helpful means of grace. It is the practice to invite those who give evidence of genuine interest to attend these evening prayers, and it not infrequently happens that four or five or a half-dozen will meet with the brethren at their evening devotions. They draw round the table with the open Bible; a chapter is read, each one reading a verse. Explanation follows the reading of the verse, sometimes brief, sometimes more extended. At all the readings that I have attended a most devout spirit has prevailed throughout. The prayer at the close has always seemed to me full of true supplication and praise, and well calculated to help the heathen present as well as the Christians."

At Kwong Hoi the outlook is not so favorable, the people standing aloof from the preacher, though he is a faithful man.

The chapel which is occupied is not attractive and some changes need to be made. At Hoi In Koi there is a better state of affairs than at Kwong Hoi. Mr. Taylor says :—

“In fact I was quite encouraged with my visit there. The preacher from Kwong Hoi accompanied me to this place, and in the evening we all three preached the gospel to a very full chapel. The congregation was very attentive and friendly, and lingered long at the close to ask questions and turn over again some of the views that had been presented. During our visit to this station we baptized two women.”

Mr. Taylor refers to several Chinese he had met who had been in America, and who give promise of being efficient laborers in evangelical work in their native land.

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#### Foochow Mission.

##### THE CHANGE AT SHARP PEAK.

MR. PEET wrote from Foochow, July 26 :—

“The readers of the *Missionary Herald* will perhaps remember of having read of Sharp Peak village, situated at the mouth of the river Min, and that not very many years ago it was the home of pirates and the scene of many conflicts with the native authorities. Now things are changed. The preaching of the gospel of peace has already produced wonderful results. And a thing for which we should be exceedingly thankful is that the authorities themselves are willing to acknowledge that this change for the better is due to the influence of the foreign religion. To-day has witnessed the dedication of our new chapel, which stands in the heart of the village, directly opposite the Ancestral Hall.

“It is a noteworthy fact that the land for the building was purchased and cleared and the work of construction engaged in without the slightest objection from the owners of the Hall. The Chinese are exceedingly superstitious, and we might have expected opposition on the ground

that the bad influences emanating from a foreign house of worship would materially decrease the efficacy of ancestral worship. The villagers have thus given a tacit consent to the erection of our chapel in the midst of them, and we may well rejoice and give thanks to God. The dedicatory exercises were interesting and impressive. The audience-room was well filled, a large proportion of those present being unbelievers who, impelled by curiosity, had dropped in to see what was going on. It is to be hoped that the earnest words spoken may have turned some of the careless listeners into anxious and earnest inquirers. Representatives of the English and Methodist missions took part in the services, and after they were over firecrackers were set off, this being the Chinese way of expressing joy.

“Dr. Kinnear has just instituted dispensary work in the village, and this promises well. We pray for the Christian work in Sharp Peak village, that it may receive a fresh impulse, and that the church membership of twenty may be rapidly increased by the addition of those who shall seek the Lord with all their hearts.”

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#### North China Mission.

##### THE NATIVE LABORERS.

THE annual meeting of the North China Mission was held at Tientsin, and cheering reports were there presented of the work of the past year. Dr. Porter, of Pang-Chuang, writes that the meetings with the native brethren were more than usually pleasant and valuable. He says :

“We are reaping the slowly ripening fruit of many years' growth. The young men graduates of the Theological School who have gone out to their work are showing a purpose and a success in effort which is, as it should be, full of promise. They naturally assume the first place in the meetings if they come to report, as they did this year. The topics which are on the program for discussion find in them fitting debaters, and we no longer have to suggest lines of discussion to the speak-

ers. The reports from the several out-stations by these pastors and teachers were exceedingly interesting. They have come fresh from their first successes in gathering in men. One had to tell us of thirty-five baptized on a single day, and another to speak of twenty-four whom the year had seen enter his little flock. The most interesting discussion was on the subject of 'Foot-binding.' An essay on this theme by Jen Hsueh Hai was replete with good sense and good fun, and opened the way for a very practicable effort to enlist the church members in the crusade which the women of the church of China must consent to enter on. Here in Shantung we have laid little stress on the subject. We do not first seek to upturn and then renovate, believing that the proper way is to have the hearts of people righted and then the needed reforms will certainly follow.

"Our first Sunday evening was made pleasant, and memorable as well, by the presence of the Methodist Bishop Goodsell, who was *en route* to attend the annual meeting of their society at Peking."

#### PANG-CHUANG STATION.

Dr. Porter writes also of the abundance of work at this station:—

"We have some sixty probationers who will ere long be added to our numbers, we sincerely hope. We have also our own occasions of glad anticipation of expansion. Our quarterly meeting, held a week ago on Sunday, was fairly well attended. It came directly at the close of the wheat harvest. The crop, while not so large as had been hoped for, was fairly good. Even the flooded acres of last summer have given a little crop to the diligent toilers. Nearly all our several little out-stations were represented. In the afternoon, after the morning communion service, sixteen helpers and evangelists told of the work they had been doing since the Chinese New Year. It is still the story of larger numbers of listeners and more who are willing to think of this as the true doctrine. We could employ with good result twice as many workers, and we

would do so if we could only induce the church members to give more freely than they do. They can give their time, and they can learn to send out men to do the preaching which they cannot do themselves."

#### OUT-STATIONS OF PANG-CHUANG.

Of some of these out-stations which Mr. A. H. Smith visited in April last he writes:—

"The condition of things at Ho Chia T'un is better than for some time past, and the little school is full—nineteen scholars—though I tried to keep it down to sixteen, all that a teacher can take care of to advantage. I received three women on probation there, and several others are in prospect. One of these is an elderly woman, who has all her life been a zealous 'practicer of virtue.' On the second of the second moon it is their local custom to burn incense to a goddess unknown here, called 'Hua-ku,' whose function it is supposed to be to take care of the cotton crop. All the family cotton (in the shape of cotton wool) is got out and aired under the patronage of this goddess, to whom incense is then burned. On that day, however, a brisk wind was blowing and the incense ignited the old lady's cleaned cotton, which all took fire and was totally destroyed. She was very angry at this, reviled her lifelong patroness as a 'tumblebug,' declared that she herself would give up this worship which did no good, and enter the 'Jesus church.' Up to the present time she has been regular in her attendance and has begun to learn in the elementary Christian books with the other women.

"At Kao T'ang the condition of things is much as last year, only there are more inquirers than then, and most of those whom we had then we still have. Three women church members, who spent a month with the women last year, have just been there again, and had about thirty women under their instruction for a longer or shorter period. Of these a good many have read through one or more of the elementary books and have a fair idea of

what Christianity is. Several of them gave up their kitchen and other gods, and the women came back laden with trophies of this sort, which are valuable as proofs of sincerity.

"There are now two regular meetings in the Kao T'ang district on Sundays which are attended by a goodly number of people. More of the men seem to be able to read than is generally the case with our inquirers here. Several of them wish to come here to study, and I have invited two to do so who have shown themselves specially in earnest in helping to preach to others. One of these is a man who has given up a good medical practice in the vaccination line, even selling his donkey, that he might have more leisure to go about with our helpers. When we first saw him all the helpers thought that he was a 'dead beat,' in search of a place, but upon a year's trial he gives promise of being one of the best leaders of others we have had. Not long ago he had a copy of the Ten Commandments in his house, printed with a figured border. When he was absent a woman from the same village came to the house and wanted to borrow the 'charm' which she had heard of his having. Some one let her have it, and she took it home, *burned it, and drank the water in which the ashes had been steeped*, so as to cure a lame limb. Yet after all she had to admit that it was no more efficacious than the 'charms' of other religions!"

#### DISQUIETING RUMORS.

Mr. Perkins, of Lin Ching, refers, as do many correspondents from China, to the singular facility with which reports of impending disasters find credence among the people. Writing, July 9, from Lin Ching, he says:—

"Our station, though the nearest of the North China stations of the Board to the region of the recent riots, appears to be a long distance from any present danger. To be sure rumors have filled the air, but thus far they have come chiefly from the north. The attack on the Czarowitz, in Japan, started rumors all over

North China of a war between China and Russia. In the midst of this, runners from the yamen came to enumerate the foreigners here and this completed the proof that we were all to be expelled. An inquirer, coming in from an outside village, told us that he was informed that the foreigners had all left the place. Such straws as these show how easily the slightest rumors grow into accepted statements, especially if the subject of remark be the foreigner, whose business here is so little understood. Thus far, while there has been plenty of indifference, there has appeared to be very little hostility to us, and I hope that what there is may be on the wane. However, it would hardly seem probable that Christianity, with the deep changes which it involves, is to be set up in China without many struggles and convulsions, in which case the stormy days still lie in the future. And it is to be hoped that the memory of recent events in China and in the United States will not have passed away without the introduction of such laws in the United States as shall secure to the citizens of all countries, including China, at the hand of the federal government, that full degree of justice that we Americans expect to receive from the Chinese federal government."

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#### Micronesian Mission.

##### TOUR OF THE MARSHALL ISLANDS.

As promised in our last number we give here Dr. Pease's account of the tour made by the *Morning Star* through the Marshall group. As is well known, the Training School for the Marshall Islands is on Kusaie. Dr. Pease reports that the work of the school during the year has been carried on with a fair measure of success. The students were faithful and did good work. The Marshall group is usually visited in the autumn, but this year it was necessary for various reasons that the *Star* should make the tour in the winter. Sailing from Kusaie, January 21, Jaluij, the first of the Marshall group, was reached in eleven days. This island is



the headquarters of the German authorities, and here resides a "Commissioner" who has full authority from the German government. On paying his respects to the "Kommissar," this officer, Dr. Pease says, "at once introduced the beer and tobacco questions, and intimated that he had been instructing the natives therein, urging the importance of conforming my own teachings to his. This gave me opportunity to express my own views on the subject, which I did to the best of my ability." The following is Dr. Pease's account of the churches and islands visited:—

FROM JALUIJ TO EBON.

"The Jaluij church seems to be making a good fight against the vices and evils which in these seas seem to accompany foreigners as inevitably as their shadows. I do not think that the advocates of beer and tobacco have as yet succeeded in drawing many away from the Christian community. The church has held its own in point of numbers and has grown in strength, I believe. I found here a lively demand for the Hymn and Tune books, of which I had an edition of nearly 300. All would have been bought at this island had I not suddenly suspended the sale, reserving only sixty for all the other islands. I shall require an edition of at least 1,000 for my next tour. I look upon this as a most favorable indication.

"At Nanerik we had our usual experience in getting ashore over the wide, half-submerged reef. We held services, observed the communion, and Jeremaia married some couples and baptized others, while I administered medicine to all comers. The church here has neither gained nor lost. Lanio, whom we sent to the island last, started off well, but his health is not good and he soon became tired. We relieved him and left another man who needs further instruction, but who was willing to fill the gap as best he could for a year. We got back on board the *Star* some time in the night and sailed for Ebon.

"At Ebon church matters are going

on prosperously, with a good increase of membership. Hairam, the pastor, is badly disabled physically, so that it is hard for him to articulate distinctly, but he keeps faithfully at work. The schools have been very prosperous during the year. Hairam, Jeremaia, and myself formed ourselves into a council to settle an old feud between Rev. Andru, the Ailinglaplap pastor, and Letokwa, a chief, young, but most influential in the Ralik range. We arranged the business, and a few weeks later on, bringing the parties face to face, all our work was ratified. Owing to our not visiting this island last year, evil influences had been at work in opposition to our Kusaiean schools. Several Christian people had agreed together to keep their children at home, and it seemed we were to have trouble in getting more scholars from Ebon. This gave me a subject for which I readily found a text, and at the usual *Morning Star* meeting I delivered a very plain and practical discourse on the points involved. Some of the good people seemed to see a new light, and hung their heads. I think I was understood, for we encountered no farther opposition, and all our scholars reëmbarked, except one who remained to look out for the girl to whom he is engaged. I did not blame him. The preacher, Lanien, whose sad defection a few years since caused us so much grief, was restored to the fold, and I have decided to take him to Kusaie, to help me during the ensuing year. I also wish to be sure of the genuineness of his repentance, and that his wife, who is wholly untaught, may have some benefit from our school."

FROM AILINGLAPLAP TO MEJURO.

In order to leave Mr. Walkup among the Gilbert Islands, the *Star* sailed for Butaritari, and was absent two weeks from the Marshall group. Returning she reached Ailinglaplap, of which place Dr. Pease says:—

"The pastor, Andru, was absent, but we held our meetings, and tried to do the work by the aid of Emily, Andru's wife, and the deacons. The church has

had some singular fluctuations during the year, but has made reasonable progress notwithstanding. The schools have not been kept up so well as the preaching, as Andru is no scholar, and the teacher whom we left to help him two years ago (Laillemon) failed us after a while.

"From Ailinglaplap we could only 'fetch' Mille, where we anchored just before dark, Saturday P.M., after a very rough passage. We remained in Mille lagoon over the Sabbath, the *Star* tugging at both her anchors, it being too tempestuous to communicate with the shore.

"Monday A.M. we got out of Mille lagoon and made a quick passage to Malwonlap. Never fear but the old *Star* will go if you give her a gale of wind a little 'abaft the beam,' or send a hurricane in her wake. In such a case she lunges through the water like a column of scared elephants through a cane-brake. Bil was at Malwonlap, busy and hungry. A gale of wind a short time before had destroyed the breadfruit and there was a famine in the land. Mourjie, the high chief here, not yet a believer, sent me a letter asking that Bil might remain as his teacher 'for ever.' We observed the Lord's Supper, admitted a dozen or so to the church, with the usual marrying, and baptism of children. Here, as at other islands, many natives who were ready to join the church, or wished to be married, live on islets somewhat remote from the stations and could not come to the station owing to the rough condition of the lagoon. This lagoon is so large that all Boston and all the ships owned in the United States could be hidden away in it and not be visible at the station.

"Leaving this island with a fair wind or gale, we sailed for Mejuro, which we reached after one of the most uncomfortable days and nights I ever spent. Here, as in a majority of the islands, we have to land on a lee shore, but the surf in Mejuro is something formidable to a landsman. Oh, how I wished that I had the American Board Foreign Committee to go ashore with me and inspect

the work! The wind sweeps over twenty miles of clear water in the lagoon and the 'sea builds' in a little while surprisingly. Larenun is the teacher here, and he has collected a small company of believers. Pastor Raijok from Arno came over some months ago and organized a small church. A number more wish to be admitted, but instead of doing that now, we ordained Larenun and left him to do it later. We left Lokjirak (pronounced *lucky jerark*) and Nirbar to aid in the teaching. There is a wide-open door of opportunity here, and we rejoice to be able to enter it. Mejuro is the key of the devil's position in the Marshall group—his central fortress. Could we have made our tour in the fall, we should have had a good man also for the other end of the island. Now they must wait another year."

#### THROUGH THE GROUP.

"From Mejuro to Arno is only a few miles, but it took us two days. We did not dare to enter the lagoon with our disabled vessel, fearing it would take us too long to get out again, but did our work from the outside. Nabue is married. He and Raijok have worked well and were able to show good results. A year or more ago the measles were brought to the islands by the foreigners, and the evil-minded ones asserted that it was in consequence of allowing the Christian religion to be introduced. Some of the church members were deceived by the false cry and fell away. But this is over and all goes well now. Arno is hungry too, owing to destruction caused by recent gales.

"Having finished with the old teachers we had to locate Tomas, whom we had ordained in Mejuro. Leaving his family and goods with Raijok, we coasted along the island some eight or ten miles and then went ashore. After landing we had a three or four mile walk to the chief's house, where we made satisfactory arrangements for support and dwelling-house and church. Tomas's father and mother live not far away. All this work we did after dark.

"Our next island was Mille. This time we proceeded directly to our old anchorage. Canoes here *did* venture off, though not from the other islets. Joseph and Loktop were both living at the station. The reaction toward heathenism, of which we heard last year, seems to have subsided, and of late the church has increased its membership. Pastor Joseph seems in much better spirits than his last year's letter indicated. There too recent gales have destroyed the breadfruit and the people were hungry.

"From Mille back to Jaluij to leave Jeremaia and get our scholars. We made but a short stay, made our adieus to the 'Kommissar,' who expects to be relieved in May, took Andru on board to be left at Ailinglaplap, and then squared away for Namo. We could not enter this lagoon owing to our feeble engine, so we got under the lee of the island off the mission station, and did our work as best we could. Nierik, of whom we did not expect much, has succeeded in collecting a company of about forty believers, who are now organized into a church. There I did what I've never done before while touring in Micronesia: I remained on the *Star*, and sent Andru and Lanien ashore to do the work. While they were thus busy, Nierik came off, and I arranged the salary, books, and medicines for the year. At Namo also the high waves prevented people who wished to unite with the church from coming from distant islets. We next landed Rev. Andru on the back side of Ailinglaplap, whence we sailed for Lae and Ujae.

"I had never been on Lae. As the lagoon is only entered by small craft, we took the boat and beat up to the upper end of the lagoon, where we desecrated a church. About a hundred people live on this island. We took away nearly half of them to go to Ujae to participate in the services to be held there. At Ujae is good anchorage in the lagoon near the station, and the exercises on shore were very interesting. Fifty-one were admitted to the church, twenty-one of whom were

from Lae. More yet were married. We have been here only two years. Evidently Lailiro has done good work. He is a very quiet, unassuming person, and very faithful. I had partly promised to take him to school this year, but had no one to take his place, and so he remains a while longer. Here too there had been severe gales, so much so that many thought the last day had come and were stirred up to repentance. Of course the breadfruit was all destroyed. From Ujae we joyfully squared away for Kusaie and home."

Dr. Pease concludes his letter by saying that the winter is entirely unsuitable for cruising in the Marshall group, and that if any one of the gales which passed over that region had struck the *Star* serious damage might have been done. "It would seem that we were running about between the tempests, the Lord mercifully caring for us and ours." Dr. Pease calls most vigorously for reinforcements to work among the Marshall Islands, where the results seem so hopeful and the people so ready to learn of the Word.

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### East Central African Mission.

#### KAMBINI.

MISS JONES and Mr. and Mrs. Bennett in the early spring went to Natal, Miss Jones returning to Kambini April 25, accompanied by Mr Wilcox. With her came also two Zulu young women from the Inanda Seminary, to aid in the work and to remain until the other missionaries returned. Of these young Zulus Miss Jones writes:—

"They are proving quite helpful in many ways. As soon as they know a little more about the language, I shall begin a kraal school and put one there. I began teaching May 1, and have thirty pupils enrolled. The majority come from the kraals, and are beginning to show a more earnest spirit about their work as well as for study.

"I met a warm welcome on my return from both children and grown people.

They brought presents of chickens, oranges, bananas, peanuts, sugarcane, and corn. They said they had been suffering a great deal and some had died, because we were not here to give them medicine. I was glad myself to be with them again. During our absence the young people who think they are Christians held service every Sabbath in the chapel."

### West Central African Mission.

#### BAILUNDU STATION.

MAILS received from this mission report the holding of the annual meeting at Kamondongo, on May 23 to 26, at which representatives were present from all the interior stations. We give here some brief extracts from the reports of the several stations.

At Bailundu the schools have been maintained with interest and profit. The school at Cilume, designed for the young children at the village, has had an average attendance of about fifteen. The Girls' School at the station has had an average attendance of eighteen; and the Boys' School an average, for a large portion of the year, of thirty-three. The contributions of the church have been nearly double those of last year. The report says:—

"One of the elders of the church and several of the members have built houses at the village, and all who are willing to come are gathered in for daily worship. From forty to sixty persons thus hear the Word read daily, and often of an evening the silence is broken by the singing of Christian hymns. Is it too much to hope that we shall yet see the day when these shall have entirely taken the place of the wild howl of the heathen dance?

"Meanwhile the work in the villages has been prosecuted with new vigor, and may now be said to have passed the experimental stage. Two groups of villages have been regularly supplied by young men of the church, two going to each group. These were under the supervision of Mr. Woodside until about De-

cember 1, when Mr. Cotton took charge of that work, going out with the groups alternately. Good attendance, kindly feeling, and close attention to the message brought have been the invariable experiences of this work. After giving the work at the villages into the care of Mr. Cotton, Mr. Woodside began to hold services at the king's village. The audiences convene in the court of the prime minister, who is himself an attentive listener. Thus far the audiences have numbered about 200 adults. There is great need of some effort being made on behalf of the children of the *ombala*, but until our teaching force is strengthened we cannot hope to do much, if anything, for them. If a school similar to Mrs. Webster's at Cilume could be carried on there, much good would no doubt result. As the work is now being carried on, about 400 people hear the gospel message every week."

#### KAMONDONGO.

The Boys' School at this station, under the charge of Miss Bell, has been maintained for thirty-nine weeks, two sessions being held each day, one in the forenoon for the little boys from the village, the afternoon session being for those who work on the compound. For the first half of the year the average attendance was eighteen, and for the last half thirty-two. The Girls' School, under the charge of Mrs. Sanders, has had an average attendance of twenty-six, though the enrolment of pupils was much larger. Of the general work of the station Mr. Sanders says:—

"Preaching services have been held at the station twice each Sunday during the year. The only exceptions were one Sunday afternoon when the Portuguese expedition was in the country, and one or two occasions when some other service took the place of the preaching. The morning services have had an average attendance of 77; the afternoon congregations have averaged 78. The smallest attendance was 21; the largest, 180. The average attendance at each Sunday preaching



service during the first half of the year was 49; during the last half, it has been 106. It has been found that a personal invitation from a missionary, given on Saturday afternoon, often doubles the Sunday morning congregation. Hence during the last two months this has been regularly practised. The Christians have during the year gone twice each Sunday to tell the people when it was time to come to service, a duty often irksome but carried out with commendable patience.

"For about the last six weeks of the year Dr. Clowe made it his practice to visit once or twice each week at the settlement called Onambi, at that called Okandona, and also at that named Gandavila, reading a portion of Scripture, also from 'The Story of the Gospel,' and cultivating acquaintance with the people. Only one settlement would be visited of an afternoon. The average number of hearers above ten or twelve years of age was forty-three. Aside from what Dr. Clowe did, only occasional visits have been made."

The Sunday-school, which was commenced in September of last year, has now an attendance of over a hundred. Evening prayers have been held, as in previous years, at the station, attended by many people from the station and often by outsiders.

#### CISAMBA.

Mr. Currie reports that two or three services have been held every Sunday. The Gospel of John has been gone over twice in a course of expository lectures, and also a portion of Mark. The relation of the missionary to the people has been increasingly friendly. In February last Mr. Currie wrote:—

"There are now forty names on the roll of my Boys' School, and eleven of the lads seem to have given their hearts to Christ and take part in our prayer-meetings. As the boys have taken this action since the beginning of the New Year, I postpone further reference to the matter until a later date.

"A number of girls have from time

to time shown a desire to attend school. I felt that it was unwise longer to delay work in their behalf, and consequently have opened a Girls' School. At this school I have had as many as twenty-one girls in attendance. When they come I try to teach them how to sew, read, and sing the hymns. It is a new department of work for me. At home I scarcely ever sewed a button on my own clothes and never professed to be a singer. In the mission field, however, I will sing and sew and scrub, to the best of my ability, if by so doing there is a hope of my being able to win people for Christ."

#### A FRIENDLY CHIEF AND A FIRM CONVERT.

Under date of May 23, Mr. Currie writes:—

"A short time ago Katakolu, chief of Cipetu, gave me a young bull as a proof of his friendship. Cisukilu, of Kopoko, had promised me an ox before he was appointed to Ekovonga, but after his death I gave up hope of receiving the animal. A short time ago a messenger came from Citundu—heir and brother of Cisukilu—to say he was going to pay the ox Cisukilu had promised me, and saying that now his brother was gone he wanted to be friends with me. I told him that we should be friends; but that as Cisukilu had gone to the grave I did not want the ox.

"I was soon informed that Citundu was sick. Inquiring the cause, we were told that the spirit of Cisukilu was angry because the ox promised his friend had not been paid. If Citundu did not pay it at once, he would be soon carried to the grave. There was no longer any delay about the matter. Citundu sent for his cattle and declared he 'would pay what his brother owed the white man whether he wanted to take it or not.' So a fine young cow was brought to me, and there was nothing for me to do but accept it.

"I was called one night by Ngulu to see a boy who was taken with an epileptic fit. This is perhaps the most dreaded of all diseases among these people. If it

became known that the lad had taken a fit, I would have either been forced to send the boy away or close school, for the rest of the scholars would not have remained in the village with the epileptic. To send the boy away would have been most hard, for he had already begun to take part in our prayer-meetings. We therefore refrained from saying what was the matter, while I treated him for epilepsy. After a time he became very weak. His trouble was increased by an ulcerated sore throat. His friends became alarmed, for the boy could not eat. They brought him beer, but he would not drink. They called a spirit-doctor to inquire the cause of his trouble. The oracle declared that his mother—who had been sold in the Ganguella country—was grieving. He must take a load of rubber and go to redeem her. He was also given food to allay the anger of the spirit. The food he refused to eat. He also replied, ‘I am a child. It is not my place to go and redeem my mother. If you bring her back, I will come and rejoice; but I will not go from Ngaña’ (the missionary). They told him he would die. He replied, ‘Ngaña has not yet given me up, and until he does I am not going to take any other medicine.’ In two days after his throat was better and he was moving about. His friends came to visit him. He said with a smile, ‘I am not yet dead. Look! am I not better?’ ‘Oh,’ they said, ‘you have taken the heart of the white man!’ The truth was the lad had turned his face to Christ and was not willing to turn back.

“Our work goes on steadily. We look for a great impulse forward when the reinforcements come.”

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### Western Turkey Mission.

DERE KEUY. — AID NEEDED.

OUR readers will recall the account of Dere Keuy given by Mr. Riggs in the *Missionary Herald* for July, page 291. Dr. Herrick, of Marsovan, reports a recent visit at Dere Keuy which he speaks

of “as an entering into other men’s labors.”

“It is not long since Mr. Riggs visited the place, and my visit now was expressly to examine candidates for church fellowship, and, if thought proper, in company with one of the deacons of the Vizir Keopreu church [see map on page 404], to receive persons into that church. Those mountain valleys are now a paradise of nightingales and of flowers; the birds sing all day and all night; but far above all such attractions is the evidence of the work of God’s Word and Spirit in the hearts and lives of men. All work there hitherto has been broken and fragmentary, but the result is early seen and most cheering. The whole of Saturday was spent in the examination of candidates for church fellowship. Eighteen persons presented themselves, of whom fourteen, nine men and five women, were received. Five of these were from one house. The Sunday was a high day. We had a precious season in the early morning, lasting an hour and a half. The main service—including sermon, receiving of members, communion and baptism—occupied from shortly after eleven o’clock till half-past one; and we had another precious meeting in the evening.

“I come now to the grave part of the story. May I quote from my own address at the Board’s meeting in New York? ‘It is dangerous to undertake a work of limitless power of growth unless you mean to keep pace with the normal development. Bridge the English Channel, tunnel the Atlantic, but don’t identify yourselves with the boundless growth of the church and kingdom of God unless you mean to keep step with his marching orders in the process of development.’

“Shall we pray that new work may not open? If it opens, and is sustained, some money must go along with our prayers. The people do **take** hold nobly. The day when they leaned helplessly on us is long past. They *cannot* sustain the work efficiently without some pecuniary help. What do we educate young men for, if they are not, in some fair measure,

to be treated like educated men? The college graduate now laboring at Dere Keuy as teacher is doing the work of preacher too—a competent man, and his salary is \$100. ‘A good thing to keep him above worldly temptation.’ ‘Besides, living is cheap,’ do you say? When I was a boy my ears often heard the remark, ‘There’s reason in all things.’ If there is reason in this thing, it will be in not sitting too heavily on the valve. Our converted young men, college graduates, are capable of good Christian service, and ready for it; but none of them are candidates for initiation into the Franciscan or Cistercian order of monks. The Dere Keuy chapel is still a shell. There is no money granted us to assist the people in finishing the chapel or in paying the salary of their teacher. Perhaps *we* shall enter some order of begging friars, and so keep alive this flame that God has so conspicuously kindled in these valleys. We are seriously thinking of it!”

#### PROMISING YOUNG MEN.

Mr. and Mrs. Hubbard, as before reported, have spent several months at Tocat, but have now returned to Sivas. Mr. Hubbard writes:—

“It was quite a disappointment and grief to us to see no general awakening this winter in Tocat. Still we felt we were doing good, at least to individuals, so much that we were very reluctant to leave, though we were very hungry for warmer meetings and prayers. As we neared Sivas, on our return, we were met by a crowd of our school-children. When I asked one of the boys how they got along this winter and spring, and his face brightened up as he answered, ‘First-rate! We are making progress nowadays in godliness,’ I understood that it was not all cant. When I went into their school prayer-meeting and saw just the boys who last year had made us the most trouble now the most prompt to rise and offer tender, penitent prayers, I sat and cried to myself for joy, and couldn’t do much the first half-hour but brush away the glad tears and keep from sobbing like a child.”

#### THE CESAREA HIGH SCHOOL.

Dr. Farnsworth is absent from Cesarea, with Mr. Jenanian, holding interesting meetings at several of the out-stations. Mr. Fowle writes from Talas, July 13:—

“Our Cesarea High School, the ‘Argeus School,’ held its examination on the ‘glorious Fourth;’ and they made the arches of the Cesarea church ring with the strains of ‘The Star-spangled Banner.’ The boys made a most excellent appearance, and no one of us had any reason to be ashamed of them or their work. Eight young men received their diplomas. Some of them will continue their studies at Marsovan, we hope, while others will engage in business or teaching. This school has done, and is doing, a most excellent work itself; but it is also doing a much broader work by inciting and compelling the other communities to raise the standard of their teaching in both matter and manner.

“The Armenian bishop is straining every nerve to make his schools such that the Gregorian boys shall not come to us. But in spite of his efforts about half of our boys are sons of non-Protestant parents. We have a good start of him, and we propose to keep the lead as long as possible.”

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#### Eastern Turkey Mission.

##### ERZROOM.

POLITICAL affairs at this city show no special change. The troops on the frontier are facing each other, and the Turkish government has armed the Koords as irregular cavalry. The Russians, on their side, have expelled from their territory one of the best preachers in the Caucasus. Mr. Macallum, under date of June 27, reported that letters from Erzingan show that there is a better state of affairs in that community. Quite a number of Gregorians are attending the meetings of the church, many of them taking part in singing and exhortation; several brethren who have been disaffected have manifested a desire for reconciliation.

Five Gregorian priests recently visited the native pastor in his home.

Mr. Macallum writes of Erzroom:—

“Our services are very well attended; in fact, at the principal preaching service the chapel is crowded, especially on the women’s side. Many Gregorians and occasionally some Turks come; and they hear powerful gospel sermons from our present preacher. We hope we shall be able to keep him, but he is called also to Van and to Tabriz. He is working very hard to put new life into our Young Men’s Christian Association, which work was much needed. He has also organized a Dorcas Society among the women, and has put a great deal of enthusiasm into it. This church has given about thirty dollars this year to Koordish missions.”

VAN.

Dr. Raynolds reports that information had come of an order for the reopening of a school at Agants which had been closed by government authority, but the vali had refused to regard these orders, and the matter had again been referred to Constantinople. Dr. Raynolds and Mr. Greene made a large number of calls upon the people during the Gregorian Easter. Of the Armenian Easter Dr. Raynolds writes:—

“It was also our regular communion Sabbath, and was rendered specially delightful by our being permitted to receive two young men to church membership. One of them is from Bashkalla and a member of our boarding school, and the other a copper-worker in the city, who seemed to take the final step that brought him into the Kingdom, in my room, a few weeks ago. Six others also applied for admission, but were advised to wait, though there were two or three of them whom I should have been glad to see admitted then. One of the applicants was a new man who seems very hopeful, but needs to be tested longer. He had been seeking to supply the felt needs of his religious nature in various ways, and was once on the point of entering a monastery, but was hindered by the

advice of a relative already a member of a monastic house who told him that if his object was to escape sin he would find that he was coming to just the place where the big sins were committed. When the changed life of a companion and the conversation of the preacher recently directed his attention to the simple teachings of the gospel, he felt that he had found what he was searching for. May the Lord establish and keep him!”

Of the outlook in Van, Mr. Allen, who is about to return to Harpoot, writing June 30, says:—

“There are open doors in every part of Eastern Turkey which if not soon entered may be closed. It seems to be the present policy of the government to restrict our efforts in the educational line. At the same time the ecclesiastics are earnest and vigilant to keep their people from leaving the national Church. To forsake the Church is loudly denounced as disloyalty to their nation. The national pride of the Armenians, with the national spirit rife among the young men; prejudice against evangelistic effort on the part of some and total indifference on the part of many; ignorance of what true religion is, even among the educated; the superstition of the common people and their blind attachment to religious rites which quiet the conscience, and above all the natural inclination of man’s heart, constitute an array of obstacles which, to human view, seems wellnigh insurmountable. But we are sure that this work is God’s, and that in his own good time these hindrances will be taken out of the way or overcome. The picture, though it has many shadows, is relieved here and there by rays of light. Evidence is not wanting that the gospel leaven is doing its work in these Oriental churches.”

MARDIN.

Mr. Dewey reports some trying experiences in connection with the weakness and coldness of one or two of the churches at the out-stations. One of them, that at Kullesh, has been disbanded because of



the apathy of most of the people. Mr. Dewey writes:—

“An attempt was recently made in Azakh to drive Miss Pratt and a native assistant out of the village, or at least to stop their work among the women. A Jacobite priest was the instigator of the movement. A brawl was made in the streets over the matter, and in the evening the house where the ladies were staying was stoned. The priest openly, and even boastingly, avowed his agency in the matter, though he professed to have had nothing to do with the assault on the

house. He also declared that he had been the cause of troubles that Mr. Andrus, Mr. Ainslie, and native helpers had had in the village in former times. Finally, hearing that complaint was likely to be made against him, he tried to smooth matters over, even offering to allow the ladies to visit the *Protestant* women unmolested! Under the circumstances they thought it best to withdraw; but complaint has been entered against the priest, and the villagers, who have for years been in terror of him, are hoping now to get rid of him.”

## Notes from the Wide Field.

### INDIA.

THE POWER OF CASTE WANING.—We find an article on this subject in the *Dnyanodaya* of Bombay, which refers to the fact that recently forty-two Brahman gentlemen took tea together at a social gathering in St. Mary's Convent, Poona, an act which was in violation of caste rules, and which years ago would have led to their speedy excommunication. Though the fact of this gathering was well known, as yet no definite steps have been taken for their discipline. Some of the priests have, indeed, talked of excommunication, but it is said to be so difficult to find any who have not, in secret at least, broken caste that there is little hope of enforcing the rules. It will be remembered that a certain Dr. Bhandarker not long since gave his daughter, who was a widow, in marriage, an act which is abhorrent to most Hindus. But when the Shenvi Brahmans met together to discuss the question of excommunicating the doctor, his friends came in such numbers that no one dared to propose a resolution for excommunicating him, though challenged to do so. The *Dnyanodaya* expresses surprise that no one claimed that the marriage was contrary to the Shastras though confessedly contrary to the customs of caste. If the Shastras are not in the way of marriage reform, this reform ought to be easy. The strength of the reform party is spoken of as a most significant sign of the times. The *Dnyanodaya* says: “If we mistake not, this movement of the Shenvi Brahmans will be imitated by other Brahman castes, numbers of whom are alike anxious to rid themselves of this baneful social custom.” Many Hindu papers are now speaking brave words in regard to this and other reforms. One of them, *The Mahratta*, in referring to the baptism of Mr. Joshu, the husband of the late Anandibai Joshu, uses the following strong language: Mr. Joshu “must not expect to be received with open arms by the Orthodox Hindus at feasts or other cognate affairs. The Hindu community also must not look on him as an alien, and persecute him. He has thought for himself and prefers the Christian religion. It is a matter of choice.” Hitherto in India it has not been a matter of choice; the bitterest persecution has attended conversion to Christianity. It is so still, and doubtless will be so to some extent for a long time to come. But there are signs of the growth of the spirit of toleration. Caste is waning. Should the changes of the past generation be matched by corresponding changes in the generation to come, Christianity will have free course in India.

## AFRICA.

**CRUELITIES ON THE CONGO.**—An English Baptist missionary, Mr. Stapleton, writes of the ferocity of the Bangala tribes on the Upper Congo, among whom he and his associates are attempting missionary work. The stories he tells are ghastly, and we would gladly pass them over. But it seems impossible for Americans to apprehend the situation of affairs in Africa. Not seldom is it affirmed that the natives are living in primitive innocence, and that the evils under which they suffer arise chiefly from the intervention of foreign nations. But the horrors of life among the natives along the Congo cannot be exaggerated. Mr. Stapleton reports a fight between two villages, in which the women took part, after which the victors danced in high glee and brought in the bodies of those they had slain, presenting a sight so sickening that it was difficult for the missionaries to eat or to sleep. The conquerors cooked the bodies of their victims, and two days after a lad walked into the mission station carrying on a plantain leaf some of the flesh that had been roasted. Mr. Stapleton says: "One of the men killed at Mampoko was a slave of the chief. He had worked for us some three months, and but the evening before was engaged on the station. In the morning he is killed, and in an hour or two tossed into a grave, 'unwept, unhonored, and unsung.' The people wanted to eat him, and would have done so but his master refused to cut off his head, a necessary preliminary to the feast. Another man comes to the fight in full vigor; in twelve hours his body is cooked and eaten, whilst to burn alive a poor, sick, deserted woman is regarded as a huge joke. Yet, usually these Bangalas are merry, manly fellows, very friendly in conversation, and quite demonstrative in their affection; but when the lust of blood is upon them deeds which fill us with horror are the merest incidents of the fight to them. We are eagerly looking for the time when these passionate souls shall acknowledge the sway of the Prince of Peace and rejoicingly accept in all its fulness the glorious truth of the brotherhood of man in Him."

**THE EAST AFRICAN SLAVE-TRADE.**—*The Church Missionary Intelligencer* gives extracts from an important letter from a captain of one of the British naval vessels on the East Coast, with reference to the slave-trade. This officer says: "The establishment of the British Protectorate, the Imperial British East Africa Company, and the German Colony, in this region, has quite altered the aspects of the slave-trade on the Division. So far as I can obtain information during this season, no large cargoes have been attempted to run to Zanzibar or to Pemba, and the trade has resolved itself into a smuggling business in small numbers. German officers state that they know smuggling in small numbers goes on from out-of-the-way places, over which they can yet have no control, and also that a few large cargoes have possibly been run from some of the many creeks in the Lufiji River—probably to Madagascar, possibly to Arabia. Smuggling probably also takes place from about Wasin Island, Kilifi River, and one or two places in the British Sphere to the north end of Pemba. . . . The direct trade to Arabia has assumed very small proportions. . . . The Germans state they will soon be able to stop any wholesale export." It is a noticeable fact that this captain refers to the fact that the slave-trade is on its last legs in view of what is to be accomplished by the Brussels Act. This, of course, must be anticipatory. This suggestion of what would be the effect of the Act is a strong argument for its ratification, which we trust may yet be accomplished both by France and the United States.

**ROMAN CATHOLIC MISSIONS IN AFRICA.**—*The Annuaire des Missions* for 1890, as quoted in *The Church Missionary Intelligencer*, has interesting information in regard to the Roman Catholic missions in Africa connected with the Propaganda. "In Northern and Central Africa there are 191,805 Roman Catholics, 127 stations, 191 churches, 349 priests, 197 educational institutions, 65 institutions devoted to charity. In Southern Africa there are 40,555 Roman Catholics, 97 stations, 139 churches or

chapels, 211 priests, 129 educational institutions, 32 charitable institutions. In Insular Africa (including, evidently, Madagascar) there are 166,580 Roman Catholics, 68 stations, 414 chapels or churches, 140 priests, 361 educational institutions, 37 charitable institutions. As regards Insular Africa, these numbers are far exceeded by those connected with the London Missionary Society, the Society for the Propagation of the Gospel, the Society of Friends, the Norwegian Mission, etc. In South Africa also the Protestant Missions embrace far larger numbers, and educational and industrial institutions of a far higher character."

ENGLISH CHURCH MISSIONS ON THE NIGER. — For some time past these missions have been under a cloud arising from the misconduct of some of the native preachers. The Church Missionary Society has been compelled to remove many of its agents, a very trying but necessary task, which has naturally led to a good deal of feeling among the African churches. As a result of this feeling a proposal has been started for the separation of the mission on the Delta from that on the river above the Delta, the churches in the Delta to support themselves, and thus become independent of the Church Missionary Society. Some anxiety is felt in regard to the movement, although of course every step toward self-support is welcomed. It is expected that the scheme will be carried out, and if the churches in the Delta secure good and pure men as leaders and maintain them and the Christian institutions which are already founded, no one can rejoice more heartily than will the directors of the Church Missionary Society.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*For the Annual Meeting of the Board:* With thanksgiving for the prosperous year both at home and abroad, let there be earnest prayer that the counsels of the Board may be directed by divine wisdom, so that a new impulse may be given to the work of preaching the gospel throughout the whole world.

*Continued prayer for China:* That commotions may cease; that a better apprehension may prevail among the people as to the spirit of those who bring them the gospel of Christ; that the lives and property of missionaries may be protected; and that the results of present disturbances may be the wider opening of the empire to the preaching of the Word. (See page 406.)

### DEPARTURES.

September 9. From Vancouver, Rev. Franklin M. Chapin and wife, returning to the North China Mission; also, Rev. Charles Hartwell and wife, and Miss Ella J. Newton, returning to the Foochow Mission.

### ARRIVALS IN THE UNITED STATES.

August 11. At San Francisco, Miss Florence White, Miss Ida V. Smith, and Miss Mary Poole, all of the Japan Mission.

August 29. At New York, Rev. Robert Thomson and wife, of the European Turkey Mission.

### MARRIAGES.

August 11. At Harpoot, Turkey, by Rev. C. H. Wheeler, D.D., Mr. Wilmot H. Wheeler and Miss Alice Heald.

September 3. At Newton Centre, Mass., Captain George F. Garland, commander of the *Morning Star*, to Miss Sarah L. Smith, of the Micronesian Mission.

### DEATH.

July 13. At Farmington, Me., Mrs. Abigail W. Munson, widow of Rev. Samuel Munson, who was murdered by the Battas of Sumatra, June 28, 1834. Mrs. Munson was born at Freeport, Me., April 23, 1807; was released from her connection with the Board in 1835, resided since then in Maine, and was eighty-four years of age at the time of her death.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Native laborers in China. (Pages 415 and 416.)
2. The out-stations of Pang-Chuang. (Page 417.)
3. How the gospel changes a community. (Page 416.)
4. The disturbances in China. (Page 406.)
5. A tour through the Marshall Islands, Micronesia. (Page 418.)
6. Items from Bailundu and Kamondongo, West Africa. (Page 422.)
7. A firm convert at Cisamba. (Page 423.)
8. Items from Eastern Turkey. (Pages 425-427.)
9. Dere Keuy, in Western Turkey. (Page 424.)

## Donations Received in August.

MAINE.		
Aroostook county.		
Patten, Cong. ch. and so.	15 00	
Cumberland county.		
Portland, State-st. Cong. ch., 200;		
"E., 50,	250 00	
Sebago Lake, Cong. ch. and so.	1 00	
Standish, Cong. ch. and so.	6 00	
Woodfords, Cong. ch. and so.	45 00—302 00	
Kennebec county.		
Winthrop, Cong. ch. and so.	20 00	
Oxford county.		
South Paris, Cong. ch. and so.	12 00	
Somerset county.		
Norridgewock, Cong. ch. and so.,		
47; A friend, 10,	57 00	
Union Conf. of Churches.		
Fryeburg, Cong. ch. and so.	15 05	
Waterford, Cong. ch. and so.	8 69—23 74	
Waldo county.		
Camden, Elm-st. Cong. ch.	25 00	
York county.		
South Berwick, Y. P. S. C. E.	11 18	
Kennebunkport, South Cong. ch.	5 00—16 18	
	470 92	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H.		
Spalter, Tr.		
Keene, Edward A. Kingsbury,	3 00	
Walpole, 1st Cong. ch. and so.	38 00—41 00	
Grafton county.		
Hanover, Rev. S. C. Bartlett, D.D.	25 00	
Orford, Cong. ch. and so.	23 35	
Orfordville, Cong. ch. and so.	4 26	
West Lebanon, Cong. ch. and so.	30 00—82 61	
Hillsboro county.		
Hollis, Cong. ch. and so.	22 50	
Hudson, Cong. ch. and so.	10 00	
Nashua, 1st Cong. ch. and so.	64 00	
New Ipswich, Cong. ch. and so.	2 93	
Peterboro, Union Evan. ch.	35 00—134 43	
Merrimac county.		
Penacook, Cong. ch. and so.	47 20	
Rockingham county.		
Epping, Cong. ch. and so., add'l,	25	
Portsmouth, Miss Hattie Lewis, 50;		
Miss Mary Plummer, 50,	100 00	
Seabrook and Hampton Falls, 1st		
Cong. ch.	5 00	
Stratham, Cong. ch. and so.	59 75—165 00	
Strafford county.		
Durham, Cong. ch. and so.	9 74	
Wolfeboro, 1st Cong. ch., 55-75;		
Inez A. Brewster, 1,	56 75—66 49	
	536 73	
VERMONT.		
Addison county.		
New Haven, Cong. ch. and so.	64 15	
Orwell, Cong. ch. and so.	20 31—84 46	
Bennington county.		
Bennington, Income of Norton Hub-		
bard scholarship for Ahmednagar		
Theo. Sem.	40 00	
Bennington Centre, A friend,	2 50	
North Bennington, Cong. ch. and so.	43 72	
Dorset, Cong. ch. and so.	42 26	
Manchester, Cong. ch. and so.	49 76—178 24	
Caledonia county.		
St. Johnsbury, Franklin Fairbanks,		
to const. Miss MARGARET D.		
HAZEN, Mrs. CORA C. HUMPH-		
REV, and JONAS BROOKS, H. M.,		
300; Rev. C. F. Morse, 20,	320 00	
Lamoille county.		
Cambridge, 1st Cong. ch.	15 00	
Stowe, Cong. ch. and so.	51 00—66 00	
Orange county.		
Strafford, Cong. ch. and so.	55 00	
Orleans county.		
Derby Line, Estate of the late Rev.		
John Fraser, by Mrs. Fraser,	25 00	
Greensboro, Cong. ch. and so.,		
23-71; Rev. S. Knowlton, 35,	58 71—83 71	
Rutland county.		
Castleton, Cong. ch. and so.	12 66	
Middletown Springs, Cong. ch. and so.	47 71	
Rutland, Cong. ch. and so.	100 00—160 37	
Washington county.		
Northfield, Cong. ch. and so.	15 80	
Waterbury, Rev. and Mrs. L. H.		
Elliot,	12 00—27 80	
Windham county.		
Wilmington, Cong. ch. and so.	6 07	
Windsor county.		
Chester, Cong. ch. and so.	8 25	
Woodstock, Cong. ch. and so.	46 71—54 96	
	1,036 61	
MASSACHUSETTS.		
Barnstable county.		
Orleans, Cong. ch. and so.	8 00	
Woods Holl, Cong. ch. and so.	11 00	
Yarmouthport, 1st Cong. ch.	50 00—69 00	
Berkshire county.		
Lee, 1st Cong. ch.	600 00	
Sheffield, Cong. ch. and so.	18 50	
Stockbridge, A lady friend,	5 00	
Williamstown, 1st Cong. ch.	80 04—703 54	
Bristol county.		
Norton, Trin. Cong. ch. and so.	6 38	
Brookfield Association.		
Spencer, From William White		
Smith Fund, income for education		
of native preachers and teachers		
in Africa,	1,463 75	
Essex county, North.		
Bradford, Cong. ch. and so.	141 87	
Haverhill, J. Flanders,	5 00	
Newburyport, Prospect-st. Cong.		
ch., to const. SARAH E. STICKNEY,		
H. M.	156 67—302 94	
Essex county, South.		
Lynn, 1st Cong. ch.	102 62	
Pigeon Cove, Cong. ch. and so.	10 00	
Salem, A deceased friend,	45 00—257 62	
Franklin co. Aux. Society. Albert		
M. Gleason, Tr.		
Deerfield, James Childs,	5 00	



Northfield, Cong. ch. and so.	58 00
South Deerfield, Cong. ch. and so.	50 70—119 70
Hampden county.	
Chicopee, 2d Cong. ch.	66 48
Feeding Hills, Cong. ch. and so.	15 00
Ludlow, Cong. ch. and so.	16 48
Monson, Cong. ch. and so.	28 35
Springfield, Mrs. A. A. Hunt, 10;	
S. C. Burnham, 5,	15 00
West Springfield, Ashley Sch. and	
Charitable Fund,	123 89
Westfield, H. Holand, 4; Income	
Norman T. Leonard scholarship	
for student in East. Turkey Miss.,	
55,	59 00—324 20
Hampshire county.	
Amherst, Mrs. C. M. Bryant,	10 00
Enfield, Cong. ch. and so.	40 00
Greenwich, Cong. ch.	44 00
Northampton, Edwards ch. Benevo-	
lent Society, 136.78; Thank-offe-	
ring, 50,	186 78
Plainfield, Cong. ch. and so.	28 00
South Amherst, Cong. ch. and so.	10 00
Southampton, Cong. ch. and so.	46 44
Westhampton, Cong. ch. and so.	24 23—389 45
Middlesex county.	
Auburndale, Cong. ch. and so., m. c.	53 64
BillERICA, Cong. ch. and so., add'l.	6 00
Cambridge, Prospect-st. Cong. ch.	589 23
East Somerville, Mrs. Sarah M.	
Stone,	50 00
Framingham, Plymouth ch. and so.	100 00
Lexington, Hancock Cong. ch.	27 00
Lincoln, 1st Cong. ch.	122 00
Malden, A friend, to const. Mrs.	
ELEANOR F. HOWELL, H. M.,	100 00
Newton Centre, 1st ch. "Tithes,"	30 00
Reading, Cong. ch. and so.	10 00
Wakefield, Cong. ch. and so.	112 13
Waverley, A friend,	10 00
Winchester, 1st Cong. ch., interest	
on legacy of D. N. Skillings,	200 00—1,430 00
Middlesex Union.	
Fitchburg, Rev. and Mrs. John	
Wood,	10 00
Pepperell, Cong. ch. and so.	29 44—39 44
Norfolk county.	
Readville, Blue Hill Evang. soc.	5 96
South Franklin, S. D. Hunt,	10 00
South Walpole, Missionary,	1 00
West Medway, 2d Cong. ch.	18 70—35 66
Old Colony Auxiliary.	
New Bedford, North Cong. ch., for	
support of Rev. and Mrs. F. R.	
Bunker,	200 00
Plymouth county.	
Hanson, Cong. ch. and so.	7 76
Marion, Henry C. Dryer,	2 00
Rockland, Cong. ch. and so.	40 00—49 76
Suffolk county.	
Boston, Hollis Moore Memorial	
Trust, by E. K. Alden, Resi-	
duary Legatee, for Pasumalai Sem.	300 00
Revere, 1st Cong. ch.	28 25—328 25
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Douglas, Cong. ch. and so., add'l.	16 90
West Auburn, Miss Ella J. Newton,	50 00
Worcester, Plymouth Cong. ch., to	
const. J. A. TATMAN, H. M.,	
96.93; Estate of Philip L. Moen,	
500; Miss M. F. Dyer, 25,	621 93—688 83
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	4 28
Upton, Newton Gathering,	2 00
Whitinsville, Cong. ch. and so.	2,419 11—2,425 39
, N.,	25 00
	8,758 91

Legacies. — Brookline, Elizabeth	
Pierce,	500 00
Hyde Park, Miss Sarah Conant, by	
Henry S. Benton, Ex'r,	100 00
Ipswich, Mrs. Meriam G. Burrows,	
by Frank W. Coburn, Ex'r, in	
part,	50 00—650 00
	9,408 91

## RHODE ISLAND.

Bristol, 1st Cong. ch.	55 72
Pawtucket, F. D. Morse,	10 00
Pawtuxet, Mark A. Herrick,	10 00
Providence, Beneficent Cong. ch., 250;	
Pilgrim ch., Rev. Dr. Laurie, 5;	
Union Cong. ch., of which 200 to	
const. Mr. and Mrs. JOHN WALLACE	
McAUSLAN, H. M., 1,328.18; Pil-	
grim Cong. ch., 173.22,	1,756 40—1,832 12

## CONNECTICUT.

Fairfield county.	
Bridgeport, Olivet Cong. ch. and	
Sab. sch.	7 10
Ridgefield, 1st Cong. ch.	31 32
Southport, Cong. ch. and so., to	
const. C. A. MEEKER, WILLIAM	
MITCHELL, MISS M. C. HEN-	
SHAW, H. M.,	336 30
Stratford, Cong. ch., 36.50; do.,	
m. c., 10.50; Oronoque, m. c., 8,	55 00—429 72
Hartford county. W. W. Jacobs, Tr.	
Farmington, 1st Cong. ch., of which	
100 toward salary of Mr. Knapp,	200 00
Hartford, Roland Mather,	500 00
Kensington, Miss F. A. Robbins,	10 00
New Britain, 1st ch. of Christ,	275 00—985 00
Litchfield co. G. M. Woodruff, Tr.	
Ellsworth, Cong. ch. and so.	5 18
Milton, Cong. ch. and so.	10 00
Nepaug, Cong. ch. and so.	7 25
Thomaston, Cong. ch. and so.	9 35—31 78
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch., 128.02;	
A friend, 10,	138 02
Haddam, Cong. ch. and so.	17 17
Middletown, Benjamin Douglas,	25 00
Millington, Cong. ch. and so.	3 00—183 19
New Haven county.	
Branford, Cong. ch., of which 10	
from H. G. Harrison,	54 00
New Haven, Edward A. Anketell, to	
const. Rev. WATSON L. PHILLIPS,	
D.D., H. M., 50; Edith Woolsey,	
for the Marathi Miss., 11; James	
M. B. Dwight, 15,	76 00
North Haven, Elihu Dickerman,	1 00
North Madison, Cong. ch. and so.	40 00—171 00
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
New London, 1st ch. of Christ, m. c.	13 85
Windham county.	
Plainfield, 1st Cong. ch.	26 02
Woodstock, 1st Cong. ch.	20 11—46 13
—, Shelton J. Tomlinson,	20 00
	1,880 67

Legacies. — Madison, George M.	
Dowd, by I. Lee Scranton, Adm'r,	
225, less expenses,	220 00
	2,100 67

## NEW YORK.

Albany, Miss Mabel Learned,	30 00
Barryville, Cong. ch.	3 00
Brooklyn, Clinton-ave. Cong. ch.,	
add'l, 25; A friend in do., for Mr.	
and Mrs. Kingman, 2; Central	
Cong. Sab. sch., for support of na-	
tive preachers in Madura, 36; East	
Cong. ch., 29.34,	92 34
Canaan Four Corners, Cong. ch.	15 00
DePeyster, Cong. ch.	10 45
Dunnsville, Willard G. Davis,	100 00
Eldred, Cong. ch.	14 00
Gloversville, A Presbyterian,	2 50
Newark Valley, Cong. ch.	50 65
New York, G. G. Williams, 125; "A	
Corporate member," 50; Wm. C.	
Conant, 13.50; John D. Cutter, 100;	
Z. Stiles Ely, 1,000; D. Willis	
James, 5,000,	6,288 50
Richville, 1st Cong. ch.	10 00
Riverhead, Cong. ch.	8 76
South Granville, Cong. ch.	2 00

Warsaw, Cong. ch.	10 00
West Bloomfield, Cong. ch.	30 00
Westmoreland, 1st Cong. ch.	9 00—6,676 20

## PENNSYLVANIA.

Ackley Station, Cong. ch.	3 28
Lansford, Welsh Cong. ch.	10 00
Pittsburgh, 1st Cong. ch.	27 25
Tomhickan, Cong. ch.	5 00—45 53

## VIRGINIA.

Falls Church, Cong. ch.	24 50
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## TEXAS.

Greenock, S. B. Hoisington,	10 00
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## OHIO.

Birmingham, Cong. ch.	5 60
Circleville, Woman's Miss'y Soc., toward support of Rev. F. W. Woodside,	7 00
Claridon, Cong. ch., for support of Catechist, Southern India, in part,	35 00
Cleveland, Euclid-ave. Cong. ch., 72; Bethlehem Bohemian Cong. ch., 45.20; Irving-st. Cong. ch., 27,	144 20
Columbus, Mrs. P. L. Alcott,	200 00
Oberlin, College Mission Fund, toward support of Rev. C. A. Clark, 364.12; Mrs. E. B. Clark,	10,
Ravenna, A friend,	374 12
Rochester, Cong. ch.	10 00
Rockport, Cong. ch.	4 20
Rootstown, Two ladies of Cong. ch.	15 00
West Cleveland, Bohemian Mission ch.	2 00
Weymouth, Cong. ch.	8 75
	15 82—821 69

## TENNESSEE.

Knoxville, Chas. S. Balcombe,	5 00
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## INDIANA.

Brazil, "A friend,"	5 00
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## ILLINOIS.

Aurora, 1st Cong. ch., add'l,	22 45
Chicago, 1st Cong. ch., A friend, 300; do., Mrs. Saltonstall, 1; U. P. Cong. ch., m. c., 7.77; New Eng. Cong. ch., 500; do., E. W. Blatchford, special donation, 500; Warren-ave. Cong. ch., 60; "F.", 50; Edw. P. Rice, 5,	1,423 77
Crete, Rev. Samuel Porter,	1 00
Downers Grove, Cong. ch.	8 37
Farmington, A friend,	50 00
Geneva, C. H. B.	100 00
Granville, Cong. ch.	47 27
Greenville, Cong. ch.	11 30
Highland, Cong. ch.	5 00
Homewood, Martha B. Taft,	2 00
Lockport, Cong. ch.	12 20
Moline, 2d Cong. ch.	26 52
Oak Park, 1st Cong. ch., Special for Japan, 25; do., I. E. Brown, 15,	40 00
Oneida, Cong. ch.	24 60
Prospect Park, Cong. ch.	10 03
Rockford, 1st Cong. ch., add'l,	16 00
Roseville, Mr. and Mrs. L. C. Axtell,	115 00
Streator, A friend, for Mexico,	20 00
Wheaton, College ch., Rev. and Mrs. J. D. Wyckoff, A thank-offering,	25 00
—, A friend,	100 00—2,060 51
Legacies. — Chicago, Philo Carpenter, add'l,	1,000 00
	3,060 51

## MISSOURI.

Cameron, Cong. ch.	35 00
Cole Camp, Cong. ch.	1 00
Kansas City, Clyde Cong. ch.	45 00
Springfield, German Evan. Cong. ch., for E. C. Africa,	5 50
St. Louis, Mrs. Nellie Tremayne,	25 00—111 50

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	69 25
Charlevoix, 1st Cong. ch.	24 00
Columbus, Cong. ch.	15 15
Detroit, 1st Cong. ch.	368 74
East Gilead, A friend,	3 50
Lansing, Cong. ch.	2 50
Laingsburg, Cong. ch.	10 00
Manistee, Mrs. Mary E. Norris,	10 00
Manistee, 1st Cong. ch.	19 00
Mulliken, Cong. ch.	3 22
Oxford, Cong. ch., add'l,	4 00
Sandstone, A friend,	2 00
St. Clair, Cong. ch.	35 00
St. Ignace, 1st Cong. ch.	7 75
Tipton, Cong. ch.	5 00
Union City, Cong. ch.	14 14—381 25

## WISCONSIN.

Bristol and Paris, Cong. ch.	20 00
Darlington, Cong. ch.	26 15
Green Bay, Mrs. W. D. Cooke,	1 00
Menasha, Cong. ch.	50 51
Milwaukee, Pilgrim Cong. ch., 87.60; Hon. Edward D. Holton, 100,	187 60
Necedah, Cong. ch.	10 00
Royalton, Cong. ch.	9 80
Wauwatosa, Cong. ch., to const. Rev. WILLIAM C. STINSON, H. M.	141 66
Windor, Rev. E. W. Butler,	40 00—486 72
Legacies. — Appleton, Jared Lamphear, by A. B. Whitman, Ex'r,	600 00
North Greenfield, Mrs. L. C. Foster,	2,350 00—2,950 00
	3,436 72

## IOWA.

Bassett, Cong. ch., for Bible-reader, Madura,	1 95
Chickasaw, Cong. ch., for Bible-reader, Madura,	15
College Springs, Cong. ch.	5 75
Edgewood, N. G. Platt,	10 00
Glen Ellen, Cong. ch.	1 60
Hickory Grove, Cong. ch.	2 50
Ionia, Cong. ch., for Bible-reader, Madura, 3.56; Y. P. S. C. E., for do., 4.70,	8 26
Keokuk, "In memoriam,"	10 00
Manchester, Cong. ch., 28.05; do., add'l, 8,	36 05
Mt. Pleasant, Cong. ch.	7 00
Preston, Cong. ch., m. c., 1.30; Rev. G. W. Sargent, 3,	4 30
Red Oak, Cong. ch.	75 31
Sargeant's Bluffs, Cong. ch.	6 90
Tracer, Cong. ch.	91 38
Wayne, Cong. ch.	18 50
—, A thank-offering,	500 00—779 65

## MINNESOTA.

Ada, Cong. ch.	10 30
Elgin, Cong. ch.	3 05
Mantorville, Cong. ch.	10 00
Minneapolis, Two members Park-ave. Cong. ch.	7 00
New Richland, Cong. ch.	11 50
St. Paul, Pacific Cong. ch., 14.13; A. C. A., 100,	114 13
Tyler, Cong. ch.	2 45—158 43

## KANSAS.

Arkansas City, Pilgrim Cong. ch.	12 00
Chapman, Cong. ch.	7 75
Leona, Cong. ch.	7 62
Plevna, Cong. ch.	3 75
Kansas City, 1st Cong. ch.	35 00
Wichita, Mayflower Cong. ch.	5 00—71 12

## NEBRASKA.

Clarkson, Geo. Hanger,	1 00
Columbus, Cong. ch.	20 00
Grafton, Cong. ch.	1 85
Linwood, Cong. ch.	21 48
Omaha, Saratoga Cong. ch.	5 10
York, 1st Cong. ch.	58 00—107 43

## CALIFORNIA.

San Francisco, Chinese Miss'y Soc., 12; A friend, 5,	16 00
Vacaville, Cong. ch., Rev. H. W. Jones,	25 00—41 00

## COLORADO.

Colorado Springs, 1st Cong. ch., 218.09; do., add'l, 3,	221 09
Denver, 2d Cong. ch.	10 00
La Veta, C. N. Bissell, 25; A. M. Bissell, 25,	50 00
Trinidad, Rev. J. H. Heald,	5 00
—, —, —,	15 00—301 09

## NEVADA.

Reno, 1st Cong. ch.	5 00
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## WASHINGTON.

Port Gamble, Cong. ch.	9 00
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## SOUTH DAKOTA.

Buffalo Gap, Cong. ch.	3 95
Egan, Rev. and Mrs. C. W. Matthews,	5 00
Lake Henry, Cong. ch.	2 05—11 00

## DOMINION OF CANADA.

Province of Ontario, London, 1st Cong. ch.	10 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. G. M. Gardner,	100 00
Scotland, Helensburg, Income of Dr. Hugh Miller Scholarship for Ah- mednagar Theol. Sem.	82 28
Turkey, Adana, Churches at Chak- merzinen and Enzerli,	1 72—184 00

## MISSION WORK FOR WOMEN.

## From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	9,529 57
For housekeeping outfit of Miss Clara L. Brown,	75 00
For freight and insurance on outfit of missionaries,	135 03—9,739 60

## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*. 5,000 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Rockland, Y. P. S. C. E., for Rev. J. E. Pierce's school, Bardezag,	5 00
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Wells, Y. P. S. C. E., 2d Cong. ch., for pupil in Training School, Ceylon,	25 00—30 00
NEW HAMPSHIRE. — Enfield, Y. P. S. C. E., for Japan,	2 10
Gorham, Y. P. S. C. E.	3 55
Hillsboro Bridge, Y. P. S. C. E.	5 54
Sanbornston, Mission Band of Cong. ch.	12 00—23 19
MASSACHUSETTS. — Becket, J. J. Goodacre's Sab. sch. class,	1 15
Boston, Y. P. S. C. E. Eliot ch., Roxbury,	12 50
Easton, Y. P. S. C. E., for student in Japan.	6 25
Enfield, Junior Y. P. S. C. E., for schools in Ceylon,	3 10
Monson, Cong. Sab. sch.	25 00
North Reading, Y. P. S. C. E.	12 50
South Deerfield, Cong. Sab. sch.	6 43
Springfield, Y. P. S. C. E. of Me- morial ch., for Students' Volunteer Fund,	25 00
Sunderland, Cong. Sab. sch.	25 00
Taunton, Winslow Y. P. S. C. E.	5 00
Winchendon, Y. P. S. C. E. of North Cong. ch., for China,	52 00—173 93
RHODE ISLAND. — Central Falls, Y. P. S. C. E., for pupil in China,	4 90
Woonsocket, Y. P. S. C. E. of Globe Cong. ch.	20 00—24 90
CONNECTICUT. — Bridgeport, Marshall W. Hovey, for scholar at Erzroom (in part),	5 00
Meriden, 1st Cong. Sab. sch., for "Our Girl in Turkey."	50 00
South Killingly, Y. P. S. C. E.	8 00—63 00
NEW YORK. — Port Leyden, Cong. Sab. sch.	4 20
ILLINOIS. — Bethel, Cong. Sab. sch.	5 00
Lockport, Etta Allen, for student at Erzroom,	5 00
Millburn, Y. P. S. C. E.	20 00—30 00
MISSOURI. — Kansas City, Clyde Cong. Sab. sch.	10 00
MICHIGAN. — St. Clair, Cong. Sab. sch., for student at Mardin,	10 00
IOWA. — Postville, Y. P. S. C. E., for student in Turkey,	1 50
Sioux City, Y. P. S. C. E., May- flower Cong. ch.	4 48
Traer, Cong. Sab. sch., 4.92; Y. P. S. C. E., 3.70,	8 62—14 60
MINNESOTA. — Ada, Cong. Sab. sch.	2 45
NEBRASKA. — Fairmont, Birthday Box, Cong. Sab. sch.	3 00
CALIFORNIA. — De Luz, Union Sab. sch.	2 50
SOUTH DAKOTA. — Pierre, Mrs. King's Bible Class, for student in Japan, add'l,	8 00
	399 77

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Chicopee, 1st Cong. Sab. sch.	10 00
OHIO. — Cincinnati, Walnut Hills Sab. sch.	10 00
ILLINOIS. — Sreator, A friend,	20 00
WASHINGTON. — Skokomish, Little Workers,	1 90
TURKEY. — Smyrna, Girls in Miss Lord's school,	7 00
	48 90

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Machias, Rev. Chas. F. Clarke, for work of Rev. L. P. Peet,	10 40
NEW HAMPSHIRE. — Meredith, A. S. Clough, for Bibles and Testaments for Mexico, care of Rev. J. D. Eaton,	12 00
VERMONT. — Westminster West, Cong. Sab. sch., for support of girl in Batticotta Sem., care of W. E. Hitchcock,	12 00
MASSACHUSETTS. — Auburndale, Cong. ch. and so., for Anatolia College for present need, 50; Boston, J. N. Denison, for pres- ent need of Anatolia College, 100; Extra Cent-a-Day band of Congregational House, for Wagolie school, 12; East Charlemont, Rev. Lyman Whiting, for school, care of	
Rev. T. S. Smith, 2.50; Gloucester, Y. P. S. C. E. of Lanesville Cong. ch., for work of Rev. R. Winsor, 27; Lexington, Han- cock Y. P. S. C. E., for work of Mrs. L. O. Lee, 23; Newton, A lady, for Sanitarium, Zulu Mission, 50; Effie M. Green's Sab. sch. class, Noanantum, for pupil of Miss E. C. Wheeler, 3; South Weymouth, A. O. Crawford, for school and teacher, Sholapur, 15; Wayland, Ladies' Benev. Soc. of Cong. ch., 2; Cong. Sab. sch., 3; both for work of Miss E. C. Wheeler; Westfield, Income Jennie Greenough Crawford Trust, for edu- cation of girls in Western Turkey Mission schools, 50; Wilkinsons ville, 100, ack'd in	

Sept. <i>Herald</i> from Mrs. and Miss Hill, const. Rev. JOHN C. HALL, H. M.; Worcester, "Girls' Club," for work, care of Miss Harriet L. Bruce, 7,	
RHODE ISLAND.—Providence, Pilgrim ch., Dr. Laurie, for Mr. Andrus' work, Mardin, 5 00	344 50
CONNECTICUT.—Meriden, Rev. Isaac Pierson, to const. Mrs. FLORA H. PIERSON, H. M., 100; Miss Pierson, for Tung-cho College, 50,	150 00
NEW YORK.—Brooklyn, Mrs. Byron W. Clarke, for a hall for the theological department of the Doshisha, at Kyōto, Japan, to be known as "The Byron Stone-Clarke Hall," in part, 5,000; New York, Harlem Baptist ch., for student at Robert College, 6.60; Randolph, Cong. ch., for medical work of Dr. Van Allen, Madura, 10,	5,016 60
PENNSYLVANIA.—Haverford College, Mrs. M. E. Butcher, toward support of Abshalam Shirinian, Cesarea, 20 00	
OHIO.—Cincinnati, James W. Sibley, for poor of Marash, care of Mrs. L. O. Lee, 15; Cleveland, Franklin-ave. Cong. ch., for work in Echigo, Japan, 21.40; Fredericksburg, 1st Cong. Sab. sch., for work of Rev. J. P. Jones, 6.35; Oberlin, Children's Mission Band, toward support of boy at Kumamoto, 4.25,	47 00
ILLINOIS.—Ridgeland, Cong. ch., for church site, Chihuahua, Mexico, 92 50	
IOWA.—Des Moines, Mrs. A. Y. Rawson's Sab. sch. class in Plymouth ch., for Bible-woman, care Rev. G. E. Albrecht, Japan, 30; do., Bentley and Olmstead, for student at Ezroom, 20.50; do., Y. P. S. C. E. of Plymouth ch., for support of Bible-reader, Jurgis Imdervy, Mardin, 35,	85 50
MINNESOTA.—Minneapolis, Plymouth Sab. sch., 60; Immanuel Mission, 10, both for Mrs. Helen D. Thom, Mardin, 70 00	
KANSAS.—Wakefield, Cong. Sab. sch., toward education of Ruth S. Todd, Madura, 14 30	

#### CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

CONNECTICUT.—Hartford, Pearl-st. Cong. Sab. sch., 27 16	
ILLINOIS.—Canton, Y. P. S. C. E., 10 00	
CALIFORNIA.—Oakland, 1st Cong. ch., by Rev. John K. McLean, 750 00	
Previously acknowledged, 787 16	
	4,287 39
	5,074 55

#### FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Income on investment, 615 00	
Previously acknowledged, 16,204 28	
	16,819 28

#### THE BENJAMIN SCHNEIDER MEMORIAL FUND FOR EDUCATION OF STUDENTS IN AINTAB, TURKEY VERMONT.

St. Johnsbury, Mrs. C. M. Stone, 20;	
Mrs. Horace E. Fairbanks, 10,	30 00

#### MASSACHUSETTS.

Boston, A friend, 1; A friend, 1; Mrs. M. B. Bradford, 5; Mrs. Helen G. Coburn, 25; Mrs. S. M. Schneider, 25; Mrs. Alpheus Hardy, 5; Two friends in Phillips ch., 10,	72 00
Cambridgeport, A mission circle, 1 00	
Lynn, Miss Lottie F. Hill, 5; L. B. Russell, 20; Waldo B. Russell, deceased, 5,	30 00

MEXICO.—Guadalajara, collected by Rev. John Howland, for chapel, from Danielsonville, Conn.: Miss Banks, 2; Mrs. F. E. Graves, 5; Ellen Williams, 2; Rockville, Conn., —, 25; —, 23; Albany, N. Y., Judge Learned, 25; Guadalajara, contrib., 19.16; Raymond excursionists, 115; by Rev. H. M. Bissell, 9.82 = 225.98; Hermosillo, Rec'd by Rev. M. A. Crawford for school building: Franklin, Iowa, 4.50; E. P. Flint, 10; Eng. class, 18; Mrs. A. K. Crawford, 20; J. Guzman, 5; Miss Watson, 5 = 62.50,	288 48
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#### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For house at Pao-ting-fu, China, 2,500; for dispensary at Madura, India, balance, 1,450, 3,950 00	

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
For Mrs. Coffing's summer touring, 50 00	
For Beggars' School, care of Rev. A. Fuller, 25 50—75 50	
	10,193 78

COLLECTIONS FOR THE SCHOONER "ROBERT W.  
LOGAN" FOR RUK, MICRONESIA.

Acknowledged in detail elsewhere, 3,108 14	
Donations received in August, 55,511 77	
Legacies " " 4,820 00	
	60,331 77

Total from September 1, 1890, to August 31, 1891: Donations, \$484,463.78; Legacies, \$206,458.41 = \$690,922.19.

Newton, Mr. Child, 5 00	
Salem, A friend, 5 00	
Townsend, E. K. S., 5; Miss Myra A. Proctor, 5,	10 00
Winchendon, Dr. Josiah Abbott, 8 00	
West Hawley, Rev. and Mrs. A. B. Peffers, 10 00—141 00	

#### CONNECTICUT.

Danbury, J. P. P., 5 00	
New Britain, Dea. and Mrs. Strong, 15; Miss Sarah M. Strong, deceased, 10,	25 00
Meriden, Mrs. Northrop, 2 00—32 00	

#### NEW YORK.

Afton, Henry T. Perry, 15 00	
Brooklyn, Miss Amy E. Halliday, 5 00	
Poughkeepsie, A friend, 1; Mrs. Prof. W. B. Dwight, 15,	16 00
Saratoga, S. L. W., 5 00—41 00	

#### NEW JERSEY.

Jersey City, Mrs. William L. Dickenson, 5 00	
	249 00

#### CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

VERMONT.—Whiting, Cong. ch. and so, 6 00	
CONNECTICUT.—New Haven, Friends, by W. W. Farnum, 51 30	
	57 30
Previously acknowledged, 4,441 20	
	4,498 50



# FOR YOUNG PEOPLE.

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## THE "CELESTIAL" BEGGAR.

BY REV. HARLAN P. BEACH, OF THE NORTH CHINA MISSION.

CHINA is not the land of careful statisticians. Her census-takers are ignorant of the value of social statistics, and hence a thousand questions which an enterprising foreigner wishes answered must remain unanswered. A traveler landing on Chinese shores, especially if he visits only southern cities, will be as much struck by the number and misery of the leper and beggar classes as by anything he sees. "How many are there in the whole empire, if the one province of Canton can furnish so many?" he asks. But he asks in vain. His inquiries about the life of those poor unfortunates can be more fully answered.

True leprosy is confined to the southern portion of the empire, and more lepers are to be seen near Canton than elsewhere. Attacked by the dread disease, his family forthwith drive him forth as an outcast, to dwell in filthy lazarettos with others of his kind. The dishonesty of the keepers deprives the inmates of much of their food, and hence they are forced to go to the city gates and other public places and ask alms. The sight of these wretches, portions of whose hands or feet are sloughed off, is enough to awaken pity without the usual beggar's wail.

The ordinary mendicant is well represented in the cut of a group of beggars on the next page, reproduced from a Peking photograph. Of the six figures, the blind boy on the right and the two men at the left are the oftenest seen. The old man in the centre, with a shallow basket in his lap, is one of the frequenters of gruel-kitchens connected with a few of the Buddhist temples. Thither he goes in the morning and receives his dole of thin millet gruel, after which he repairs to some crowded thoroughfare, on the side of which he kneels with basket before him appealing for cash.

The younger beggars are a public nuisance. They demand in polite language that "the practicer of virtue, the great and venerable sir, bestow upon them one cash." If a single cash is given, — a twelfth of a cent, — the beggar falls back and asks no more. If one does not understand the custom and gives several cash, he is followed and forced by howls and cries to give more still. Sometimes a semi-respectability is gained by carrying two slips of wood attached together by a cord. The possessor takes up his station before a shop and with the clappers plays an accompaniment to a rude ditty sung in a falsetto voice. If trade is dull, the merchant allows him to sing some time before giving a cash, partly to discourage him from coming again, and partly to keep away the next beggar, who may not be musical, but will rely upon his abject, crouching attitude and doleful moans for moving his audience. Hard-hearted merchants are sometimes brought to terms in heroic fashion. The beggar will dash his head against a wall until it bleeds, and then threaten to kill himself, in which event the merchant would be held accountable for his death.

Such a life is, at best, full of suffering, but it is especially so with religious mendicants. A priest, for example, wishes money to repair his temple. He may thrust a skewer through his cheek and out of his mouth, and refuse to remove it until the money is given; or he will pierce his arm with a number of rods to



A GROUP OF BEGGARS AT PEKING.

which weights are attached, and go about begging in that condition. Near one of the temples in Peking there was, until recently, a small brick cell within which a priest was walled up. He remained there night and day for three years, when his scheme had secured the requisite funds and he was released.

Winter is naturally the foe of the beggar class. Tattered sacking only half-

covering the limbs affords but scanty protection against biting winds, and a cold morning in a large city reveals frozen corpses under porches and doorways where the poor wretches try to find a shelter from the bitter cold. But such a day is also a harvest-time for the survivors of the night. They rub their skin thoroughly with arsenic, which enables them to endure cold, and then stand with exposed limbs, howling as if nearly frozen. Cash flows in rapidly and naturally. Sometimes such a bowl as the second man from the left in the picture is carrying is filled with coals. The owner then squats over it, pulls his rags about him, and shivers as if at the point of death. All but the initiated are moved with pity.

A worse, though less common foe than winter is the law, or rather a perversion of it. A murder may be committed and the culprit cannot be found. Some one must die for the crime, and a beggar may be seized and examined in the style of the two kneeling men in the illustration of a court of justice on the next page. He is not guilty, and says so; but torture, such as the *bastinado*, kneeling on chains, being hung by the thumbs, etc., finally obliges him to confess a crime of which he is not guilty, and he is beheaded. No jury is there to protect him, but might makes right, and there is one less beggar to ask for aid.

Does not the government try to alleviate the misery of this large class? you ask. To some extent it does. A species of poor-tax is collected by the beggars themselves, in the manner already described. A headman, or king of the beggars, has them in charge, and assigns them to certain wards of the city. Sometimes shopkeepers pay him a fixed sum per annum, and he forbids his people from troubling them. So at weddings and funerals, where a horde of beggars would be an annoyance, immunity can be secured by the payment of a fee to their "king." But the population is so large and competition so sharp that the government can do but little to regulate and diminish pauperism. This is particularly true in the case of victims of the opium habit, which each year adds multitudes to the pauper class.

As has been said, Buddhism is doing a little to help the poor by opening gruel-kitchens for a few months of the year. In the south a few old and crippled beggars are provided with homes; but in general none cares for them. The late Rev. J. Crossette was the only missionary doing systematic work for this class. A home for beggars was opened in Peking, at the expense of the Episcopal Mission located there, and Mr. Crossette gave his time to the trying work. Sleeping and eating with them, wearing Chinese clothes scarcely superior to theirs, they learned in the warmth and cheer of his beggars' home something of the love of Christ which shone forth so conspicuously in their friend. When he died, they felt that the ideal saint had left them forever.

Other missionaries have done much individual work for beggars. One of our North China preachers, and in a sense, our first martyr, began life as a beggar, in childhood having been carried about half-naked to awaken sympathy on cold winter days. Another dear saint, "Hoopoe Venerable Lady" of Tung-cho, is a bright jewel plucked from the filth of a beggar's life, and is now one of the ornaments of our church. Christianity is ever doing its blessed work of transferring Lazarus, full of sores, from beggars' miseries to an honored seat at the Master's Banquet House of Love.





A COURT OF JUSTICE

CHINESE PRISONERS BEFORE THE COURT.



THE  
MISSIONARY HERALD.

VOL. LXXXVII. — NOVEMBER, 1891. — No. XI.

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THE donations for September, the first month of the new financial year, were about \$4,000 less than those of the corresponding month a year ago. The legacies, however, were about \$15,000 in advance, so that the net gain for the month was nearly \$11,000. We trust that the donations will move forward to the front during October and succeeding months. Let our aim and endeavor be earnest and united in this direction from the beginning of the year. We must keep that "annual million" steadily before the eye as our goal. See in the present issue of the *Herald* the extract from the Home Department Report and the special papers upon the subject from the Prudential Committee.

THE publication of this number of the *Herald* has been advanced three or four days upon the usual time in order that it may be placed in the hands of those who, at the Annual Meeting, will desire copies of the papers and reports which they have listened to. Our friends will find this issue weighty in two senses. We think that many of them will say that they have never received a more interesting and valuable number of the *Missionary Herald* than this.

AMONG the "Letters from the Missions" will be found some of unusual interest. The summer is the season during which, in many missions, touring is conducted with special vigor, and the accounts of what our brethren have seen and done among the out-stations, especially in Turkey and Japan, will be found most interesting and instructive.

It is most surprising that there are many whose zeal for the defence of what they regard as church order so thoroughly overrides their interest in the defence of truth and righteousness. For instance, the Greek Church in Russia, and elsewhere, drives into prison and banishment Christians who study the Bible and walk humbly and prayerfully with God. Yet there are to-day High Church ecclesiastics, enrolled as Protestants, who denounce all attempts to provide church privileges for devout Christians who desire to leave that corrupt organization, because, forsooth, the establishment of churches for these Christians would be schismatic, and would not recognize the apostolic character of the Greek Church. The Anglican bishop of Jerusalem bitterly inveighs against the organization of churches in Turkey which shall receive members of the Greek and Armenian communions, and by so doing exalts his own conception of church order far above Christian purity and charity.

THE reports that have been given of the progress of Christianity in Japan have not been overstated. The growth has been most remarkable, and the promise for the future is full of cheer, and yet this does not mean that Japan is Christianized, nor does it mean that she does not still need missionaries. An English missionary, writing to *The Church Missionary Gleaner*, states the following facts, which may well be pondered by all Christians: "To-day there are forty millions in Japan, and not forty thousand Protestant Christians; that is, one in one thousand. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are ten thousand more *head-priests* of Buddhism than there are Protestant Christians, and, for every single Christian of every denomination, at least two Buddhist priests (not head-priests). So there is a population of over thirty-nine millions of Japanese without a single Christian amongst them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries and native evangelists, if this people is to be saved ere the Lord come."

As we write, the *Morning Star*, which has been undergoing repairs at San Francisco, is nearly ready for sea, and she will sail probably not far from October 25. Those who have been at work upon her testify to her soundness and the fidelity of her constructors. She has new marine boilers which it is expected will add one knot per hour to her speed when under steam. The trading vessel which was sent down to take such supplies to the Micronesian Mission as were needed before the *Star* could arrive there, reached Honolulu in safety, and went on her way. It is expected that the coming voyage of the *Star* will be a short one, in order that she can return to Honolulu in season to begin her annual voyage in June next. Captain Garland will again take charge of the vessel, Captain Bray, her former commander, having superintended the repairs while she was in port at San Francisco. Captain Bray has also kindly interested himself in securing funds in California to meet the cost of repairs upon the *Star*, and we trust he will have success in this effort.

SEVERAL books of great interest to the friends of missions have just come from the press, some of which, on account of the pressure upon our pages, we are not able to notice this month. Reference will be found on another page to Professor Hardy's "Life of Joseph H. Neesima" and Mr. Tyler's "Forty Years Among the Zulus." We shall hope to refer at another time to a very bright volume from the pen of Dr. Daniel March, "Morning Light in Many Lands," and to a most stirring biography of Dr. J. K. Mackenzie, a missionary to China.

THE readers of the article in our last number on "Gospel Work in the Caucasus" will be glad to know that recent intelligence has been received showing that that work is progressing most hopefully. The facts narrated are most cheering, but for obvious reasons it is inexpedient to give the details here. If any are moved to contribute specially for this work they may be assured that their gifts will be well used.

It is with a sense of profound sorrow, not unmingled with shame, that we are compelled to face the fact that within the past year there has been a great increase in the exports of rum from Boston to Africa. Since 1885, when 803,437 gallons were exported, down to 1890, there was a gradual decrease in the exports, so that the figures on June 30, 1890, showed only 251,501 gallons exported during the previous twelve months. But for the year ending June 30, 1891, 808,737 gallons were exported to Africa from the port of Boston, the money value being \$964,694. In the year ending June 30, 1890, the total amount exported from the United States to Africa was 555,749 gallons, while the next year the amount was 1,025,226 gallons. This is deplorable. It seems that new areas in Africa are opened for the traffic, for while in the year 1889-90 no rum was exported to the French Possessions in Africa, in the year 1890-91 a total of 193,852 gallons were sent to these French Possessions. Do not these facts present a mighty argument in favor of a ratification of the Brussels Agreement? Nothing can stop this desolating tide except concerted action on the part of the nations. The greed of gain will lead to new enterprises for the enlargement of the market for strong drink unless the Great Powers unite to stamp out the traffic. An appeal to the men who are engaged in this infamous business, based on motives of humanity, would be a waste of breath, but may we not appeal hopefully to our senators to ratify an international agreement whose sole object is the suppression of this and the kindred traffic in slaves?

THERE is little to add to the statements made in our pages last month in regard to affairs in China. While other disturbances have taken place, notably at Ichang, the Chinese authorities seem to be acting with more vigor. It is singular in how many cases the apparent cause of the riots has been the charge of stealing or maltreating children. This was the case at Ichang. We have seen a copy of a placard issued in Wuhu during the riot there, in which it is specially charged that "women are procured from other places who are paid to abduct children, whose eyes and intestines are taken out and whose heart and kidneys are cut off." The proclamation then narrates several instances of such abduction, including the following statement which it speaks of as "more marvelous." "A one-year-old child, belonging to a woman by the surname of Shen, was lying in a cradle in the room, and disappeared in the twinkling of an eye, cradle and all, without leaving behind the slightest trace. The devilish tricks are so numerous that people are in despair of protecting their lives." The proclamation closes with a violent appeal to "chase out all the barbarian thieves. Only the Roman Catholic church is to be disturbed, but do not touch the Customs." While these absurd charges are credited by multitudes and lead to riots, it must not be understood that they represent the opinion of all, or even a larger part of the people. A missionary in Hankow, who has resided there for over twenty years, says that they have unmistakable evidence of the goodwill of the people toward the missionaries, and he adds that in "case of a riot I would rather be in a missionary's house than in any other foreigner's house, not excepting the British consul's. There are numbers of Chinamen in Hankow, not Christians, who would step forward and say, 'Don't touch these missionaries.'"

EVERYTHING that can arouse public sentiment against the opium traffic serves a good purpose. The apathy in regard to the traffic, as well as the active support given it for political and commercial reasons, will render necessary a great struggle before Christian nations take the right stand. Mr. Hira Lal Kumar, of Calcutta, who is vouched for to us by friends from Mansfield College, Oxford, is issuing a monthly magazine entitled *The Indian Appeal*, the object of which is to present facts in regard to needed reforms in India, especially concerning the production and sale of opium. The magazine is interesting as voicing the appeal of Hindu Christians. Mr. Kumar asks for subscriptions to his magazine at one dollar per year. His address is P. O. Box 3464, New York City.

A BRIEF letter received at the Missionary Rooms, October 5, and dated Benguella, August 10, brings the heavy tidings that Mrs. Mary J. Sanders, of Kamondongo, Bihé, died on August 8. Mr. Sanders and Mr. Woodside had come to the coast to attend to some necessary business, and while there the sad intelligence was brought them. The loss will be most keenly felt not only by her afflicted husband and the mission, but by a large circle of friends who have been profoundly impressed by the devoted character and missionary zeal of Mrs. Sanders. The same letter reports that Mr. and Mrs. Fay and Mr. and Mrs. Lee had reached Bailundu in safety.

ONE of our friends in the far West sends us a good suggestion that readers of the *Missionary Herald* can render excellent service, both to the cause of missions and to their neighbors who do not receive our magazine, by handing, or sending, the monthly issues to these friends. There are many who do not have much opportunity to read missionary literature, perhaps having at present little desire to do so. But a friendly suggestion on the matter might lead them to take an interest in a cause which they need to be interested in for their own good.

BEARING the name of Christ or having our names inscribed on the rolls of the church does not make us Christians. We must be like him in character. We must possess his spirit. That spirit is not a mere passive state of mind and heart, but it shows itself in a forgetfulness of self and in an active effort to do good to others; for Christ "pleased not himself," but gave himself, his time, his thought, his sympathy, his active service, to the endeavor to bless men and help them. Will not our own lives, in their aim and purpose, resemble his in proportion as we possess his spirit? Will not the needs of men, far and near, awaken our sympathy and lead to some sort of tangible manifestation of it? Every honest endeavor which is begotten of this spirit is sure of his coöperation. We need never feel that true service is wasted, or that gifts consecrated to him are lost.

WORD has been received of the death in England, October 6, of Rev. George Constantine, D.D., of Smyrna. Dr. Constantine has been ill for two or three years, necessitating his absence from his work in connection with the Greek Alliance at Smyrna, but his death was not anticipated by his friends in this country. His loss will be deeply felt, both by his countrymen and by the missionaries of our Board, in connection with whom he has labored most efficiently. We shall give a fuller notice of the man and his work next month.



IT will be remembered that at the close of the last Zulu war Dinizulu, the son and successor of Cetywayo, was captured by the British and was banished to the Island of St. Helena; where he and other Zulu prisoners now are. They are under the instruction of the Church of England ministers, and Dinizulu has a Zulu interpreter who is a Christian. It is among the possibilities of the future that this deposed king may be returned to South Africa and some portion of his old authority given him again. Should this be the case, the fact that he is under Christian instruction, which he seems to relish, is one of special interest.

EVIDENCE is sadly accumulating that there is a vast increase in the growth and use of opium in China, and that it is having a fearful effect upon the people. Rev. Mr. Muirhead, of Shanghai, reports that in that vicinity a great number of fields where cereals were formerly cultivated are now devoted to the raising of the poppy. On remarking to the farmers who were at work that this was a sad thing to see what they were doing, they replied, "You foreigners have profited by the opium hitherto, and we are determined to cut you out and obtain the benefit of it ourselves." A fatal gain it will be to them and to their people! There is a terrible outlook for China in view of this increase in the use of opium.

A SINGULAR incident with a sad ending occurred not long since at Colombo in Ceylon. A certain Miss Pickett, coming to Ceylon from Australia, in the presence of a Buddhist high priest and a great company of his co-religionists, professed her faith in the Buddhist creed. Colonel Olcott was present, and made an address eulogizing Madame Blavatsky. The proceedings of the day, we are told, "were brought to a close with three times three cheers for Miss Pickett and Colonel Olcott." But a few days later the unfortunate lady fled from the Girls' School of which she had been appointed lady principal, and flung herself down a deep well, where her body was discovered the next day.

THE English Church Missionary Society reports a great number of applications from candidates for missionary service. The hearts of the young men and young women in Great Britain, as in our own country, seem to be greatly stirred with a desire to preach Christ among the heathen. The organ of the Church Missionary Society says: "Most gladly would the Committee accept them all. It is a sorrowful task to send away earnest applicants. But in addition to the fundamental requisite, a heart wholly given to the Lord, there must be (1) a tested character, (2) some evidence of previous direct spiritual work, (3) an intelligent knowledge of elementary Bible facts and doctrines, (4) membership in the Church of England and acceptance of her formularies. It is surprising how many utterly fail in one or more of these requirements, while the doctors reject many as physically unfit." The Church Missionary Society certainly could not be expected to make less stringent tests than these, and it would seem that, under the third point named, much more might well be required. The directors of all missionary boards have doubtless felt both surprise and sorrow that so many who desire to be missionaries are disqualified by reason of health, temperament, mental ability and furnishing, or on account of domestic circumstances.

IN taking the census of India recently, the government sought to classify the various sects of Hindus and Mohammedans, but the people could not understand the distinctions presented them. When asked what sect they belonged to they did not know what was meant. They could only tell the particular god they worshipped. As a result, the census papers reported a large number of local and tribal gods, many of whom, it is said, have never been heard of before and probably never will be again. An Indian paper, alluding to this fickleness of the people in changing their deities, says: "‘They have found another idol — that one’s put upon the shelf,’ is a refrain which might be chanted yearly, as the procession of discarded demons, demigods, and deified saints, household gods, tribal gods, and local gods passes out of the spacious Hindu Pantheon into oblivion, their places to be taken by others destined with the rolling of the years to meet a similar fate."

THE month before Mackay of Uganda died, *The Church Missionary Intelligencer* published the beginning of an article by this remarkable man, on the "Solution of the African Problem." Recently, in a box of private effects sent home to Mr. Mackay's family, was found the conclusion of the article, which was apparently the last contribution from the pen of this now sainted missionary whose head was as clear as his heart was warm. We must give here a striking extract from his brief paper: "The agency by which, and probably by which alone, we can Christianize Africa, is the African himself. But he must first be trained for that work, and trained, too, by the European in Africa. Just as the mountains of ironstone in the continent are perfectly useless until first quarried, smelted, and forged by European tools, — which were also once nothing but ore, but by means of which alone it is possible to convert the raw African ore into implements exactly similar to themselves, and capable of replacing them in future work of the kind, — so the untrained African mind is absolutely powerless to effect any beneficent results unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behooves us, therefore, to select with the greatest care a few centres to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions, centres within easy reach of natives within a wide area. . . . Modern educationalists have come to recognize the fact that it is not enough to cram into the student a certain amount of book-knowledge; the eye must be trained to see, and the hand to reproduce, just as much as the mind must be trained to reason. Hence none but *teachers*, born teachers, need ever expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded, it will ever prove the weak link in the chain. It has too often been supposed, because a man is a University graduate, or has taken Holy Orders, that, therefore, he knows *how to teach*. Few greater delusions have prevailed, and Africa has suffered in consequence. . . . It seems to be overlooked by many apparently zealous advocates of missions that in the command to go and Christianize the nations, we are expressly told the *method* by which we are to achieve success, namely, by '*teaching them*.'"

TIDINGS have come of the death in England of Dr. John Inglis, on the eighteenth of July last. Dr. Inglis accomplished a great work at Aneityum, one of the New Hebrides group, after having labored for a time among the Maoris. The missionary work in the South Sea Islands owes much to the energy and devotion of this man of God. After his withdrawal from the missionary field, on account of age, he translated the entire Scriptures in Aneityumese and prepared two well-known volumes, "Bible Illustrations from the New Hebrides" and "Romance of Missionary Life and Work in the New Hebrides." He was in the eighty-fifth year of his age at the time of his death.

THE want of a word in a language indicates the want of an idea in the minds of the people using the language. Mr. Woodside, of West Central Africa, says that there is no such word as "must" in the Umbundu, and this is an index of the character of the people. They have no fixed sense of obligation. "They will do a thing, if they want to; and if they don't want to, why should they do it?"

*The Japan Gazette* of July 7 contains a highly eulogistic notice of the mission hospital connected with the Doshisha at Kyôto, under the care of Dr. J. C. Berry. After stating the facts connected with the institution, and especially the nurses' school, the article in *The Gazette* says: "Japan does not sufficiently remember that it is to the missionary colleges and schools, far more than to her own educational establishments, that she owes the familiarity with the English language, and through it a rapidly increasing familiarity with general and world-wide information, flooding the country at the present day; and however mission workers may be rewarded for their labor, Japan must still remain on the debit side of the bargain, as the benefit she receives is substantial, practical, and ever-increasing, whereas the reward of the workers is the consciousness and gratification which has given rise to the adage, 'It is more blessed to give than to receive.' Of all material benefits derived by Japan from missionaries, none has, to our thinking, been more worthy of her gratitude than the institution at Kyoto; medical instruction, trained nurses, and relief in suffering being among the most-needed improvements in the country; and we heartily sympathize with Dr. Berry and his assistants in the work they are engaged in, and wish them success." This is good testimony, from a source not prejudiced in favor of missions, to the value of one branch of our work in Japan.

A SINGULAR story is told by an English missionary in the vicinity of the Congo, of a native who came to him with the assertion that he had been "saved" in Mr. Cameron's book, but he had since gone wrong, and wished to be "rebooked." It seems that this native was aware that Mr. Cameron, during his trans-African journey, had put down his name in his notebook, and he had a vague notion that in this way he was ticketed for heaven. The man claimed that though he had gone astray, he had for some time past done nothing wrong, and was worthy of being "rebooked." This he wished the Englishman to do for him. The notion seems crude, even for an African, and yet how far removed is it from the thought entertained by some people not in pagan lands, that since they are enrolled among Christians they are therefore secure?

## FORTY YEARS AMONG THE ZULUS.

It is now fifty-seven years since the pioneer band left America for South Africa, but the volume the title of which is given below <sup>1</sup> is the first book issued



MISSION PREMISES AT AMANZIMTOTÉ (ADAMS), NATAL.

which gives a history of the Zulu Mission. As such it will be welcome to all who watch and pray for the coming kingdom of our Lord on earth. It includes

<sup>1</sup> *Forty Years Among the Zulus.* By Rev. Josiah Tyler, missionary of the American Board of Commissioners for Foreign Missions. Boston and Chicago: Congregational Sunday-School and Publishing Society. pp. 300.



brief sketches of the early missionaries, recounting the story of their noble lives and deaths, and thus making precious additions to the *Acta Sanctorum*, which are among the chief treasures of the Church Militant. Meanwhile the happy and successful missionary experience of the author and his wife, to whose dear memory this volume is dedicated, sheds a cheerful glow over the whole and adds that touch of personal interest which secures the reader's unflagging attention to the end. The observer of events in Africa will here find the accurate accounts of a long resident and impartial eyewitness as to native commotions and English rule. The boys and girls will share with students of natural history in the abundant information about the wonderful animal and plant life of Natal. The traits and customs of the natives are fully set forth also. Young people looking to the perils of missionary life may be encouraged by Mrs. Tyler's experience. Her family physician considered her unequal to the work. "Are you the young man," he asked of Mr. Tyler, "who is going to take that delicate girl to Africa? Mark my word; she will not live a year. Here is a box of medicines I present to you. Keep her alive as long as you can, but before the year is out I shall expect to hear of her death." Twenty-three years later that delicate girl came back to her early home with six healthy children, but the doctor himself had passed away.

Several good illustrations of African life and scenery adorn the book, one of which, that of the mission premises at Amanzimtote (Adams), we are permitted to give here. The active mind and earnest heart of its honored author have found consolation for the retirement from his lifework, enforced by ill-health, in thus striving to awaken new interest in Africa and secure new missionaries for her great need. Now may the sacred flame of loyalty to Christ and of enthusiastic purpose to save souls be kindled in many hearts by this fresh story of missionary labors! May young Christians gladly take up the work which the fathers are laying down and go forth in the name and power of the Lord Jesus, and with a double portion of his Spirit, to hasten on the day of the world's deliverance! "The King's business requireth haste."

## THE LIFE AND LETTERS OF JOSEPH HARDY NEESIMA.

MR. MORI, then Japanese minister at Washington, remarked of Mr. Neesima, some years since, that his name would go down in history as one of the great men of Japan. No one who reads this volume,<sup>1</sup> prepared by Professor Hardy, can doubt the truth of his estimate. It was fitting that some member of Mr. Hardy's family should present this life and character to the world, and not only has this been most happily done in the volume before us, but also, as the author suggests, a side light has been thrown on the character of his noble father, Hon. Alpheus Hardy, one of whose many services to the Church and the world was the education of this young man, whose influence has become so potent a factor in the regeneration of his native land.

<sup>1</sup> *The Life and Letters of Joseph Hardy Neesima.* By Arthur Sherburne Hardy. Boston: Houghton, Mifflin & Co. 1891.

Besides an intimate personal acquaintance with Mr. Neesima during his years of study in this country, the author has had access to voluminous private journals, and to an extended correspondence with Mr. and Mrs. Alpheus Hardy. He further qualified himself for this work by a personal visit to Japan, where he gained a fresh and deep impression of the power and influence of this life upon men and society there, which, as he says, "cannot be estimated, which cannot be adequately represented by a monument or an inscription, and which 'widen with the process of the suns.'"

The story, which Mr. Hardy has allowed Mr. Neesima to tell so largely for himself, is one of intense interest and reveals the noble and modest nature of this true patriot and Christian hero as nothing else could have done. Some of his letters, in which his whole heart is opened to his American father and mother in unaffected simplicity and loving confidence, furnish remarkable illustrations of Christian faith, and show how he was led by the Spirit of God to devote himself to his country's welfare and to understand in what that welfare must consist. At a very early age he became convinced that not only civilization, but moral reformation was its greatest need, and later he came to realize that this reformation must rest on a Christian basis. His subsequent career shows him as not only a true evangelist but a many-sided man, entering into all the aspirations of his countrymen and eager to satisfy them by giving them not only the gospel but Christian education and a state founded upon Christian enlightenment and morality. His constant devotion to this end is set forth by his truly sympathetic, appreciative biographer. His persistent efforts to realize his early dream for his native land, his set Christian purpose in the midst of trial and discouragement, his Christian meekness when misunderstood and misrepresented, are beyond all praise. One recurs to the expression of his early teacher, "You cannot gild gold."

This work could not have been better done. In the first chapter, we have an autobiographical sketch of his earlier years, never before given to the world. In the latter part of the volume is a clear and succinct account by Professor Hardy of the conditions, political and social, prevailing in Japan at the time of Mr. Neesima's return there. The volume is embellished by two excellent portraits, one of Mr. Neesima himself, expressive of his great heart and his fine intellectual powers, and telling a sad story to those who loved him of waning strength and approaching death; the other a speaking likeness of the Hon. Alpheus Hardy in his happiest mood.

We bespeak for this volume a wide circulation in our colleges and seminaries and among all who would have a just appreciation of the spirit of the work now in progress in Japan.

MRS. CHARLOTTE H. CHANDLER, OF THE MADURA MISSION.

BY SECRETARY N. G. CLARK, D.D.

AFTER a long and weary illness, Mrs. Chandler,<sup>1</sup> wife of Rev. John E. Chandler, entered into rest on the twenty-fifth of September, at the Walker Missionary

<sup>1</sup>Mrs. Chandler's maiden name was Charlotte M. Hopkins; born at LeRoy, N. Y., November 16, 1821; married at Cincinnati, September 10, 1846; embarked from Boston, November 16, 1846; died at Auburndale, September 25, 1891.

Home, in Auburndale. To few women has been granted so varied a life of mission service. Born in a Christian household, she enjoyed all the advantages of early Christian training. At the age of nine years she accepted Christ as her Saviour, and the same year was led by an address of Titus Coan, of the Sandwich Islands, to consecrate herself to the foreign missionary service. This thought did much to mold her character in her early years, and prepared her, when the time came, on her twenty-fifth birthday, in 1846, to sail for India, to be connected with the Madura Mission, where, with the exception of three visits to the homeland, she spent nearly forty-five years in missionary work. By a singular providence her husband was called first to one and then to another station, until, upon his retirement, he could say that nearly all the stations of that mission had, at one time or another, been under his supervision. This gave Mrs. Chandler and himself a wide acquaintance, till there was hardly a native preacher or teacher but was known to them personally. Besides the ordinary duties that fell to the work of a missionary in the foreign field, Mrs. Chandler was specially interested during the famine of 1877 in saving the lives of young children, particularly orphan children. It is believed that she was instrumental in rescuing not less than 200. For the larger part of these she secured the advantages of school training, and before her death had the pleasure of knowing that not less than fifty young men and women, whose lives she had thus saved, were engaged in active Christian work, as teachers or preachers of the gospel.

Another most valuable service was rendered in behalf of the education of girls and young women. On sending her two daughters, Etta and Gertrude, to the United States for their education, her mother-heart found great satisfaction in caring for the daughters around her in heathen homes, and she was largely interested in promoting their education, for a time caring for the Girls' School at Madura and taking a lively interest in other schools where girls would receive an education. By such labors she anticipated in some degree, and prepared the way for, the remarkable work accomplished at a later day by Mrs. Capron, and now being prosecuted by other missionary ladies in the field.

It was fitting that one who had begun her consecration to the foreign work so early, and had prosecuted her labors with such success in so many different lines, should at last be permitted to lie down to rest in the Home for missionaries and missionary children, with her husband and children and grandchildren around her. It was a specially kind Providence that thus cared for this beloved servant of Christ, in making her last days so pleasant and in the enjoyment of comfort that could not be had elsewhere. The Missionary Home has never served a better purpose than this. With what emotions of gratitude and sorrow will the tidings of her death be received in many a home throughout the Madura Mission, most of all by those who have been led by her to the knowledge of Christ.

It was her privilege to see five of her children follow her to the work abroad, two of whom had a brief period of service, while three are still spared to the work: Miss Gertrude, who was with her during her last years in India; her son John, now at Madura, and one daughter, Mrs. E. S. Hume, at Bombay. One son is engaged in active Christian work in the home field.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,  
1890-91.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

*[Presented at the Annual Meeting of the Board at Pittsfield, October 13, 1891.]*

PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

## [SECRETARY CLARK'S DEPARTMENT.]

THE past year has been one of growth and progress in the different mission fields under my care, apparently limited only by the means at our disposal.

## PAPAL LANDS.

The success of our labors in Papal lands is more marked than ever before and compares very favorably with the work carried on in other parts of the great field.

In Western Mexico after years of discouragement and trial the mission has gained the confidence and esteem of all classes. The work is seen to be of substantial worth in the changed lives and character of the people and in the worthier ends of life exhibited. Believers have shown a devotion to the cause of Christ which has greatly cheered the hearts of the missionaries, and the progress made is believed to be substantial. The Girls' School has more than doubled the number of its pupils and only needs another teacher of like spirit and character with Miss Haskins, who now has it in charge, to realize the hope of the mission. The special source of encouragement, however, is the erection of a church edifice on a favorable site, which shall serve as the home and centre of our missionary efforts. This building is being erected largely by contributions secured for the object from the personal friends of Mr. and Mrs. Howland.

In Northern Mexico the progress reported a year ago has been continued, and the missionaries are constantly finding welcome in new places. The churches are being enlarged in numbers; suitable church edifices are in process of erection or are soon to be built; a training school for native helpers has been begun with great promise, and, it is hoped, will ere long supply in some measure the want of native preachers to carry forward the work begun at so many points. In this mission, too, the Girls' Schools are in need of additional teachers in order to their greatest efficiency and to relieve those in charge from their excessive burdens.

In Spain, evangelistic work has been carried on as in former years with about the same measure of success. The native churches, although constantly receiving additions, are still weak because of the emigration of their members to other countries where they may hope to secure a better livelihood. The Girls' School at San Sebastian has fully justified the confidence of former years and has won a large place in the esteem and regard of the people. Its graduates have done honor to the institution in examinations which have been held for securing teachers in the public schools. The great want of this school is a suitable building to accommodate the ever-increasing numbers.

In Austria the work of the Board is now practically limited to Bohemia, but the concentration has been with the happiest results. More than 100 members have been received to the churches on profession of faith during the year—a larger number in proportion to the missionary force than in any other mission field of the Board. Although working under very stringent limitations and hindered in many ways by the jealous opposition of ecclesiastics, the outlook was never more promising than now. The one missionary who has been struggling on alone for nine years looks forward to



the coming of an associate in a few months, partly for his relief and partly to enable him to push the work more thoroughly at the many points now open to him.

#### EUROPEAN TURKEY. — BULGARIA.

In Bulgaria the missionary work is endeavoring to keep pace with the great social and political progress of the people. It is felt that we have a most important work to do there in developing the earnest life and character of the people, to secure permanence and success to the new national life that is being developed — developed largely through efforts put forth by representatives of this Board, not only through direct evangelistic effort, but through the press and institutions for the education of the people. In addition to the work carried on for Bulgaria, a new enterprise has been begun in behalf of the Albanians, a race of mountaineers on the western border between Macedonia and the Adriatic, hitherto untouched by evangelical influences. The one great need in this field is of means to improve the ever-widening opportunities.

#### INDIA AND CEYLON.

The retrenchment made necessary during the last few years has told heavily upon the work in India. It has not been a question of growth or of progress, but of existence simply. The missions have been charged to make out their estimates at the lowest figure consistent with the maintenance of the work in its present condition, without any attempt at enlargement. In the Marathi Mission a part of the missionaries with their native agents gave up two months' salary, to prevent closing of schools and the dismissal of native preachers and teachers. Another missionary met the entire reduction required at his station from his own limited means. These personal sacrifices best express the feeling of the mission and the native helpers in regard to the needs of the work in hand.

The greatest trial of the year was the death of Dr. Bissell, the Secretary of the Mission. The retrenchment had borne heavily on his heart. He shared with others in giving from his slender salary to meet the emergency. In addition to his duties as secretary, in constant correspondence with all parts of the field, and his instruction as professor in the Theological Seminary, he took charge of two stations, each of which would have furnished ample employment for one man; and on the twenty-eighth of last May, after writing a long letter with all his wonted vigor of thought and expression to the Foreign Secretary, he lay down to rest, the heart failing to do its office. The tidings of his death arrived before the letter, justifying our anxious forebodings that no man could long endure so great a strain. He was a man of sweet and tender Christian spirit, beloved of all who knew him, and looked up to by missionaries and natives alike as a wise counselor and friend. Members of the Board will recall his address at the Annual Meeting in Providence, when, speaking of other Presbyterians who "amicably withdrew" from the Board, he remarked that he "chose amicably to remain."

The Madura Mission has borne up bravely during the year while literally less than half-manned; five missionaries taking upon themselves the care of twelve stations. As an example of the retrenchment in this mission a single instance may be mentioned. Dr. Washburn felt obliged to dismiss fifty Christian students from his college at Pasumalai — young men on whom much time and labor had been spent in preparation for future service — to effect a net saving of barely \$140. The severest trial, however, in both missions was the inability to furnish Christian teachers to whole villages turning from heathenism and begging to be instructed in the things of Christ.

In these circumstances it is much to be able to say that these missions in India have held their own during the year, with a small gain to the aggregate church membership; a fact suggestive of what might have been could adequate means have been employed.

This mission has suffered the loss of one of its most devoted missionaries, Mrs. Charlotte H. Chandler. Born into a Christian home, accepting Christ when but nine years of age, the same year devoting herself to missionary work after listening to a stirring appeal from Titus Coan, it was her privilege to spend nearly forty-five years in varied service in the foreign field, always ready for any good work; during the years of famine, saving the lives of hundreds of orphans, some of whom she educated to be Christian teachers and preachers, of whom not less than fifty are now in active service in the Madura Mission. She came home to spend her last days in the Walker Missionary Home in Auburndale—a Home that never served a better purpose than in thus ministering to the comfort of this devoted missionary.

Little change is to be reported from Ceylon, where our work is so far advanced that a large part of the current expenses for evangelistic and educational purposes is met by the people. The one want is the special blessing of the Holy Spirit to secure fruitage of the labors of past years.

#### JAPAN.

The mission in Japan, notwithstanding some peculiar difficulties arising from the political situation, the anti-foreign sentiment, and some anti-evangelical influences, reports a year of progress in the addition of more than 1,000 members to the churches; and toward the close of the year a great reaction in popular sentiment, favorable to Christianity. It was much that in a population numbering but one Christian to 1,000 there should have been thirteen Christians out of 300 members elected to the first national parliament. It was a just recognition of the new life-force that is leavening the nation. With all the promise and encouragement which this field presents, the mission has felt keenly its inability to meet the demands of its ever-broadening work, and special gratitude was therefore felt to those friends who have come to their help in this emergency: not the least to those who have enabled them to keep up the evangelistic work by the employment of over fifty students during the recent vacation.

The Doshisha, founded by Joseph Neesima, is becoming more and more the centre of the highest and best Christian influences. The hope of its founder seems now in a fair way to be realized in its becoming a Christian University. Three departments are already organized in addition to the collegiate course: the Harris School of Science, with its fine equipment, established and endowed by the munificence of an honored member of this Board, and already a great success; the department of Law and Political Economy, whose partial endowment of over \$50,000 by Japanese gentlemen of high position was the last work of Dr. Neesima; and the Neesima School of Theology, which closed the year with an attendance of eighty students and is soon to be provided with a suitable building through the gift of \$10,000 by a lady (Mrs. Byron W. Clarke) in Brooklyn, N. Y., as a memorial of her son.

The education of women has not been neglected. Six schools of high grade, attended by more than 1,000 young women, bear witness to efforts in this direction. One of these institutions at Kōbe is soon to be enlarged in its course of study and general equipment, by the Woman's Board of Missions of the Interior, that it may do for young women what the Doshisha is doing for young men. Besides these opportunities for the Christian culture of young women mention should be made of a successful school for nurses at Kyōto, a Kindergarten Training School and an Evangelist School for Bible-women at Kōbe.

These institutions, both for young men and young women, illustrate the breadth of the work which is being carried on by this Board for the religious and social elevation of the millions of Japan.

In view of the success attending our efforts in Papal lands, notably in Mexico and

Bohemia; of our influence in developing an interesting nationality to the south of the Danube; in view of the remarkable change of sentiment among the millions of India, as seen in the calls for Christian teachers and preachers and in a readiness among the higher classes to listen to evangelists like Dr. Pentecost; and in view of the results already accomplished in Japan and the grander still apparently just within our reach, it is to be hoped that the impending retrenchment the coming year may be averted; that individuals and churches will be found ready and glad to sustain and enlarge a work of grander promise than was ever before presented in the mission fields of the American Board. Let it be remembered that in India and in Japan the number of ordained ministers of the gospel, foreign and native, is still less than one to 100,000 souls, and yet the want now is not so much of new missionaries, needed as they are to enter upon unoccupied fields, as for means to educate and employ an efficient native agency to labor among their own countrymen.

### ASIATIC TURKEY, THE CHINESE EMPIRE, AFRICA, AND THE PACIFIC ISLANDS.

#### SECRETARY SMITH'S DEPARTMENT.]

WE present here a brief review of the past year's events in twelve missions of the Board — three in Asiatic Turkey, four in the Chinese Empire, three in Africa, and two in the Pacific Islands. The present force attached to these missions comprises 331 foreign laborers, ten of whom have gone out for the first time this year. Two have died within the year: Dr. Lowell Smith, who went to his work in the Hawaiian Islands fifty-nine years since, and Mr. Rood, forty years a member of the Zulu Mission. To these should be added the name of Mrs. Lyman, who went to the Hawaiian Islands in 1831, whose death occurred last year but was not reported.

#### ASIATIC TURKEY.

It is a feature of special interest in the work in Asiatic Turkey that the Board occupies this great and intensely interesting field practically alone, and has done so from the first. A striking similarity of agencies and methods and a marked unity of spirit and results have thus been secured. Missionaries and native laborers pass easily from mission to mission, as circumstances may require, and the work in the three separate fields moves forward substantially as one. The territory included within these three missions is bounded by the *Ægean* Sea on the west, the Black Sea on the north, and the Mediterranean Sea on the south, and extends eastward to the Russian frontier, embraces about 330,000 square miles, eight times the size of the State of Ohio, and includes a population of perhaps 20,000,000, of whom about one third are Armenians and Greeks and the remainder Moslems, the latter as yet inaccessible to missionary work. This land is peculiarly rich in historical associations, having been the scene of great events in Grecian, Roman, Babylonian, Mohammedan, and mediæval annals, is full of natural beauty and fertility, and under happy auspices would be capable of a great civilization, and is so situated as to be the key to the fortunes alike of eastern Europe and western Asia. The Board, in the providence of God, has undertaken many interesting and significant labors in the foreign field; but it is doubtful if it anywhere faces a greater opportunity or a more majestic service than the evangelization of this sacred land of Asia Minor. This work has well deserved all the interest that has been drawn to it in the past; it never more worthily challenged the zeal or rewarded the labors of the Christian world than it does to-day. The Board nowhere has so much at stake. Of the 530 missionaries now on the lists, 157 are in Asiatic Turkey; and of the total sum expended by the Board upon the foreign field one fourth is devoted to these missions.

From all this outlay of men and means a good return is reported for the past year. The churches have received an unusually large number on confession of their faith; native pastors and preachers are gaining in Christian character and power of service; pupils are multiplying in all the higher schools; native contributions are greater than ever before; Christian literature circulates more widely and has a stronger influence; and in spite of oppressive government, deepening poverty, the scourge of cholera, and divisive sectaries, the evangelization of this great empire moves on with increasing volume and momentum, and is coming more and more to be the one steadfast and hopeful feature in the life of the people. The diminished appropriations for general missionary work have brought peculiarly heavy burdens, because the native agency, upon whom this reduction mainly falls, is an unusually large and important part of the total working force in these fields. The enforced dismissal of capable and valued preachers and teachers, trained at great cost for this very work, the closing of chapels and schools, the abandonment of work in not a few places, and that at a time when all signs favor enlargement rather than reduction; all this has been a peculiarly trying experience. The patience with which this disappointment has been met, the cheerful and self-denying efforts put forth to relieve the situation and continue the work thus threatened, are greatly to the praise of missionaries and native brethren alike.

The country in Eastern Turkey has been in a disturbed condition during all the year; annoyances from government officials have been unusually frequent and bold; and at some points, as in Erzroom and Mosul, missionary work has been interfered with. The prompt and efficient aid rendered by Mr. Hirsch, the United States Minister at Constantinople, in all cases coming under his jurisdiction, is gratefully acknowledged.

The notable increase in the number of pupils in all the colleges and higher schools of these missions, the larger share in the instruction of these schools borne by native teachers, the advancing standards for admission and graduation, and the relatively great number of these pupils hopefully converted during their studies; these are some of the most cheering facts in connection with the great work of Christian education which these missions are conducting. The "American fever," mentioned last year, continues unabated, especially among the young men who study in the colleges at Aintab and Harpoot, and seriously interferes with the natural supply of students for the ministry.

Probably no feature of missionary labor makes a deeper impression than the honor paid to women. Year by year this example is more and more widely seen and its influence felt, and new hopes and aspirations gather around the movement of which it is a part. The number of Christian women devoted to teaching girls' schools and touring among the homes of the people in Turkey is larger than in any other field occupied by the Board, and the record of the work accomplished by these women the past year is greater in volume and richer in value than in any previous year.

Special religious interest has been awakened in not a few places, as at Van and Erzroom, at out-stations in the Trebizond, Marsovan, and Cesarea fields, and in several of the higher schools. The way is prepared, and the season is ripe, for evangelistic work on a broad scale, and for a large ingathering to the churches of those who know the truth and are fully convinced of their duty but who hesitate to take the last decisive step. The fruit of many years' faithful preaching, and of the personal influence and prayers of devoted missionaries through two full generations, is ripening in many a city and town, in many a home and heart, throughout the empire, and a glorious harvest seems near at hand.

#### CHINA.

The importance of this great empire of the East, which embraces five million square miles in area and includes a fourth of the human race in its population, and its natural weight in the affairs of the world for generations and ages to come, are steadily taking



a more distinct place in the thoughts of the statesmen and Christian leaders of the age. The course of events is also thrusting the question of China and the Chinese into the news of the day and the counsels of the civilized world with ever-growing prominence. The work of Christian missions among these hundreds of millions, a matter of high and exceptional interest in itself, assumes from these facts a far more commanding place, and the Christianization of this empire becomes a task of supreme significance.

Internal changes of striking character assure us that this nation of venerable antiquity and proverbial conservatism, almost without its knowledge and against its will, is in reality unmooring from all its past, and is embarking upon a movement that must lead on to the greatest of revolutions in its internal life and external relations. The time is most opportune for the pressing of missionary work at every point, in every form, with all our power. The present disturbances, while not without elements of anxiety, are rather symptoms of the general ferment that is spreading than of a reaction, and will doubtless in the end lead to a far more open door for all evangelistic work.

The Hong Kong Mission presents a report of widening fields, open doors, and increasing interest, and calls for two additional missionary families at once. Mr. and Mrs. Taylor are busy, in Mr. Hager's absence, in mastering the language, superintending the native preachers and teachers, and keeping the work well up to its former standards.

The Shansi Mission moves on its way steadily and harmoniously, amid the growing confidence of the people and the cheering proofs of God's favor. With two central stations and several out-stations, in the midst of a great population, with a prosperous boarding school for boys, a large and growing medical work, the nucleus of a native church, and the promising beginnings of work for women, the mission prosecutes its labors with cheerful zeal, and looks on to the future with growing hope.

The Foochow Mission reports accessions to its churches larger than in any former year in its history, and an increasing readiness to hear and receive the gospel. Were the missionary force strong enough to press evangelistic work vigorously all through the field, there is good reason to expect that the membership of the churches might soon be doubled and the Christian communities greatly strengthened. The schools of the mission, both the high schools and common schools, are in an unusually flourishing condition, and command the admiration even of native officials. Medical work and work for women are in capable hands, and are yielding valuable results. Could the mission receive the five additional missionary families and the five single women called for two years ago, the hands of the newcomers would be instantly filled, and the opportunities of the work would still be far beyond the reach of the workmen.

The North China Mission presents a broad and wisely planted work, surrounding the capital of the empire, in the midst of at least 20,000,000 to whom this mission alone can bring the gospel message. It is a strategic situation, peerless among the missions of the Board. Year by year for many years this mission has called for large reinforcements, and has pointed out its imperial opportunities; and yet the number of ordained missionaries on the ground to-day is but one more than it was fifteen years since. The Shanghai Conference called for 1,000 new missionaries within five years. The North China Mission ought to have twenty of these new men this coming year. In spite of diminished forces and reduced appropriations, great floods and the consequent distractions, the work of the mission, in church, school, hospital, and home, on every station has gone forward with steady step, and with God's blessing has reaped an abundant harvest. Mr. Ament reports thirty-five baptisms in a single day at one of the out-stations connected with Peking, a larger number than was ever before received in a single day in the history of the mission. The cheerful and efficient part in evangelistic work taken by the native brethren in Pang-Chuang reveals the deepening hold of the

spirit of the gospel and promises good things in the future. The large numbers, good spirit, and hopeful conversions in the Bridgman School for girls at Peking and the mission college at Tung-cho are noted with hearty gratitude. The work of the Mission Press has been in greater demand than for many years, and a call is made for a practical printer to take charge of the growing business. The wide opportunities on every hand give emphasis to the reiterated call for new laborers. Must another year go by without a single new recruit for this great and promising field?

#### AFRICA.

Africa continues to draw the attention of the civilized world, and to occupy a large space in the thoughts and plans of the Great Powers and of the Christian Church. The volume of missionary labor in this continent has nearly quadrupled within the last two decades, and is still on the increase. The Board, within this period, has opened two new missions, but has only seven more ordained men in its service now, in these three fields, than it had in the Zulu Mission alone twenty years ago. It is a fair question whether this vast and most fascinating region is receiving its due share of thought and missionary effort at our hands.

The East African Mission, reduced almost to extinction by the absence and withdrawal of its members during the earlier part of the year, is at last happily strengthened by the coming of two families and of the missionary physician who has been waited for so long. Mr. Ousley returns to this field with renewed health, and carries with him for use in the schools the first volume of the Scriptures in Sheetswa, including the Synoptic Gospels and the Acts.

The West African Mission records a year of unusual progress in every line of its work. The Portuguese war of last autumn, while threatening serious calamity and interrupting work for a brief period, in the end resulted in gaining for the missionaries a firmer hold on the confidence of both the Portuguese and the native people, and in drawing larger numbers to the mission schools and to the Sabbath congregations. The schools are so large as to make it necessary at once to double the teaching force; and it is chiefly from these schools that new converts are gathered. Evangelistic work is carried on far more widely among the villages than ever before, and the native converts begin to bear their share in this work. The second church of the mission was organized last year at Kamondongo, with eight members; and Mr. Currie reports several in Chisamba ready for this step. Nowhere does a more open field or happier fruit greet our laborers; and were the force of the mission doubled, the benefits and success of the work would be even more than doubled.

In the Zulu Mission we record a year of prosperity and growth, without striking incidents. The diminished force of missionaries has thrown an increased responsibility upon the native laborers; and the limited appropriations have compelled a stronger appeal to the mission churches to add to their gifts and keep the work from suffering loss. In both cases the response has been prompt and beyond all former precedents. The mission is planning for an enlargement of its work in Durban, the port of the Colony, in Zululand, and, if the way is open, in Mashonaland; and the native Christians are proving themselves ready for their share in these enterprises. Two of the girls in Inanda Seminary, when assistants for Miss Jones in the Eastern Mission were called for, volunteered and are happily at work in this foreign field. With 18 picked men in the theological school at Adams, with 50 young men and 125 young women in the higher schools of the mission, and 1,000 children in the common schools, the work of training the native agency is well in hand.

#### THE PACIFIC ISLANDS.

The work for the Board in the Hawaiian Islands is chiefly directed to the training of an educated native ministry in the North Pacific Missionary Institute. Under Dr.

Hyde's vigorous efforts new buildings and added facilities have recently been furnished to the Institute. The resignation of Mr. Westervelt leaves the new Christian work proposed in behalf of the Hawaiians without support, though as urgent in its demands as ever.

The work of the Micronesian Mission, except on Ponape, has been pressed in the usual manner and has gained quite the usual success. The training schools have gathered large numbers of young men and women, and good success is reported in them all. Mr. Walkup reports among several of the Gilbert Islands a state of unusual promise; and Dr. Pease finds among the Marshall Islands a remarkable readiness to receive the gospel. Mr. Snelling, on the other hand, laments the unfaithfulness of native preachers in the Mortlocks and the backward state of many of the churches and schools. Almost in exact proportion to the constancy of supervision by the foreign missionary are the state and the prospects of the work among these islands.

The chief interest in this mission centres in the disaster which has befallen the work on Ponape at the hands of the Spanish authorities, involving the wanton destruction of mission houses at Oua, the enforced suspension of missionary work, the closing of mission churches and schools throughout the island, and culminating in the virtual expulsion of five missionaries from the island. The members of the mission on this island, from the first day the Spaniards came to the day they themselves were banished from the people and work of their love, not only were scrupulous to recognize and honor the rule of the Spanish government, but constantly exerted their influence to persuade the natives to loyal obedience. The peaceable settlement of the first outbreak in 1887 was due almost exclusively to Mr. Doane's strong personal influence among the Ponapeans. Last year at the first outbreak two priests and five soldiers belonging to the Spanish camp owed their lives to the efforts of the solitary American woman who then represented the mission there and to a native chief who cooperated with her. And at a later date Mr. Rand exerted himself to the utmost, as long as he had his personal liberty, to compose the strife and bring the natives back to obedience and loyalty. There is not the least ground for the charge of the Spanish that the American missionaries have incited the natives to rebellion.

The facts of the case, in full detail, have been laid before our government, and a vigorous appeal has been made for protection against the wrongs to person and property received at the hands of the Spaniards, in violation of the express terms of agreement between our government and Spain when the Spanish jurisdiction in the Caroline Islands was first set up. To this demand of our government for reparation and the reinstatement of our missionaries in their residence and work on Ponape, it is not known that any answer from Spain has yet been given. But the outrage is too wanton, the demand of our government is too just, to permit evasion or to warrant much longer delay.

Thus once more, with the close of the year, we bring the record of a work prosecuted amid many lands with happy results through fourscore years, and never enjoying more signal proofs of the divine blessing upon the work and the workmen than in the story which closes here. Under the care of the Board through twenty-one missions, planted amid great populations, giving access to more than 100,000,000 souls, and encircling the globe, comprising more than 1,000 great cities and strategic points where the gospel is regularly preached and Christian schools are maintained, employing 538 missionaries, seconded by a force of 2,648 native preachers and teachers, including 410 churches with 38,226 communicants, gathering an army of 46,403 pupils in schools of all grades, from the theological seminary and college on the one hand to the common school and the kindergarten on the other, ministering medical relief to 100,000 patients and distributing the Scriptures and Christian literature by millions of pages annually, the sublime work of evangelizing the pagan nations is moving for-

ward amid multiplied proofs of God's favor, and the day of redemption for a lost world is hastening apace.

## GENERAL SUMMARY. 1891.

<i>Missions.</i>	
Number of Missions . . . . .	21
Number of Stations . . . . .	97
Number of Out-Stations . . . . .	1,136
Places for stated preaching . . . . .	1,287
Average congregations . . . . .	70,329
<i>Laborers Employed.</i>	
Number of ordained Missionaries (11 being Physicians) . . . . .	182
Number of male Physicians not ordained (besides 4 women) . . . . .	11
Number of other Male Assistants . . . . .	8
Number of Women (4 of them Physicians) (wives 176; unmarried 161) . . . . .	337
Whole number of laborers sent from this country . . . . .	538
Number of Native Pastors . . . . .	204
Number of Native Preachers and Catechists . . . . .	553
Number of Native School-teachers . . . . .	1,479
Number of other Native Laborers . . . . .	412
Total of Native Laborers . . . . .	2,648
Total of American and Native Laborers . . . . .	3,186
<i>The Churches.</i>	
Number of Churches . . . . .	410
Number of Church Members . . . . .	38,226
Added during the year . . . . .	3,554
Whole number from the first, as nearly as can be learned . . . . .	118,507
<i>Educational Department.</i>	
Number of Theological Seminaries and Station Classes . . . . .	20
Pupils . . . . .	347
Colleges and High Schools . . . . .	62
Number of Pupils in the above . . . . .	3,984
Number of Boarding Schools for Girls . . . . .	54
Number of Pupils in Boarding Schools for Girls . . . . .	2,923
Number of Common Schools . . . . .	980
Number of Pupils in Common Schools . . . . .	37,750
Whole Number under instruction . . . . .	46,403
Native Contributions, so far as reported . . . . .	\$114,537

## A FINANCIAL STATEMENT.

[From the Report of the Home Department, 1891.]

## RECEIPTS AND EXPENDITURES.

IN the Annual Report of three years ago it was stated that during the year then under review, 1887-88, there had been received "from donations the largest sum—if the donations during the period of the inflated currency of 1868-69 are reduced to a gold basis—ever received from this source during any one year in the history of the Board," a gain over the preceding year of \$27,609.97 and over the annual average for the five preceding years of \$9,687. In the Annual Report of the next succeeding year it was stated that during that year, 1888-89, "the donations were in advance of those of the preceding year to the amount of \$476.53, which was a gain over the annual average of the preceding five years



of about \$12,500." In the Report of last year it was stated that during the year then under review, 1889-90, the donations had made another and more marked advance, a gain over the preceding year of \$22,876.84 and over the annual average of the preceding five years of \$32,355. We are now permitted to announce that during the past year the donations, having steadily moved forward from month to month, have reached the total of \$484,463.78, a gain over the preceding year of \$66,542.04 and over the annual average of the preceding five years of \$92,715.70. Of this amount, \$184,844.32 came from the three Woman's Boards, an advance over the preceding year of \$15,637.95 (from W. B. M., \$119,393.48, a gain of \$8,653.88; from W. B. M. I., \$60,613.10, a gain of \$6,374.83; from W. B. M. P., \$4,837.14, a gain of \$609.24). Of the total donations, \$484,463.78, the sum of \$57,671.33 was from donations for special objects additional to the regular donations, which enabled the Committee to appropriate this additional amount, greatly to the relief of the missions.

It was also stated in the Annual Report of three years ago, covering 1887-88, that the receipts from legacies had been "larger than were ever received from the same source during any one year, except the years when the two extraordinary Otis and Swett bequests came into the treasury." In the Report of two years ago, covering 1888-89, it was stated that there had been an advance from legacies over the preceding year of \$7,300.88 and over the annual average of the preceding five years of above \$28,000. In the Report of last year, covering 1889-90, it was stated that there had been a further advance, a gain from legacies over the preceding year of \$46,148.39 and above the annual average of the preceding five years of \$74,384. We are now permitted to report for the year just closed, 1890-91, another advance, the legacies having reached the sum of \$206,458.41, a gain over the preceding year of \$6,656.30 and above the annual average of the preceding five years of \$65,375.57. The total receipts therefore for the year now under review from donations and legacies were \$690,922.19, an advance over the preceding year of \$73,198.34 and above the annual average of the preceding five years of \$158,091.27. Adding the income of the General Permanent Fund, \$10,495.46, we report the total receipts from these sources for the past year as \$701,417.65.

From the Swett bequest, which was received seven years ago and was then by vote at the Annual Meeting "set apart by the Board to meet special calls for a brief period of years in the evangelistic and educational departments of the missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China," there was appropriated during the past year, for the purposes for which this bequest was set apart by the Board, the sum of \$42,000, including for Japan, \$18,120, and for China, \$18,723.45.

From that part of the Otis bequest which was set apart by the Board twelve years ago for new missions there was appropriated during the past year toward the support of these missions, six in number, namely, West Central Africa, East Central Africa, Shansi, Hong Kong, Northern Japan, and Northern Mexico, the sum of \$80,907.85. These amounts from the two special bequests, added to what has already been reported as received from ordinary sources, with the

balance in the treasury at the beginning of the year, \$487.09, has placed at the disposal of the Committee \$824,812.59. The expenditures of the year have as usual been kept as near as possible to the sum at the disposal of the Committee, and have amounted to \$824,048.54, leaving a balance in the treasury at the close of the year of \$764.05.

#### THE IMMEDIATE FINANCIAL NEED.

1. Upon the supposition that the regular donations and special additional donations, the two amounting last year to about \$484,000 (regular \$426,792.45, additional \$57,671.33, total \$484,463.78), reach the same sum during the year to come ; that the amount received from bequests does not fall below \$150,000 ; that \$50,000 may be wisely taken from the Otis bequest for new missions, — these sums, with the addition of what may be expected from the small residue of the Swett bequest (about \$10,000) and from the income of the General Fund, about as much more, will amount in round numbers to \$704,000, leaving \$120,000 to be provided by special additional donations, in order not to fall below the amount expended last year.

2. The urgent requests from the missions, however, call for the expenditure, upon what they regard as an exceedingly economical basis, of at least \$75,000 more than was appropriated last year, bringing up the immediate needed expenditure from \$824,000 to about \$900,000.

3. The immediate financial need therefore is an assurance in some way for the coming year of an increase of donations from churches and individuals of not less than \$200,000. Is there any way by which such an assurance can be given so that the Prudential Committee can act upon it a few days hence when they grapple with the serious question of the Appropriations for 1892?

Further considerations on this subject will be presented at this meeting in a special paper, entitled "The Responsibility resulting from Missionary Growth and Enlargement."

We certainly have abundant occasion for thanksgiving to God that the increased receipts from regular and special donations during the past four years, particularly during the past two of these years, make the outlook for the year to come so hopeful. As the donations reported one year ago passed for the first time in the history of the Board the goal of \$400,000 and those for the year reported to-day wellnigh reached the new goal then suggested of \$500,000, let us make sure by our united counsels and endeavors that during the year to come these freewill offerings move forward, if possible, to the generous sum of \$700,000, from which eminence, looking through Bunyan's "prospective glass," we shall be able to discern as not far distant the much-needed annual million.

## TRUE AND FALSE ECONOMY IN MISSIONS.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

*[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Pittsfield, October 14, 1891.]*

THE success of the foreign missionary enterprise in any great field depends on the establishment of self-supporting Christian institutions adequate to the wants of the people. While the conversion of individual souls is the one great object ever to be held in view, their culture and discipline in Christian character can only be secured by permanent institutions. Hence the church, the school, and the Christian home. The end desired will naturally determine the methods to be pursued.

Accepting it as the duty and the privilege of the Christian Church to attempt the evangelization of the world at the earliest possible date and the establishment of Christian institutions so widely that no man or woman of the human race shall fail to know of Christ and his salvation and to enjoy the means of Christian culture, the one question before us is, How can this be accomplished amid such a variety of races and peoples, civilized and uncivilized, with the greatest economy of men and means?

## ECONOMY AS RELATED TO MISSION FIELDS.

Comity between different missionary organizations, as well as economy, requires that the entire field should be so distributed as to prevent any waste of material through two or more societies occupying the same field or any portion of the same field. No embarrassment could then arise from differences of denomination and methods of work, or from local jealousies arising among men not fully sanctified though engaged in the highest form of Christian service. The field is too large and the opportunities of work too abundant to justify any doubling up of agencies on a field already occupied. If great centres like Bombay, Peking, and Tōkyō may be occupied jointly for the sake of outlying districts, these districts should be carefully defined and their limits should be strictly observed.

## FIELDS LIMITED.

True economy, no less than common courtesy, requires that no society should claim or endeavor to preëempt a larger territory than it can fairly hope, by the means at its command, to evangelize within a reasonable time, not to exceed at the most a period of fifty years. Stations for the residence of missionaries should not be scattered over a wide field for the sake of holding it, but near enough to be within supporting distance of each other, and at central points, having easy access to all parts of a limited territory such as may be thoroughly cultivated by a native agency, to be developed and organized in due time. There is then no excuse for interference in such mission fields by other societies and no excuse for the withholding by Home Boards of needful supplies for the vigorous and successful prosecution of the work begun. The maxim given some years since by a college president to a graduating class, "Never begin without intending to finish, and always finish what you begin," holds good in every missionary enterprise.

It gives us but little satisfaction to have reports from missionaries of so many hundreds of villages visited and so many thousands of persons addressed, when we know that those thousands may not see or hear that missionary again for years, if ever. It is poor economy to scatter the good seed with the prodigality of nature without her abundant resources, or to separate mission stations so widely as to leave villages and communities within a few miles of the missionary's residence practically unvisited.

The Madura Mission furnishes an example of true economy in circumscribing its several stations so as to bring them under the direct supervision of the missionaries in

charge; though, unfortunately, the limited means now at the disposal of the Board leave some of them unoccupied.

The Marathi and the North China Missions afford illustrations of another character, of station fields so large as practically to be independent missions. Dr. Nevius, of the Presbyterian Mission in China, has witnessed the splendid results of repeated and persistent presentations of the gospel to the same heathen community. How far a like course has been one cause of the early triumphs of the gospel in the Hawaiian, Samoan, and Fiji Islands, in Madagascar, and among the Telugus and Karens, may well be considered.

#### ECONOMY AS RELATED TO MISSIONARIES.

Next in order, and of no less moment than the choice of fields for missionary operations and the occupation of strategic points in those fields, is the choice of men and women properly qualified for missionary service. The Holy Spirit has set us an example in setting apart for the work to which he called them Barnabas and Saul, the most eminent men in the Christian Church of that day. It is true economy to send such men — men of good natural ability, of good, vigorous health, of well-disciplined minds, of approved Christian character and consecration to Christ and his kingdom. Such men will command the respect and regard of the people to whom they are sent. They will master the language, the religious thought, the sentiment and life of the native peoples. They will adapt their instructions wisely and carefully to those with whom they have to do. They will begin aright and will make few mistakes. They will lay good foundations on which they and others can build. The mistakes of good men, lacking in tact and executive ability, are always costly, and nowhere more so than in the mission field. The notion that anybody will do for a missionary is rank heresy, and has stood in the way of the progress of the kingdom of God the world over. It is true that God is pleased sometimes to choose the things that are not, to confound the things that are; but it was not his method in beginning foreign missionary work.

Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster." How much more true is this of the missionary who is called to lay the foundations of Christian institutions for the welfare of millions!

But such men are not always to be had, and partly because of the heresy just alluded to. When the Church comes to realize the situation, when our youth hear at the family altar, from the pulpit, from the professors in colleges and seminaries, of the grand opportunity before them, they will be forthcoming. When Professor Park said to Stoddard after one of his impassioned appeals for missionaries, "Almost thou persuadest me to go," Stoddard replied, "If you were to go, you would draw a third of the stars of heaven after you." True economy, attaining the end at the least possible expense, requires that such men should go, at least in sufficient numbers to guide and give character to the work at every point. The loss of life and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously impaired the prestige which properly belongs to the missionary name. Religious zeal and fervor, without judgment or common sense, are like the waves that dash against our rock-bound coast. There is a good deal of noise and spray but scant result.

If it is true economy to have the best men and women for the foreign missionary work, it is no less true economy to give them such material and moral support as will leave their hands and hearts free to do their best. It is poor economy to impose on men and women, educated and sent to the field at great expense, the necessity of manual labor for their own subsistence where native service can be had at a trifling cost. It is a good rule for a missionary never to do anything that he can get a native to do, and to give his time and strength to what the native cannot do.



## ECONOMY AS RELATED TO A NATIVE AGENCY.

No country was ever yet evangelized but by its own sons. It is false economy to send out men and women from this country, or from any Christian country, to attempt the evangelization of the masses in the heathen or the uncivilized world. It would be as folly like that of the Crusades. A few men and women only of the right spirit and character are needed to raise up and train an able, efficient, self-denying agency to be their co-laborers unto the kingdom of God.

Among uncivilized and barbarous races, long saturated with heathen superstitions and usages, converts of the first generation as a rule can never be so freed from the influence of their old life as to become more than valuable helpers under missionary direction. Here and there a man like Samuel Crowther or James Dubé rises above this adverse influence; but experience proves that for a reliable native agency we must look to the children of the first generation of believers, children whose lives have been formed in Christian homes and in Christian schools. Among such is to be found the material for the strong men and women who shall be the crown and the joy of the missionary, into whose hands he can transfer a large responsibility for the progress of the gospel among their countrymen. It is different with converts from nominally Christian races, as the Armenian and Bulgarian, and from civilized races, like the Chinese and Japanese. Christian Brahmans of India may, and do, become able preachers of Christ. A dozen names might be mentioned of Armenian pastors and teachers laboring side by side with our missionaries in Turkey. The Japan Mission of this Board gladly ascribes to the ability and fidelity of Japanese pastors and preachers the large accessions to Christian churches in Japan, and it shares with native teachers in the highest educational work; and missionaries in North China anticipate like results from a class of highly educated, devoted young men who have just left the seminary in Tung-cho.

The efficiency of the native agency depends on its thorough culture and practical experience. It is not enough that men should be acquainted with the first principles of the gospel and be earnestly devoted to the work of Christ. Such men have their place and are useful abroad as at home in personal influence and in winning individual souls. But these young men need to be instructed in the things of God more perfectly before being sent out as evangelists to new places and put in charge of work which the missionary has begun. There is opportunity for the most thorough discipline of the schools, under direct and positive evangelistic influences, in order to their proper preparation for the varied and responsible work which opens before them. Men of real ability and consecration, familiar with the language, the usages, the thought and sentiment, the peculiar trials and temptations of their own people, when properly trained under the eye of an experienced missionary, become not only his most valuable helpers, but co-laborers in the work of evangelization. It is not too much to say that they are prepared to do as good work as the average missionary, and at an expense, including all their education in schools, colleges, and seminaries, not exceeding one tenth of that required to put the American into the field. Hence the true economy of the thorough training and discipline in our schools and seminaries of a native agency. We have arrived at that point in nearly all the mission fields of the Board where such an agency can be educated for the work.

It is evident, then, that the plan of sending out men from this country in large numbers to do just the work that well-trained natives can do, and do better than Americans, is false economy. The end sought by some of the English societies in sending out little companies of laymen, to be associated, three or four in a place, for evangelistic work, will be best secured, and at far less expense, by the employment of competent natives trained as above suggested.

## SPECIAL OPPORTUNITIES.

In dealing with missions differing so widely in character and in degree of development, no uniformity of method can well be observed. As it would not be good economy to enlarge expenditures for any one without due consideration, so it is not good economy to cut all down alike on any Procrustean plan. The peculiar conditions of each mission must be recognized. A good general will not only keep up his main line of battle, but will be ready to mass his troops at pivotal points on the enemy's line. In the history of every mission and of every station opportunities occur when great results may be realized by a comparatively small outlay. During the last few years such opportunities have been lost again and again, when a few hundred dollars more at some point would have secured the results of much labor and large expenditure in former years. Villages, towns, and whole sections of country open to the gospel and eagerly waiting for its preaching have been neglected. Young men who had been thoroughly prepared for evangelistic work, after their years of training have been lost to the service for want of means to employ them. The burden thus thrown upon the hearts of our faithful missionaries is at times almost too great to be borne, and the loss of moral power can hardly be overestimated. This experience has not been limited to some one of our fields, but has been shared largely by all. It were good economy to grant to each mission a small reserve fund to use in such emergencies. As in great manufacturing enterprises there comes a time when all the vast outlay for buildings and machinery may be rendered useless by the want of a small additional sum to complete the enterprise, so it is not too much to say that an increase of twenty per cent. in the current expenditures of the missions in India, in some stations in Turkey, and in Japan would have doubled results in the number of conversions and of churches organized. Such opportunities are at this moment open on every hand. At the present juncture we do not ask so much for new missionaries, save to fill vacancies as they occur, and occasionally one for some strategic point, as for means to carry forward and develop the work now in hand, and so to turn to account the labors and sacrifices of devoted missionaries in past years and the expense in time and money already incurred.

It is the saddest task that falls to the lot of a Foreign Secretary to be obliged to write to missionaries charging them to keep down their estimates for expenses to the lowest point consistent with bare life, making no provision for growth or progress. It is like sending a ship to sea under bare poles, or a regiment into battle with a single round of ammunition. Is it strange that some of our best men question their duty to remain in the field without the necessary means of doing efficient work?

We speak not now simply of the American Board or of any one or even all foreign missionary organizations, but of the duty and privilege of the church at this crisis.

"There is a tide in the affairs [of missions as] of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries."

In view of the world open to evangelistic effort, the vantage ground gained, the successes already achieved, what does true economy require but an enlargement of missionary effort on every hand, in keeping with the means at our disposal and the great commission of our risen Lord?

THE RESPONSIBILITY RESULTING FROM MISSIONARY GROWTH  
AND ENLARGEMENT.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

*[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Pittsfield, October 14, 1891.]*

A MARKED characteristic of our missionary work from year to year is growth. The seed sown is always a living seed, "the Word of God," and some of it, we have abundant occasion to know, not only falls on good ground, but brings forth "thirty, sixty, and a hundred fold." If it be true, as it doubtless is, that our missionaries "bearing the precious seed" occasionally go forth so heavily burdened with a sense of responsibility that it is no mere figure of speech to say "they sow in tears," it is also true that with rare exceptions they "come again with rejoicing, bringing their sheaves with them." And it is the latter fact which emphasizes, particularly of late years, our annual reports. These are always full of cheer on account of the evident tokens they present of the continuous and abundant blessing of God, accompanying the faithful labors of those who are at the front. Of themselves these patient laborers say little, but of the work they represent, their utterance, with scarcely an exception and usually in the most vigorous style, is the same: "The trust you have committed to us is growing on our hands and we can hardly keep pace with it—the educational work, the evangelistic work, the publication work, the Sunday-school work, the church-building work, the philanthropic work—every department is moving forward most hopefully, could we but have the resources to meet the demand."

And there is not only growth at the points already under culture, but a continuous call for the occupation of new points as new centres for new seed-sowing, so that the area of missionary influence is all the time widening; new churches formed, as well as the number of church members increased in the churches already established; new schools started, as well as the number of pupils increased in those already gathered; new places occupied for the occasional or regular preaching of the Word, with the fruitful results which follow,—these calling for a still further advance outward; new men trained and equipped and sent forth to tell the story of redemptive love to those whom they are specially fitted to reach—their own brethren and friends, who are to be sought and found and if possible brought to Christ—these in their turn to be trained for a similar service. And so the enlargement as well as the growth goes on normally and effectively, sometimes indeed slowly, but oftentimes with extraordinary rapidity. Moreover, these two processes react on each other, the growth at selected centres reaching a stage which compels enlargement, else the growth itself will be checked; the enlargement from new centres, of course, leading to new growth and this again to new enlargement. This is not a mere beautiful theory, but a most encouraging fact, as every fresh annual survey attests, and as a review of the changes of years most impressively declares.

1849.

Contrast, for example, the little seed which was sown in Bombay by Newell and Hall in 1813 with the growth from that seed thirty-six years after, in 1849, when the American Board was welcomed for the first time to these beautiful Berkshire Hills. The work, as then reported, had ceased to be an experiment. Newell and Hall had indeed passed away, but others had taken their places and the little seed had become well rooted, promising to be a "plant of renown" for coming generations. Stations had been established at Ahmednagar and Sirur as well as at Bombay. Two churches had been formed, containing 119 members; 1,000 boys and girls were enrolled under

instruction in schools; twelve or more native helpers were reported in addition to a considerable work accomplished by the press; and all indicated a permanent work well begun and promising among the Marathas of Western India.

But during the same period the claims of the Tamil peoples of Northern Ceylon and Southern India had also been presented and had received a cordial response; so that those who gathered at Pittsfield in 1849 gave thanks for fourteen stations and twenty-nine missionaries and assistant missionaries in Ceylon with eight churches and 350 members, twenty-nine native helpers and over 4,000 under instruction in school; while the Madura Mission, at that time only fifteen years old, rejoiced in eleven churches and 250 members, in twenty-two native helpers and over 2,000 under school instruction — all indicating growth and enlargement with the promise of more to follow.

Add to this the work which had been undertaken in Western Asia, at Constantinople and Bebek, at Nicomedia and Adabazar, at Brousa and Smyrna, at Trebizond and Erzroom and Aintab, seven churches and 215 church members, with associated educational and publication work — when Elias Riggs and Cyrus Hamlin and Edwin E. Bliss, all still living, were young men — connecting in the survey the missions established in Northern Syria and among the Nestorians of Persia, represented at that meeting in Pittsfield, as those who were present will never forget, by David T. Stoddard. Take into thought, also, what at that time was the conspicuous work, remarkable in its results, among the Hawaiian Islands, the successful labors among the North American Indians, and the tentative movements in Southern China and in Africa, and it is evident that there was abundant reason for the enthusiasm of that meeting forty-two years ago, when, as it then seemed, the report of growth and enlargement was so stirring and the call immediately to enter within the wide-opening doors was so imperative.

1866.

Now come down seventeen years to 1866, when a second time Berkshire hearts and homes welcomed this Board to their generous hospitalities, and the figures of 1849 are marvelously changed.

The Zulu work has now so advanced as to be represented by ten churches and 300 church members, also by two native preachers. The work in India and Ceylon has moved forward so that the Marathi field reports twenty-three churches, with 631 church members; the Madura field, thirty-one churches with nearly 1,200 church members, and 1,100 under instruction in schools; and Ceylon has made a similar growth both in educational and church development. The movement in Western Asia has been even more marked in its enlargement, represented in Western and European Turkey by nineteen churches with 2,552 members and by over 1,150 under instruction; in Central Turkey by 1,100 church members and 2,000 in schools; in Eastern Turkey by fifty-three stations and out-stations, by eighty native laborers, by sixteen churches and 454 church members and by 1,564 under instruction in schools, all betokening a remarkable advance in every department of labor, shared also by the Northern Syria and Nestorian fields. The little seed at Foochow has become "the blade" as represented in three churches and forty-five church members, and fifteen under training for native work, while a new seed has been planted in Northern China. The Hawaiian Island work has struck out boldly 2,000 miles to the Gilbert and Marshall Islands and already reports 100 gathered into Christian churches, while the work among the North American Indians shows a corresponding advance.

Taking a survey of the field as a whole, as we contrast 1849 with 1866, we are not surprised that at the second meeting of the Board held at Pittsfield, far more than at the first, the emphatic words of the report were growth and enlargement.



1891.

And now that twenty-five more years have rolled on and we are greeted a third time by these Berkshire Hills and homes, the old words are repeated, but with a marvelous addition to their meaning.

We are still laboring among the Zulus, but the 300 church members have increased to nearly 1,200, and the two native assistants to over 130, having the entire Bible now translated for their use, while on either side, to the northeast and northwest, new and promising young missions greet us bearing the prophetic names of East Central and West Central Africa. On the Marathi and Tamil fields of India and Ceylon, the church membership has increased from 2,115 to 7,431, and the educational and evangelistic work has had a corresponding advance. The Western Asia field has changed its report of church membership from 2,100 to over 11,000, with nearly 20,000 under instruction in educational institutions. The mission in North China has opened to us a new world expanding in every direction, to which the new mission in Shansi has been added, placing under our care in connection with the growing work in Foochow and Hong Kong not less than 50,000,000 of souls.

During the same period the work in Papal lands has been laid upon us with all it signifies in the opportunities opened in Spain and Austria and Mexico, and the more marvelous work, rivaling anything perhaps which the world has ever known, in the rising Empire of New Japan.

Looking over the field as a whole since we last reported to our Berkshire constituency, omitting the Hawaiian Islands and the fields which have been transferred to other benevolent societies, we write in the place of 275 stations and out-stations, 1,287; in the place of 400 native helpers over six times that number, 2,648; instead of a church membership of 5,000 nearly eight times that number, 38,226; and instead of 10,000 under Christian instruction, nearly five times that number, 46,403. When we add to this statement that the most fruitful of these twenty-five years have been the last ten, and the most fruitful of the ten the last five, and the most fruitful of the five the last two, and that over the entire field there is a preparation for a far more expanded and rapid increase for the immediate years before us, it is plain that the significant fact which confronts us to-day, more wonderful than ever, is this fact of growth and enlargement. The serious inquiry is therefore forced upon us, What does this momentous fact mean as related to personal responsibility (1) to that of those who represent the work on missionary ground and (2) to ourselves here at home?

#### RESPONSIBILITY OF THE MISSIONARIES.

I. *As related to our missionaries on the field.* Let us look their side of the question squarely in the face and put ourselves in their place so far as we can, as they assemble at their annual meetings, giving thanks for the work of the year which has closed, and planning, so far as they may, for the year to come. Let us take for example the Western Turkey Mission. Here are eight great central stations, occupying such strategic points as Constantinople, Nicomedia, Smyrna, Brousa, Cesarea, Sivas, Marsovan, and Trebizond, gathering around them 108 out-stations under the care of seventy-five missionaries and assistant missionaries from this country, with whom are associated 281 native laborers, thirty-two of them pastors of the thirty-four churches under their care, containing more than 3,000 members, with a broad educational trust, a theological seminary, two colleges, twelve high schools, 141 common schools, bringing under their instruction over 6,100 pupils, with a large and important publication department, all these interests involving the annual outlay of at least \$85,000, to be carefully considered and planned for for another year. This important adjustment for the year, though somewhat complicated, can be made systematically, wisely, and thoroughly, so far as the distribution of resources committed to their trust will allow.

The missionaries will apportion what is thus committed to them judiciously and fairly as related to each station and out-station, to each missionary and native helper, and to each department of work. This is comparatively an easy task for those who become skilled in such distribution, *provided* they have at command the necessary funds to appropriate. But the difficult part of the problem now appears. In response to prayer and faithful labor there has been advance at Constantinople calling for additional funds. Those who represent that particular station make it plain that a proper consideration of the special, immediate, imperative needs of their varied work requires at least \$25,000 more than has been allotted to them according to the reported plan of distribution.

The brethren from Smyrna respond that the growth, particularly connected with the permanent establishment of a boys' school and the proper working of their immense outlying district, five times larger than the State of Massachusetts, calls for at least the small sum of an additional \$5,000 for them. Cesarea comes in with a most stirring and wellnigh resistless appeal on the same basis for \$5,000 more. Marsovan follows, showing where twice that amount may well come in to increase the power of that important educational centre, while Nicomedia, Brousa, Sivas, and Trebizond are patiently waiting their turn.

It is no extreme statement to make that the thorough occupation and development of the Western Turkey field, sustaining and following up the present work in hand, call for an additional annual outlay of at least \$50,000. The faithful and laborious missionaries gathered in their annual session know this and feel to the quick what the want of it means. They make out their estimates for another year therefore under an oppressive burden. Indeed they live all the time under restrictions and contractions of the most painful kind; the openings in every direction calling most attractively and at the same time most piteously, and they utterly unable to respond. They are bowed down under this load more heavily than they can find words to express, and as yet they see no light in the future. This is the missionary's side of responsibility under the inspiring call of growth and enlargement.

Pass on to Central Turkey and you have the same story from Hadjin and Marash, from Adana and Aintab, from Oorfa and long-neglected Aleppo, and the great educational and evangelistic work they represent. So wonderfully have they been blessed by God of late, that if the blessing could only be followed up no one could tell the precious results which would follow. More impressively would the same tale be told in Eastern Turkey, as Erzroom and Harpoot, Bitlis and Van, Mardin and Mosul add their testimony, emphasizing the special demands of their 127 out-stations gathered about their five stations, with their 135 places for stated preaching, their 2,800 church members and 7,000 Sunday-school scholars, and 8,000 under Christian instruction and 300 native helpers. It makes one's heart ache to think of the noble missionary brethren and sisters who represent such a work as this being continually "cabinéd, cribbéd, confined, bound in," because the wide-open doors which have been placed before them in response to earnest labor and prayer they are debarred from even entering on account of their financial straits.

And now if we move on to India and then to China and then to Japan we shall have spread before us the same attractive and the same sad picture — attractive because it is the picture of growth and enlargement more remarkable every year, attesting to the divine favor and promising more marvelous things in the future — sad because the faithful and true laborers sowing the seed, nurturing the plants, gathering the harvest, are absolutely oppressed with the sight of the broader fields which might be entered could they but have a little more of what has been entrusted to dwellers in Christian lands for the spread of the gospel among the less favored peoples of the earth.

One of them thus pours out his heart in a personal letter recently received: —

"While the Lord is working in our station and people are coming over, to be obliged to stop work in this or that village, or not to be able to place a preacher in a new village when there are newcomers, is most disastrous. If there were no advance in the work in the village, you might cut down the allowances, and I could stay in Arrupukottai, convert myself into a pastor, and spend my time in bringing forward that one church. But what of the 175,000 people in the villages about this place? What of the little bands in this and that village who come to me and say, 'Sir, we wish to become Christians'?"

"To see a band here and there coming out of heathenism and not be able to instruct them and to hold them is about the hardest, most tantalizing, and most disheartening experience a missionary is called upon to bear. It seems like a blow from behind. In front we have all the superstitions of heathenism to overcome, the natural disinclination and the lethargy of the human heart, the active and often cruel opposition of the heathen, and finally the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it strikes with most telling and disastrous effect.

"Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I knew they would, and just as I know other new converts will do if no help comes."

This testimony we must multiply by a score in India, and by other scores in China and Japan and Africa as well as Turkey. Instead of "fifty souls" allowed to drift away we must write five hundred, possibly five thousand — the result of what the Prudential Committee nearly forty years ago in one of their papers, presented by Dr. Anderson, termed none too strongly, "doing violence to the feelings of the missionaries, . . . deeply grieved at the amount of good thus annually sacrificed" — and again, as "the wasteful policy of keeping missions on an inadequate allowance." Alas, that it should be a waste of what is a thousandfold more precious than silver or gold!

If \$50,000 additional to what is now entrusted annually to our missionary brethren in Western Turkey might be wisely distributed, in order to meet in some measure the immediate opportunities of the hour, and \$50,000 more in Central and Eastern Turkey, surely a similar amount might be as wisely entrusted to the faithful men and women who are proclaiming the true "Light of Asia" and "of the world" in India; and a similar amount for the waiting millions of China and Japan, of Africa and the Pacific Islands, of Mexico and Austria and Spain — certainly in all not less than \$300,000.

Such is the responsibility resulting from missionary growth and enlargement as it appears to the eyes of our five hundred missionaries and assistant missionaries as they assemble at their annual meetings, praising God for the ingathering of so many precious souls during the year, and bowed down with the clear and overwhelming conviction that this number might have been doubled or trebled, had they been but able to multiply their influence by entering the favorable doors of opportunity open on every side.

#### RESPONSIBILITY OF THE CHURCHES AT HOME.

II. *What now shall be said of the responsibility resulting from the same source as it rests upon ourselves, the representatives of the ministry and the churches at home?* Is there any reason that we should bow down and share in the burden thus laid upon our messengers abroad? To put the question in another form, Are we doing our utmost to furnish the needed resources for this large and enlarging work, specially committed to us in Turkey, India, China, Japan, and the several other promising fields "white for the harvest"? We do not forget of course the immense trust committed



to us in our own land. These home churches must be sustained and multiplied, and every department of home missionary work must be efficiently prosecuted, more and more so from year to year. There must be also a wise proportionate distribution of the resources committed to our hands, that as stewards we may be "found faithful." Nor must we fail to give thanks for the generous increase of gifts from many self-denying givers during a period of years and from year to year, more marked during recent years than in any period of our history. All this is hopeful, indicating a growing interest in the missionary work abroad. Nevertheless, the two questions return (1) Are we doing our utmost? and (2) Is the distribution at home and abroad in any way disproportionate?

Let a few figures taken from our last Congregational Year-Book reply. Forty-eight hundred and seventeen churches are reported, with a church membership of 506,832, a Sunday-school membership of 613,810. The reported contributions for the preceding year for "Home Expenditures" in round numbers were \$6,100,000 (\$6,091,221), and for the several departments of home benevolence \$1,900,000 (\$1,920,428), a total of \$8,000,000 (\$8,011,649). The reported contributions from the same sources for Foreign Missions were \$350,000. Suppose we add the generous sum of \$150,000, to represent possible unreported contributions, and thus call the contributions to Foreign Missions \$500,000; we have then a total from benevolent contributions, excluding legacies, of \$2,400,000; that is, \$80 out of every \$100 is for work at home, \$20 for work abroad. Bringing in, however, the entire Home Expenditures, which is a proper thing to do, we have an aggregate of \$8,500,000. On this basis, \$94 out of every \$100 is devoted to the support of Christian institutions and Christian benevolence at home, and \$6 for the corresponding work abroad. We ask, Is this a fair proportion? We repeat the question, Is this a fair proportion, particularly when we remember the perishing need of the unevangelized nations—not less than 120,000,000 of their population being specially committed to our trust—as contrasted with the superabounding opportunities of this Christian land, where one person in every six hundred of its 63,000,000 is an evangelical minister, and one in every five is a professed disciple of the Lord Jesus Christ? Is six dollars out of a hundred, ninety-four being retained for work at home, is twenty dollars out of a hundred, eighty being retained for benevolent work at home, a fair proportion? The \$1,900,000 for benevolent work at home we not only would not lessen, we would rather increase to \$3,000,000 and then we would put over against it another \$3,000,000 for the immense work abroad. These two united \$6,000,000 would bring up the benevolent side within a \$100,000 of the regular Home Expenditures. And this perhaps, as related to our present standard of Christian consecration, might be regarded as a tolerably fair proportion. It is certainly a good "working hypothesis," and may become, not long hence, a blessed reality, if we deliberately plan that our Home Expenditures, be they \$6,000,000 or \$10,000,000, shall always be matched by an equal sum for Christian benevolence, and that our Christian benevolence shall be divided one half for the six or more departments of the home work, and one half for the similar six or more departments of the work abroad. Is there anything extravagant in such a proposition as this for the practical consideration of the more than 500,000 members of our nearly 5,000 Congregational churches? What are \$3,000,000 among 500,000 members of the Church of Christ? An average of six dollars a year, or fifty cents a month. The small average of one dollar a month will furnish both the \$3,000,000 for work at home and the \$3,000,000 for work abroad. Why should we not undertake it with good hope of success?

#### SUGGESTIONS.

May there not be among the 500,000 church members ten persons who have been so blessed of God as his stewards that they could present an annual thank-offering of



\$10,000 each? May there not be twice that number who could give \$5,000 each and ten times the number who could give \$2,500 each? Not improbably there may be a thousand to whom the Lord annually entrusts \$1,000 each for this very purpose, and twice that number to whom he entrusts at least half that sum. From those to whom he has entrusted less, less of course will be required, while to every one he affords the blessed privilege of giving according as he has been prospered. It ought to be an easy and natural thing, and it would certainly be appropriate, if each of the more than 30,000 persons, who united with our Congregational churches on confession of their faith during the year last reported, should present a generous memorial gift, which should cost them something of self-sacrifice, as a thank-offering that God had bestowed upon them the riches of his grace and had put it into their hearts to send the same, so far as they could do it, to those who were dwelling in the region and shadow of death and had never known his name. How sacred and precious would be such a gift as this, which might be expected, were the suggestion to become practical, to bring into the treasury surely not less than \$100,000!

Should it become the Christian habit (and why should it not?) that special memorial offerings during the year should take this missionary form, we might look annually for several hundred thousands of dollars from this source, which would be received, and, we cannot doubt, would be recognized by God, as of peculiar, intrinsic value in addition to the fruitful results, which would follow from their bestowal, in the winning of multitudes to Christ who otherwise would never know him. Even if there be a thousand out of our more than 4,800 churches from which not more than an average of one dollar a year could be expected, being as yet so feeble that they are struggling, even with the help afforded by others, for their own existence, this one dollar so given would mean more for the church and the givers, as well as in the eye of Him who sits over against the treasury, than ten times that amount given without self-sacrifice. Moreover, the one consecrated dollar would soon become ten times that amount, and after no great interval would be multiplied again by ten. Nothing grows and enlarges like the grace of generous giving when it becomes far-seeing and intelligent and is recognized as a part of the personal, private, permanent life in Christ. Then the "little" sometimes means more than the "much," as men use these words, and the "much" appears to the eye of the giver himself exceedingly minute as contrasted with the "unsearchable riches" of which he is himself the recipient.

Let us but accept our personal responsibility for the continued growth and enlargement from year to year of our missionary trust for the world, determining that to the utmost of our ability it shall be cheerfully and gratefully met, and the treasuries of all our benevolent societies will be full to overflowing, our financial problems will be forever settled, and we shall have but one thing to do—to move forward all along the line and within every opening door as the Lord himself leads the way. When that hour arrives, the day of final victory will not be far in the future. Assembled once more upon these Berkshire Heights, to be always associated with the little company who knelt by the haystack in Williamstown eighty-four years ago, and thinking of the wide-spreading tree which has already developed from that little seed and which is eventually to gather the nations beneath its refreshing shadow, we hail the dawn of that long-expected, coming day.

## THE CRY OF THE PAGAN WORLD.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

*[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Pittsfield, October 14, 1891.]*

A GREAT movement demands a great and constant motive for its inception and for its continued support. And it is needful often to recur to the principles which give it force, and again and again to draw strength and zeal for new endeavors from the selfsame fountains whence the movement sprang at first. In the late war for the Union, there was but one deep, unfailing spring whence the defence of the country took its origin and drew its steadily rising strength. The nation was in danger, and her sons rallied at her call and poured out treasure and blood without stint in her defence. Other sentiments entered into the contest and worked with varying power; but the love of country, devotion to the nation and all for which she stood, was the constant, overmastering force through all variations of fortune from first to last. It was this which brought the nation to its feet when the guns were opened on Fort Sumter. It was this which gathered fresh armies and new supplies through four long years of wasting war, till the nation seemed exhausted. And it was the cessation of this force, when at Appomattox the rebellion collapsed, that at once disbanded the armies and diverted the nation's treasure to other ends.

The foreign missionary movement of this age is subject to the same law. The motives from which it first arose have been its strength in all succeeding years, and must always remain the most powerful forces in its support. Many things have changed during these hundred years; the heathen world is better known, its lands have been traversed and mapped; its population is more accurately estimated; its language, customs, and religions have been studied and described; missionary work has passed beyond the experimental stage, and all things stand out in bolder relief and with broader horizons. But the one main spring to Christian labor in behalf of the lost nations, a sense of the guilt and danger and moral ruin that encompass them and of Christ's plain command to all his people to preach the gospel to them as speedily as possible, remains unchanged through all the years.

I. Nothing that is not instinct with the life and motives of the gospel can either fully comprehend the work of missions or effectively promote it.

1. Plato was a man of wide intelligence and capacious thought; and the world of ignorance and sin lay all around him and pressed itself upon his attention. To some extent he knew and felt its imperfections and its needs, but his thoughts and strength were given to philosophy, and to the spiritual death and darkness that brooded like a pall upon the nations he gave small heed and brought no relief. Paul dwelt in the same world, with an intellect no more awake and no more acute; and yet he saw and felt the sin of the world, its hopelessness and ruin, and spent his long, laborious life in one sustained effort to spread the light of Christ, and passed philosophy and learning and fame all by that he might win to faith and righteousness Gentiles and Jews, Greeks and barbarians, bond and free, every living soul his voice or influence could reach. No one can fail to mark the prodigious contrast; and no one can hesitate in assigning the cause. To Plato the world was an interesting object of study; to Paul it was a scene of spiritual struggle filled with souls sunk in darkness and sin to whom he was to proclaim the name of the divine Redeemer. Plato in the *Republic* conceived an ideal world with many an inspiring feature; but he never seriously strove to realize it in Athens or anywhere in the world about him. Paul had felt the power and seen the glory of the risen Redeemer, and from that day he set himself with all his splendid powers to build the kingdom of the redeemed in Antioch, in Galatia, in Corinth, in Athens, and in every place that he could reach.

2. The story of William Carey's enlistment in foreign missions a century since is fascinating and instructive. His attention seems to have been drawn by his geographical study to the subject of evangelizing the heathen world. He was curious to learn about the various tribes and nations that peopled the world, to trace their abodes, to note their characteristics and habits of life, to ascertain their religious and political institutions. The number of the unevangelized nations, the great extent of the earth's surface occupied by them, the millions upon millions comprised in their population deeply impressed him; and the dark and hopeless condition of these nations without the knowledge of God weighed more and more heavily upon his heart. The device he used to keep these facts constantly before his mind was novel and effective. Making a rude chart out of large sheets of paper fastened together, he placed thereon the names of the nations of which he had learned, set in their numbers and their leading traits; and kept this chart hanging before the bench at which he wrought. Thus daily rehearsing these facts to himself and to others who came in, adding new facts as they were learned, penetrating more and more profoundly the meaning of these facts, the conception of a dark and ruined world rose upon his thoughts with distinctness and overmastering power, and a great purpose grew in his soul to preach to these lost nations and to arouse his age to assist in the work. And the result was marvelous; the fire in Carey's heart spread and kindled till by degrees England and America and Germany and all Protestant Christendom began to awake.

3. Were the story of Mills and Judson and their associates and the origin of the American Board to be told, the main outlines would be the same, the impelling motives and the constraining facts identical. The darkness and spiritual desolation, the danger and despair of the pagan world rose up to the view of these men and kindled a deathless purpose to bear the message of the gospel to them and to summon the churches to aid in the task. The records of those brave days leave no room for question as to the thoughts and aims with which this mighty work began.

That most striking event in recent missionary annals, the Student Volunteer Movement, originating but five years since and already reporting more young people pledged to foreign missionary service from the Colleges and Seminaries of the United States and Canada alone than the total number of men and women from all Protestant Christendom now on the foreign field — this is also the response of Christian hearts to the needs of a perishing world.

II. Paganism is the same dark and appalling fact to-day as it was when it roused Paul to his prodigious and incessant toil, and kindled Carey's missionary purpose and called out the energies of the modern Christian world.

1. It still overspreads the two great continents of Asia and Africa, and occupies the larger part of Australasia and South America and fills great spaces in North America. In all these regions particular districts are touched with Christian light, evangelical churches and schools and the enlightened communities immediately around them attest the progress and power of missionary work and awaken the brightest hopes for the future; but the *area* of paganism is substantially as great as in Carey's day. The *number* involved in heathenism is undoubtedly greater than at the close of the last century, as the total population of the globe has also increased during the same period. Carey, rudely approximating the facts he could not exactly ascertain, reckoned the total number of the world's inhabitants as 731,000,000, 420,000,000 of whom were in pagan darkness. To-day the world's population is reckoned as 1,450,000,000, of whom 850,000,000 are properly counted as pagans, not including Moslems. Carey's figures were unquestionably below the facts in his age; and yet it is clear that the pagan population to-day is materially greater than it was a hundred years ago. While the increase of the nominally Christian nations has more than kept pace with that of the



total population, and there is no occasion for the fear that Christianity is going backward, this steady and tremendous increase in the numbers of those who still sit in pagan darkness is a startling reminder of our great Christian duty and its continued urgency.

2. The character and tendencies of paganism are all unchanged and unrelieved. If we would exchange illusions for facts, theories and hasty generalizations for careful study and accurate definition, and would take time and pains enough fairly to measure the dimensions and to realize the nature and effects of the paganism of our own day, nothing more would be needed to show that it is the one supreme, spiritual desolation of our times, enough to call out the sacrifice of Calvary, enough to move all Christian souls to tireless labors to relieve its dread and boundless gloom.

Paganism filled the earth when our Saviour came, its sway even then was world-wide and hoary with years. It has always ruled the majority of the human race. We may find inspired descriptions of its character and deeds in the history and prophecy of the Old Testament Scriptures; its nature and lineage are sketched again and again in the pages of the New Testament. Paul was a Roman citizen, as well as a Jew, and he both knew and valued the culture of the Roman world. He, if any man, could speak the truth regarding the pagan world of his day. And what a view does he give of it in the first chapter of his letter to the Christians at Rome! On what precipices do we stand, as we read; into what abysses of depravity and guilt do we cast an affrighted look; what horror of great darkness and unnatural crimes arises and holds the soul in terror as the dread recital proceeds! "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." What a picture is this! And it is no cynic or misanthrope that draws it; it is one whose supreme effort is to rescue men from these awful chains, from this living death, of one who would gladly die to save these men. Nay, it is the sketch of one whose pen is guided by infinite wisdom and is restrained by infinite love.

But if Paul's testimony is questioned, turn to the Latin authors of the century to which Paul belonged: scan the pages of Juvenal and Tacitus, and be convinced. It is the same world which Paul describes that we find in them; the cultured Roman world, the heir of all past ages, abounding in wealth, in power, in worldly culture, but depraved in taste, corrupted in sentiment, full of moral loathsomeness and cruelty and death. Friendship and love, faith and mutual devotion, honor and worship, the very bread by which we live, not only have failed but are laughed at in hideous mockery. These secular writers fill out in horrible detail the revolting picture which Paul with such chaste and restrained hand draws in powerful outline. Read Uhlhorn's "Conflict of Christianity with Heathenism," turn the pages of Fisher's "Beginnings of Christianity," and find fresh confirmation of the most appalling facts.

We know in some measure the spirit and deeds of the pagan hordes which came down upon the Roman world and dwelt in its stead. The annals of Franks and Burgundians and Lombards, of English and Saxons and Danes, reveal tribes in the fulness of physical vigor, but without self-control, running riot on the earth, blood-thirsty, reckless, tamed and refined only where the gospel comes and displaces the coarse and godless paganism by a living and inspiring faith.

Consider what Carey and Judson, Morrison and Moffat and Williams, the missionary pioneers in India and Burma, in China and Africa and the Pacific Islands,



found and reported among the peoples to whom they were sent. What superstitions, what darkness, what corruptions, what cruelties, what falsehoods, what vileness of speech and thought, what nameless abominations meet their eye, arrest their thought, force themselves upon their attention, resist their advances, oppose their labors, and disappoint their hopes! What unutterable sadness and despair appeal to their sympathies and arouse their zeal! Missionary letters in countless form, from every pagan land beneath the sun, for a hundred years have told the selfsame story, the degradation, the spiritual bondage, the moral ruin, the wretchedness and dark despair of the nations and peoples that know not God. And it is the facts that compel the tale. Nothing is set down in malice, nothing is distorted or magnified by prejudice, or to serve some partisan end. The witnesses all agree, and those whose experience and observation are widest and whose judgment is most unbiased are precisely those whose testimony is most clear to the moral chaos and hopeless sorrow of paganism. Again and again do they dwell upon the stifling atmosphere of pagan lands, the benumbing influence of paganism, which almost overpowers their faith and quenches their spiritual life. Read Stanley's "Darkest Africa," and follow him and his thinning column day by day through the depths of the forest, amid the swarming tribes that thronged his path; and imagine the life of those people; and count them by the million; and think what paganism is in Central Africa.

3. The knowledge of God has wellnigh vanished, his love and worship are all unknown. The inspiration and power of the thought and worship of God, to enlarge the mind, to raise the ideals of life and manhood, to develop in the soul that image of God which is the crowning glory of man, are either wholly wanting or work with but feeble and obstructed force. Passion usurps the throne which conscience was meant to hold; duty fails to sway the soul or shape the life; the natural hunger of the soul for God and his love and grace is unappeased. The coarser sentiments rise to supremacy; cruelty and selfishness and passion work havoc in society; woman loses her divinely appointed place and sinks into a degraded, helpless life, full of sorrow and dark despair; childhood is blighted, and its fair young hopes are quenched before they raise their head or gain a hold.

4. Take from us in Christian lands all that the gospel is and has wrought in the world to which we belong; and all that we inherit from the past Christian generations, and leave us thus benighted and fettered, from birth through life's full round to death, in the midst of millions as weak and helpless as we; take away the Bible and all its glorious and comforting truths, and all the light that centuries of use have reflected thence upon the world; let all Christian worship cease, all Christian literature be withdrawn, all Christian sentiments cease to exist, and our life and institutions and surroundings draw their character from a world thus robbed of the knowledge of God; and we can begin to realize in some degree what heathenism is — the dark and blighting curse that rests to-day on the great majority of our fellow-creatures. This is no fancy sketch, but a terrible reality, the half of whose meaning no words can express, no thoughts conceive. They of whom we speak are found in China, in Japan, in India, in Africa, in these bright days of learning and liberty and civilization which fill our hearts with such hopes, breathing the same air, looking up to the same skies, full of the same longings and hopes and aspirations, created in the same divine image and moving on to the same great eternity which awaits us all; these millions upon millions, more in number than would fill the mighty census of this land a dozen times in succession, and all "having no hope, and without God in the world." The Christian world has lately heard and been startled by "the bitter cry of London," and the same pitiful cry of wretchedness and wrong and poverty, of sin and despair, which rises from every great city in all Christian lands. And it is well. The sentiment of pity, the impulse to give relief has not been one whit too quick or strong.

But when the utmost has been said there remains one story whose sadness far out-measures this: there is a darkness in the great cities of India and China to which darkest London is as the light of day. In London thousands of pulpits constantly proclaim the truth and grace of God; hundreds of thousands of Christian men and women daily labor and pray that the gloom may be smitten with the light of heaven; a great Christian nation encompasses the darkness and makes its air vibrant with words of cheer and sends beneath its depths the pulsations of Christian life. In Peking and Calcutta every downward tendency is as active as in London, and works on unrestrained by any appreciable Christian influence, unrelieved by the swelling tide of Christian life that sets in from every side and with rising power upon London's woes.

5. There is a growing tendency in our day to overlook the darker phase of heathenism and to dwell principally upon secondary and more transient features. We know the nations of the earth better than our fathers did; commerce, frequent intercourse, political relations, the study of language, art, customs, institutions, and religions have made us familiar with them in many aspects, and insensibly have hidden their moral ruin from our view, or at least have softened our sense of it. In thinking of the more civilized pagan peoples, the Hindus, Chinese, and Japanese, we are inclined to forget their paganism and spiritual ruin and to deem them interesting objects of study rather than lost souls, striking and picturesque specimens of a life widely contrasted with our own, rather than the victims of despair, in bondage to sense and to sin. It seems an affront to speak of them as heathen: their acumen, their superficial politeness and courtesy are so much praised that the impression is sometimes left that we have really more to learn from them than they from us. And this view fortifies itself by claiming to be broader and more liberal than that which keeps the eye primarily on the moral darkness and spiritual death in which these nations are involved. And the age is too easily impressed with this opinion and too readily forgets that, however many facts of interest may be found among these people, to the eye of heaven they are full of the weakness and blindness, the folly and death of sin, and that the divine Lord we preach is the only name under heaven given among men whereby they can be saved.

But the real facts are not changed. The Christians of the first centuries were often inferior to the Romans among whom they dwelt in point of culture and learning and refinement; but they had a treasure which to the proud Roman was all unknown, and they boldly spake their message and their words prevailed. These very people, whose politeness is so much admired, whose taste is praised, whose political development is so eagerly observed — the speculative Hindu, the astute Chinese, the versatile Japanese, — these are all involved in the darkness and despair of the pagan world; they are as remote from Christ and his kingdom as were our forefathers in England, or as the tribes whom Stanley brought to light for a moment in Central Africa. There is not one ray of hope for them in this life or the life to come unless they are born again and re-created in the image of Christ Jesus. They are the victims of false religions, of corrupt morals, and often of gross personal vices. This is not the view of a narrow mind or an illiberal spirit, of those who fail in love for these peoples and are out of sympathy with the great forces of the age. It is the view which the living and gracious God of all flesh has taught us in his holy Word; it is the only view which they can take who stand by the cross of Calvary, or who take in all the momentous facts which bear on human life and destiny. The main facts that aroused Carey, and by which he and his age were set on fire, stand before our eyes to-day. These people as a whole are sinners, in bondage to evil, corrupt in heart and life and thought, incapable of delivering themselves, and soon to pass beyond all human help if the gospel be not preached to them, and preached at once.

The vision at Troas reveals the sad and burdened heart of humanity in every land, in every age. Its cry goes up from all the earth — an exceeding bitter cry. "Who

will deliver us from the body of this death?" The power and curse of sin are on the nations; the civilized feel their weight as truly as the darkest and most degraded. From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand million that know not God, the cry of despair, the inarticulate call for help, goes up. To the startled ear of the Christian world, in earth's thousand tongues, the pagan world cries out: "Come over and help us!"

III. There is but one sufficient answer to that cry. The gospel is the only cure for paganism and all its ills.

1. It is a plain and unquestionable fact of history that paganism has never in any land or in any age retired before any other force than that of the gospel of God. Commerce, the arts, education, machinery, legislation; to these and kindred forces it is given to work great and striking results; in many ways they conspire to aid and to hasten the development of men and nations. But no one of them alone, nor all of them combined, has ever been able to break the power of sin in the human heart or to set a nation, or a single soul, in the ways of righteousness and peace. Civilization arose and flourished in ancient days in Egypt, and passed to Greece, and became the inheritance of Rome; and in all these nations it yielded results which are the model and despair of all coming time. But through all those splendid days paganism remained untouched along the banks of the Nile, around the shores of the Ægean, through all the vast extent of the Roman world.

2. The power of these human forces is no greater to-day. The great peoples of the Orient have their civilization, their art, their literature, their political systems; but they are pagans still, in spiritual darkness, and in desperate need. The nations of the West have different customs, a new type of civilization, better and richer as we fully believe. But if that were all we had to bring to the pagan nations our mission would be fruitless and our efforts vain. Happily we wield still the power which the apostles and martyrs and saints employed amid the cultured and scornful heathenism of the old Roman world, and which in their hands, against tremendous odds, in the face of ridicule, contempt, fanatic violence, the wild beast, the sword, the stake and the whole force of heathenism wielded by imperial power, made its bloody path to glorious victory. That power was the gospel of God's dear Son, and the faith and courage which it inspires. In countless hearts, among rich and poor, in old and young, in every province and city of the Empire, this divine grace took effect, and broke the fetters and banished the guilt of sin, brought back the darkened soul to God, and awoke a love and devotion to the world's Redeemer which naught could destroy, a courage and patience that no earthly power could daunt. It moved forth upon the rude, uncultured tribes of the north that dispossessed the Romans and planted the states of modern Europe; it cast down Woden and Thor and Freya, as before it had put Jupiter and Mars and Venus to flight, and planted deep in the hearts of these peoples the name and fear and grace of the living God.

3. That power is all unwasted to-day; and it is precisely adapted to the work which we attempt. The Christian missionary goes forth into the midst of nations of great antiquity, of elaborate institutions, of abundant literature and a wilderness of false religions, like the Roman world that surrounded the gospel at its birth. He also goes to the rude tribes of Africa, the simple peoples of the Southern Sea, not unlike the northern tribes that overwhelmed the Roman world. And the message he brings, wherever he stands, is the knowledge of God in the face of Jesus Christ, the love that stooped from heaven to cleanse the sin and chase the sorrow, and lift the burdens and silence the bitter cry of the lost world. China has no sorrow that his message cannot cure, India has no problem it cannot solve, Japan no question it cannot answer, Africa no darkness it cannot dispel. He who has given it, and who is its centre and life,



stands amid the generations and cries, as of old: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And this is the one supreme gift we bear with us for the cleansing of the world.

The cry of the pagan world for help and salvation has resounded in every generation since history began, and in every generation it has voiced the supreme spiritual desolation of the age. A century of Christian work, in answer to that cry, has planted many a centre of light, and has made hopeful inroads upon these regions of darkness and death and is steadily reaching out to wider fields and larger results. And yet that cry ascends, a pleading, pathetic cry, resistless in its very helplessness; no other earthly cry voices so vast, so utter, and so urgent need. No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity and earnest toil. This sad and weary world, in all its continents, with all its nations, with all its mighty hopes and fears, is the very world which our divine Redeemer came to seek and save. If we love him, we share his yearning love for this pagan world. If we follow him, we shall go in person, or by our gifts, to every land and city and home, whither his gracious feet are moving, with him to plead and pray and win to life. And when every one whom Christ has redeemed hears that cry and answers with all his heart, the day of deliverance will dawn on every continent and island, on every nation and tribe of earth's sons, and the long night and sorrow of the ages at last will flee away.

#### SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1891.

##### EXPENDITURES.

###### *Cost of Missions.*

Mission to West Central Africa . . . . .	\$18,435.21
Mission to East Central Africa . . . . .	12,974.06
Zulu Mission . . . . .	28,536.36
Mission to European Turkey . . . . .	33,757.06
Mission to Western Turkey . . . . .	116,058.64
Mission to Central Turkey . . . . .	29,518.38
Mission to Eastern Turkey . . . . .	51,384.95
Marathi Mission . . . . .	59,395.31
Madura Mission . . . . .	67,347.62
Ceylon Mission . . . . .	14,419.68
Foochow Mission . . . . .	23,786.13
Hong Kong Mission . . . . .	1,758.72
North China Mission . . . . .	59,669.66
Shansi Mission . . . . .	18,456.19
Mission to Japan . . . . .	120,654.54
Northern Japan Mission . . . . .	25,809.71
Sandwich Islands (including grants to former missionaries) . . . . .	8,425.77
Micronesia Mission . . . . .	24,216.63
Mission to Western Mexico . . . . .	8,693.28
Mission to Northern Mexico . . . . .	20,350.10
Mission to Spain . . . . .	14,199.40
Mission to Austria . . . . .	9,591.40
	\$767,438.80

###### *Cost of Agencies.*

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	\$21,085.09
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###### *Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$14,579.40
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Less amount received from subscribers . . . . .	\$7,647.18	
and for advertisements . . . . .	2,314.50	\$9,961.68
		\$4,617.72
All other publications . . . . .		2,324.09
		\$6,941.81
Less amount received for "Mission Stories" (\$130.93), etc. (\$1.51) . . . .	132.44	\$6,809.37

*Cost of Administration.*

Department of Correspondence . . . . .	\$13,410.35	
Treasurer's Department . . . . .	7,092.66	
New York City . . . . .	1,987.40	
Miscellaneous Items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates) . . . . .	6,223.97	\$28,714.38
		\$28,048.54
Balance on hand August 31, 1891 . . . . .		764.05
Total . . . . .		\$284,812.59

## RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$484,463.78	
Legacies, as acknowledged in the <i>Missionary Herald</i> . . . . .	206,458.41	
From the Legacy of Asa Otis . . . . .	80,907.85	
From the Legacy of Samuel W. Swett . . . . .	42,000.00	
Interest on General Permanent Fund . . . . .	10,495.46	\$824,325.50
Balance on hand September 1, 1890 . . . . .		487.09
		\$824,812.59

## LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. ix), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1890,		
at par . . . . .	\$124,873.00	
Appraised value of same . . . . .	\$157,593.50	
Received for Premiums on Sales . . . . .	22,255.75	
Received for Dividends and Interest . . . . .	13,359.06	\$160,487.81

Expended for new missions as follows:—

West Central Africa Mission . . . . .	\$16,259.48	
East Central Africa Mission . . . . .	11,614.00	
Hong Kong Mission . . . . .	1,336.97	
Shansi Mission . . . . .	17,413.26	
Northern Japan Mission . . . . .	18,444.91	
Mission to Northern Mexico . . . . .	15,839.23	\$80,907.85
Balance August 31, 1891 . . . . .		\$79,579.96
Appraised value of securities now held . . . . .	\$106,832.50	

## LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1890 . . . . .	\$45,416.19	
Received from the Executors during the year . . . . .	3,750.00	
Received for Dividends and Interest . . . . .	1,797.06	\$50,963.25

Expended during the year ending August 31, 1891, and included in the foregoing statement of "Cost of the Missions," as follows:—

For the Western Turkey Mission . . . . .	\$2,012.00	
For the Central Turkey Mission . . . . .	1,958.00	
For the Eastern Turkey Mission . . . . .	469.74	
For the Marathi Mission . . . . .	416.81	
For the Foochow Mission . . . . .	3,000.00	
For the North China Mission . . . . .	15,723.45	
For the Japan Mission . . . . .	18,120.00	
For the Micronesia Mission . . . . .	300.00	\$42,000.00

Balance of Legacy, August 31, 1891 . . . . .	\$8,963.25
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### "MORNING STAR" (FUND FOR REPAIRS).

#### RECEIPTS.

The balance of this Fund, September 1, 1890, was . . . . .	\$4,119.40
Received from sale of pictures of the vessel . . . . .	2.00
Income from investments . . . . .	405.00
Amount held as a fund for repairs and invested . . . . .	\$4,526.40

### PERMANENT FUNDS OF THE BOARD.

#### GENERAL PERMANENT FUND.

This Fund amounts as last year to . . . . .	\$215,492.42
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#### PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to . . . . .	\$59,608.00
The Income of the Fund for Officers, applied to salaries, was . . . . .	3,514.68

#### WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to . . . . .	\$35,000.00
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#### HARRIS SCHOOL OF SCIENCE FUND.

This Fund, from Hon. J. N. Harris, New London, Conn., is held in trust for support of the school at Kyôto, Japan . . . . .	\$25,000.00
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#### ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected by Rev. G. F. Herrick, D.D., amounts to . . . . .	\$16,819.28
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#### HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to . . . . .	\$5,000.00
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#### MISSION SCHOLARSHIPS.

This Fund amounts as last year to . . . . .	\$4,745.63
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#### C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to . . . . .	\$3,000.00
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#### EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to . . . . .	\$2,500.00
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#### BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund, collected by Mrs. Schneider in memory of her husband and to give aid to needy students in Central Turkey, amounts to . . . . .	\$1,977.00
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## Letters from the Missions.

### Zulu Mission.

#### THE ANNUAL NATIVE MEETING.

FROM a private letter of Rev. Mr. Ransom we make an extract referring to the Assembly of native Christians, held at Amanzimtote, which serves in some sort as a home missionary meeting for the Zulus of Natal. Mr. Ransom was a delegate to this Assembly from our Zulu Mission. The meeting opened on a Wednesday evening and closed on Sunday. Great preparations had been made for the entertainment of the large company, which began to arrive on Wednesday. Mr. Ransom says:—

“From nearly all directions there was a rumble of wheels as the long freight-wagons loaded with passengers came into sight—six, seven, eight, or nine yoke of oxen to a wagon. Some came on foot and many on horseback. They came from Mapumulo, perhaps fifty miles north of Durban, and from Umzumbé seventy miles south, from Umvoti, Esidumbini, Inanda, and all the coast stations, and from the Polela and other inland districts.

“The general order of the day was this: a meeting soon after sunrise, with two or three prayers, singing, and a sermon; the second service about eleven o'clock of a similar character; and the third service about 6.30 P.M. The sermons were *very* good for the most part. One morning we had a blind preacher who gave out the number of the hymns and read them, or rather recited them, all the way through. There are a good many white men who might brighten their memories by a little period of blindness. Amos, a Wesleyan Zulu, preached a capital sermon from the text, ‘Bring forth the best robe.’ Some of the points he made were: the *need* of the robe; its pricelessness; the poor may possess it as well as the rich; and last, how to obtain the robe. Saturday morning a Presbyterian Zulu gave an excellent, keen sermon from the text, Numbers 21: 4, 5. As the Israelites

longed for Egypt so some of the Zulus long for the good old times when they could follow their lusts, drink native beer, etc. On Sunday morning, Simeone preached from this text, ‘Remember Lot’s wife.’ Bennie, of Umvoti, preached from that text in Proverbs, ‘As cold water to a thirsty soul so is good news from a far country.’ His illustrations were apt and forcible, and he made a beautiful allusion to the debt owed the missionaries who brought the good news over the sea. He read part of Luke ii, and dwelt on the wonderful news Christ brought into the world; referred to his own experience, his careless youth, ‘cracking a whip’ and ‘stoning birds,’ till the good news reached *his* heart and made him so happy.

“The chapel did not begin to hold the people. Overflow meetings were held in the schoolhouse and under the trees in Mrs. Ireland’s yard. We went to one in the schoolhouse. Matikane preached from the text, ‘Seek ye the Lord while he may be found.’ Matikane is a splendid specimen of a Zulu, who bears many scars of assegai wounds given him by Dingaan’s soldiers. We were at an overflow meeting under the trees when Maziana appealed earnestly to the people, and, I trust, led a few to make a definite stand for Christ. There must have been 200 at this meeting. We counted over fifty heathen. It seemed as if Maziana were well fitted to help them, for he was a heathen polygamist, wearing the headring, a fellow-*induna* with Matikane. But how the grace of God has been manifested in this man!”

#### THE KEYNOTE AND WHAT FOLLOWED.

“The very first meeting helped give the key. Matubane, an old man, opened the meeting, commenting on the text, ‘Blessed are the poor in spirit,’ and ‘They who hunger and thirst after righteousness.’ The first song was in English, ‘Joy to the world, the Lord is come!’ Mr. Kilbon, in Mr. Christie’s absence, welcomed the

people to Amanzimtote. Goduka, the induna, or headman, followed in the line of the leader, but gave a special exhortation to the young people to be prompt at the meetings and to behave decorously. I was so glad to meet Tungwana, the blind preacher of Umvoti, of whom I read in America, and who is really a remarkable character. He is now going about by the aid of an attendant and doing a great amount of practical religious work. Friday evening Mr. Bates presented the needs of the school in a very practical way, and also brought the claims of Mashonaland to the attention of the people, with an earnest call for help (men and money). I told something about the 'Volunteer' movement in America, and as a step in this direction I presented the Christian Endeavor pledge: 'Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do, and that throughout my whole life I will endeavor to lead a Christian life.' Now the young people seem very averse to taking any such pledge, and indeed loth to take any stand for Christ. So you can imagine my joy when two or three rose in the packed chapel to confess Christ, and when one, a solid, neatly dressed youth from Umtwale, came forward and signed the pledge. Sunday morning I had a chance again to call for some decided step, and again there was a response. I believe many at home, especially in the Christian Endeavor, were praying for this very meeting. Two young fellows came and signed, fellows from a heathen community, and they said they were so happy to sign, or rather make their mark, for they could not write. A fourth signed who was very anxious to do so, though he had confessed Christ once before."

Mr. Ransom gives other interesting incidents connected with this Assembly and of certain others who assented to the pledge presented to them. Addresses were made by Mr. Pixley and Dr. Nemula. The communion service was especially delightful, and Mr. Ransom was greatly cheered by what he saw of the Zulus in their Christian Assembly.

## Western Turkey Mission.

### AMONG THE GREEKS.

DR. HERRICK, of Marsovan, reports a tour of thirty-three days, during which he visited the regions at the eastward, including Ordoo and Chambashi. He spent several days at Kapoo Kaya, with the pastor of a wide parish extending twenty-five miles. The pastor and the missionary had between them one barefooted colt to ride, and the people would not certainly think of their coming with much pomp. Of Ordoo, Dr. Herrick says:—

"I saw the walls of the new Evangelical Greek church and school building, up one story. It is of stone, and will be a very suitable, nice thing. It was a long hard day's ride, from sunrise till after sunset, to Chambashi, over a rough, steep road. Brother Parmelee met me, and half a dozen others with him, two and one-half hours out, and this lightened the weariness of the closing day. On the heights the hills are literally 'clothed with flocks,' and both in going and returning I passed through magnificent forests of beech ten miles in breadth. I was much struck, on the way up, with observing that not only the people of the cities spend the summer in the mountains, but those of the villages below do the same. The latter do not go so far up, but they take everything except their fields and houses, make little huts of stakes, withes, and brakes, covered with thin, long shingles, pay twenty cents for pasturage rent and twelve cents for the shingles, and this is all the money expense there is. I am afraid you did n't get your summer outing with your family for thirty-two cents!

"At Chambashi the Greek brethren had just enlarged their chapel so as to have the Armenians with them on the occasion of my visit, and it was filled to the last inch of room, fully 300 being present, and never have I anywhere addressed an audience more attentive, not to say enthusiastic. I did n't mean to preach again in the evening, but had to, both pastors pressed me so. On Tuesday Dr. Parmelee and others went with me to Semen, of which you already know through Dr.



Parmelee. I was surprised at the growth of the work there. The night was very stormy and the streets were muddy, and you can judge of my surprise at finding seventy eager faces before me in that rude chapel. Why, it seems to me I could have spoken to them in any language or without a language. Every one came to take my hand afterward, and one brother from a neighboring village gave me a hearty kiss on each cheek. Yes, I 'believe in the communion of saints.'

"On my journey from Chambashi to the Fatsa pasture-grounds, sixteen or eighteen hours, I was obliged to spend a night under an open shed, a new experience for me, and I was struck with the significance of human fellowship at its simplest. I lay wrapt in overcoat and shawl on a mat, and was surrounded by twenty Greek muleteers, several of them leaning their heads on corners of my mat. They liked to be near me and I liked to have them, though I should have had good reason for not choosing one of them as a bedfellow. The Fatsa pasture-ground congregation last Sunday numbered about 100.

"The impression of this last trip, most abiding and most important, is of an open door and urgent need for labor among Greeks, the 150,000 Greeks of the Black Sea coast; and, God helping us, we are going to do this work. To supply this need College and Seminary exist. Some of our Greek brethren have too strong a feeling of nationalism; but it is more intelligent and less threatening to spiritual results than the same thing among Armenians."

#### AN UNFREQUENTED REGION.

Mr. Riggs, under date of August 22, reports a long and deeply interesting tour in the northwest of the district belonging to Marsovan, a region which is marked by only a few names in the map of Marsovan field given in the last number of the *Missionary Herald*. This section is one of the most unfrequented parts of Asia Minor. Mr. Riggs writes from Marsovan, August 22:—

"Many of the points I visited had never been visited before by a missionary, and in some of them a foreigner has rarely, if ever, been seen. The region I refer to lies almost wholly within the vilayet, or province, of Kastamoni, and my farthest point was Eregli, the ancient Heracleia, on the Black Sea coast, and nearly due west from Marsovan. I traveled by land the 360 miles to this point, and there took the Turkish steamer to Samsoun, and so back here.

"This province was mentioned in our last annual station report as almost wholly without the light of the gospel. The principal reason for this fact is that it is occupied almost exclusively by Turks. There are not only very few Christians, but there are almost no Circassians, Georgians, or other foreign races, and it is rejoiced in by the Ottoman Turks as peculiarly the home of their race. It is ruled over by Abd-ul-rahman Pasha, the Governor-General, a man of mark and worthy of praise in some respects. He is so rigid in discipline that there is no hope of retention of office by an official who is discovered by him to use intoxicating liquors or to be otherwise loose in morals. So active and prompt is he in his dealings with robbers that the roads throughout his province are held to be perfectly safe. The police regulations there, in city and country, are exceptionally good, and there is among the people a general sense of security. The people themselves, when not contaminated with seacoast influences, are pleasant, simple, hospitable, thrifty, and comparatively virtuous.

"The country is mountainous, the mountains being covered with immense forests of pine, beech, and oak, with a sprinkling of groves of spruce, chestnut, plane, and box. Of the latter there are in some places dense thickets and splendid individual trees. In some places where these forests are too far from the coast to make them available for timber they are very grand in their primeval beauty. Hundreds of square miles are covered close with noble pines sixty to

eighty feet tall and more, and averaging perhaps two feet in diameter, as straight as an arrow and without a branch or knot till near the top. Their millions of needles make a dense roof far above, supported by these mighty columns, while the ground beneath is carpeted with a close, fine grass of a brilliant green, as clean and bright as the best kept lawn. The more moist and sheltered dells are filled with the delicate fronds of brake and fern and climbing vine. And in some places tree and branch and vine are hung thick with long pendent mosses. These forests are the favorite feeding-grounds of the native domestic buffalo, a huge beast somewhat resembling a rhinoceros or hippopotamus in general appearance, and almost as hairless, with immense flat receding horns and a peculiarly wild, uncanny eye.

"This timberland occupies the higher portions of the region. The broad valleys that lie between these mountain ranges are watered by the streams born in the woods, and are sometimes very fertile, producing large crops of wheat, barley, Indian corn, flax, hemp, cotton, rice, and millet. The cotton fields and rice swamps of some of these valleys indicate the warmth of climate of some parts, though the general average is temperate.

"The object of my late tour was not merely to explore this region but particularly to visit two little groups of Evangelical Christians at Kastamoni and Bartyn. Our annual report told of a colony of Protestants, mostly from the region of Aintab, who had recently moved into the capital city of the province of Kastamoni, and were calling loudly for a preacher. The state of our finances is such that we have seen no way in which we could help them to support the preacher whom they have selected, and for whose support they have subscribed what they felt they could. But it was thought well that I should visit them and give them such ministration and comfort as was possible."

#### KASTAMONI AND ZAFRAMBOLY.

Mr. Riggs had with him a young man

from Anatolia College, and passing by the way of Vezir Keopru and Boyadad, a market-town of some importance, they passed along the Gök River, a branch of the Halys, to Kastamoni. This town is large and attractive, at the foot of a hill on which is a picturesque old castle useless and dismantled. It was a special day among the Armenian community; but Mr. Riggs says:—

"When the time appointed for the Sabbath service arrived, more than 100 persons came together and listened attentively to the preaching of the Word. The little group of pronounced Evangelicals numbers eighteen souls, old and young, mostly recent arrivals from Aintab; but they are happy in the confidence that God has a work for them to do there. At the afternoon service I baptized the infant son of one of the principal men among them, and many outsiders were present out of curiosity. They expressed much surprise that we did not plunge the little thing three times under the water, that we used no oil, that the child was presented directly by the parents and not by a godfather or godmother, etc. In the evening we held a third service, at which a smaller number were present, and the nine church members present sat down to the Lord's table, a little group of strangers in a strange city, and ourselves, from half a dozen different places and members of half a dozen different churches. Yet the one faith and love drew us very near to each other, and a deep impression was made upon the outsiders present."

From Kastamoni to Zaframboly is a two days' journey, through low-lying valleys with waving rice fields. The town lies at the bottom of a deep rock-gorge, and has an excellent supply of water. Near the centre of the town a huge rock rises, on which is the ancient castle. Mr. Riggs writes:—

"At the lower end of the town a high hill rises abruptly, separated from the rest of the city by a curious natural cleft, cut perpendicularly down scores of feet into the earth, by a small stream of water,

and crossed by slender bridges. This hill, which rises high above even the citadel itself, is occupied by the dwellings of the 400 Greek families of the place. On the top of their hill they have recently built a very fine large stone church, which is really the most prominent object in the scene as one approaches the city. In this village we were very politely and hospitably entertained by the Greek citizens, who exhibited to us with great pride their church and their relics of antiquity, and received us into their houses like old friends without once thinking of asking who we were or what claim we had on them.

"On a still higher hill back of this stands an institution quite unique in these parts. It is a public hospital, recently erected by the government. It is a fine building with a noble site. Its airy wards, clean, neatly arranged beds, wide, cool stone halls, and efficient corps of servants, almost invited one to get up a sudden ailment for the occasion. Treatment, board, and lodging are free to all in need, and those who are able pay what they think best."

From Zaframboly it was a two days' journey, over splendid mountains covered with magnificent forests, to Bartyn, an important town near the seacoast, where there is a large trade in lumber and in shipbuilding. Mr. Riggs writes:—

"We came here to visit a little band, hardly more than a single family, who in the midst of superstition and worldliness maintain their Christian life and character. They were rejoiced to have a hand thus extended to them from without, and took us to their hearts and home with great cordiality. Here we spent the Sabbath and preached to a little group of forty or so who came to see and to hear some new thing, though some of them have a real interest in the Bible truth, but not character enough to boldly confess it and stand by the consequences.

"One faithful brother here opens his doors every Sunday morning to all who will come in, reads the Bible, plays the tunes on his little organ (scarcely more

than an accordion), and prays and exhorts as the Spirit gives him utterance. These services cannot be in vain, and I trust we may some time see a flourishing spiritual work in this very worldly town."

From Bartyn Mr. Riggs rode two and a half days to Eregli, the ancient Héracléia. At one place the chief of police summoned the missionary into his presence and questioned him sharply, and scrutinized his papers, but finally released him, to go on his way by a Turkish steamer, which brought him in two nights and a day to Samsoun.

#### THE GIRLS' SCHOOL AT CESAREA. — A BRAVE WOMAN.

Dr. Farnsworth, of Cesarea, writes:—

"On July 15 the Girls' Boarding School had an enjoyable examination, and graduated its fifth class. The class was small, numbering only four. The whole number of graduates is now forty-three. This examination was attended by a most uncomfortable crowd, and we felt more than before the great need of a larger place for these exercises. Probably nearly or quite 1,000 were present, and many were turned back unable to find even standing room. The pupils have all received pretty thorough training in gymnastics by Miss Zimmer, and the exhibition in this department excited universal admiration. An hour was given to the kindergarten, and the interest in the various exercises of the thirty little ones, both in their physical and intellectual exercises, was unbounded. We feel that the work of the station this last school year has been highly satisfactory, but still 'we count not ourselves to have apprehended.' Our motto is still 'Onward.'"

Of a village, Bor, not far from Nigdé, Dr. Farnsworth writes:—

"Here one brave woman is holding the fort. I found a nice school of fifty pupils. For some months the number had been sixty, but an Armenian bishop had lately visited the place and through his efforts the number had been somewhat reduced. He had left a few days before my visit, and the pupils that had left against their

will were returning. The school has furnished a nucleus and a rallying-point for young men sent from Nigdé for Sunday work, and they have had congregations ranging from sixty to 120. We feel very sure that, could our friends know what this woman, with several children and a dependent blind husband, is doing for this place, they would not suffer the work to stop for lack of \$52.80, the amount of aid that we ask for 1892."

#### EVANGELISTIC SERVICES.

Dr. Farnsworth reports that Mr. Jenanian had been staying for the summer at Nigdé, together with his associates and twenty-three boys of the Tarsus Institute, and that he was ready for an evangelistic tour. For this purpose Dr. Farnsworth joined Mr. Jenanian, and they started for a circuit of Mount Argæus, first visiting Everek and Chamaklu, where interesting meetings were held, with audiences of from 150 to 350. Of the Sunday at Everek Dr. Farnsworth says:—

"After the forenoon preaching service, which was followed by a woman's prayer-meeting, other meetings for preaching and also for prayer were held, and all were thronged. I spoke twice in the day, though rather briefly, while Mr. Jenanian really preached four times. Monday we started for Aziziye, some fifty-five miles, arriving there early in the afternoon of Tuesday. In the afternoon Mr. Jenanian preached to a congregation of 100. The next day he, in company with the preacher at Aziziye, started for a visit to Schahr Derisi, the ancient Camana of Cappadocia. Here are some of the most interesting Greek and Roman antiquities of Asia Minor. Wednesday and Thursday I preached to smaller, but about their usual Sunday, congregations, and they returned in season for the service Friday. Saturday and Sunday were filled with hard and hopeful work, public and private, including a sermon preached by Mr. Jenanian, in the Armenian church, to a large congregation assembled for a school examination. Monday we were to have driven for Gemerek, about forty miles

north of Aziziye. This would have taken us over the 'watershed,' from one side of which the streams make their way to the Mediterranean and from the other to the Black Sea. But a telegram was received after I was in the wagon which changed our course. By looking at your map you will see that we made the circuit of our grand old mountain, which is more than twice as high as Mount Washington in New Hampshire."

At a later date Mr. Fowle accompanied Mr. Jenanian to Moonjoosoon and Gemerek. After Mr. Jenanian had returned to Nigdé, Dr. Farnsworth, with Mr. Fowle and Miss Zimmer, visited Nev Schehr and Urgub. At the former place several persons were examined for admission to the church, making, so far as reported, fifty-five added to the Cesarea field during the present year. Dr. Farnsworth expresses his hearty thanks to the friends who have, by more liberal contributions, enabled the Prudential Committee to increase, in some instances, the grants for some of these out-stations.

#### GOOD WORK IN SIVAS.

Mr. and Mrs. Edward Riggs, for the first seven years of their life in Turkey, were stationed at Sivas, and now, after an absence of fifteen years, Mrs. Riggs has revisited her old home, spending a couple of months there, and she writes cheerily of what she witnessed. She reports great changes in the place, one of the most striking being the large number of trees now growing both within and without the city. The flat, mud roofs have given way to tile roofs, and the whole aspect of the city is much improved. Of other changes Mrs. Riggs writes:—

"The various day-schools, which have been carried on for many years, have had a civilizing effect upon a large number of families. The work of the Bible-readers has had a leavening influence, whose effect is seen in a remarkable degree of thoughtfulness and eagerness to learn among the Armenian women. The weekly prayer-meeting for women, which I have



attended many a time when there were but two present besides myself, now has an average attendance of from thirty to fifty women; and there is no time lost in waiting for some one to speak or to pray. Generally prayers, hymns, and timely remarks follow one another in quick succession until the hour is gone. I have been delighted with the earnest spirit shown by many of the women. Some of them are graduates of the Girls' High School here or of that in Marsovan.

"The Boys' High School, also, has left its stamp on a good many young men, who have not gone elsewhere to carry on their education farther. I have seen several such; young men in business who are certainly better for having graduated at the High School, but some of whom, alas! are among the half-Christians whose condemnation will only be increased unless they give themselves wholly to Christ.

"The most discouraging thing that I have seen here is the Sabbath morning congregation! It is so small! A group of men seated on the floor on one side of the large room, and a group of women similarly seated on the other side. But the afternoon congregation is as thrillingly encouraging as the morning's is discouraging. It is the Sabbath-school, in which there are seven large classes of boys, and six of girls, two earnest Bible classes of men, and three, or sometimes only two, of women. When they are all gathered, at the close, in the chapel, the painful, empty space, seen in the morning, is filled with a sea of little heads, and the whole room is well filled. And I never saw a more quiet and attentive audience than those little children while a few remarks were being made to them from the pulpit! I notice also that there is a great demand for tracts among the children. I never go into the streets with Mr. Hubbard without coming upon children in various places who ask him for tracts, often producing one which has been read, and asking for another in its place.

"There is here a large number of half-way Christians, intellectually convinced of the truth, but afraid of the name of Prot-

estant, and so refusing to identify themselves with the people of God. They do not get further than halfway, and after a time they inevitably slip backward. If such people could be persuaded to declare themselves Protestants, and become regular attendants of Protestant services, I feel sure it would be the new birth to many of them, and they would be saved. It seems to me that missionaries must not be afraid to work in this line."

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#### Madura Mission.

##### DINDIGUL STATION.

UNDER date of August 17, Dr. Chester reports two monthly meetings held with native pastors and catechists and teachers of the station, at which there was a marked spiritual impulse received. At each morning session a speaker, previously appointed, made an address, followed by three or four volunteer speakers, the subjects having relation to the work of the Holy Spirit. Dr. Chester says:—

"I refer particularly to these meetings because in each month the addresses were so good and appropriate and the interest so well sustained. The subject was 'The Work of the Holy Spirit'; and we followed closely the program prepared for the Kodai-kanal Conference. And the thoughts presented at these special meetings have been carried by the pastors and catechists to their village congregations. I have taken special pains to review the subject carefully at the seven places in the villages where I administer the Lord's Supper, and when it was my turn to preach in Tamil in the Dindigul church. We will have the subject before us in its remaining aspects at three more of our monthly meetings. I think, also, that at our next September meeting, when the native assistants from all our stations will gather at Madura, and at one or more of our general prayer-meetings, this same subject of the work of the Holy Spirit will be considered. I am satisfied that we must all feel, far more than we do, our need of the influences of the Holy Spirit.

"On July 16 we had at Dindigul

the semi-annual meeting of the Pastors' Union, connected with the North Local district. The meetings of the Union were pleasant and profitable. On the second day six of the native pastors, with Mr. Chandler, Miss Noyes, Miss Bell, and myself, gathered at an out-station ten miles from Dindigul, where a new thatched church and a house for the pastor have just been completed. After dedicating the church with the usual services a new church was organized, composed of seven congregations in the western and north-western portion of the Dindigul station, and called the Dindigul West Church. After this, Pastor A. Savaramuttu, formerly pastor of the Dindigul church, and afterward of the church at Kodai-kanal, was installed as pastor of the Dindigul West Church. The exercises were very interesting and the various parts short and well sustained. I feel that a great and important work is ready for Pastor Savaramuttu, and he is very happy in his work. The church is well built and has cost about Rs. 250 (nearly \$100). A Eurasian friend in Dindigul, a member of our English congregation there, gave a donation of Rs. 100 toward the building of this church. Not far from this place I have a most flourishing village school of eighty-two scholars."

#### THE PASUMALAI INSTITUTION.

Dr. Washburn writes of the critical financial position in which this Institution has been placed, chiefly on account of the famine prices for food. The resources of the Institution are from (1) appropriations from the Board; (2) fees from all in the school and collegiate departments, not from normal or theological students; (3) grants from government; and (4) income of a small endowment. The first of these sources has been stationary for years, while the Institution has greatly advanced every way. The fees have steadily increased till the year 1889. The Institution has grown, and one wholly new department, the normal school, has been added. The corps of instructors has been increased, and it now costs one half more

than it did ten years ago. Dr. Washburn says:—

"While living was cheap, and fee-paying students numerous we could make the two ends meet. But there has now come a time of famine. The cost of boarding our 200 students has increased 1,400 rupees a year. The fees have fallen off 2,000 rupees since 1889. And at this juncture the educational department has stepped in and added one more year to the high school course, with one more class and a teacher costing from 600 to 800 rupees additional.

"This was the state of things I had to meet at the beginning of the year. And I began, as you would begin, by striking off fifty Christian boarders from the roll of students. This relieved me at a stroke of an expense of 1,350 rupees a year; but alas! it also deprived me of 850 rupees of fees, and say 100 rupees of government grant. I sacrificed fifty pupils and gained 400 rupees—a Shylock bargain; but there was no help."

Dr. Washburn gives many facts showing the economy with which the Institution is managed, specially comparing it with the institutions of other Boards. Expenses cannot be reduced, and in this time of special distress special provision must be made. At the time of his writing, July 18, it was not clear whether the dreadful scenes of the famine of 1877-78 were to be repeated. Matters looked very gloomy, but more recent intelligence received shows that there has been some relief in Southern India as well as in other portions of the country. Yet the high price of provisions makes it necessary to ask for a special grant of \$250, for which sum Dr. Washburn appeals vigorously. Among the hopeful items in connection with the Institution the following are stated:—

"At the beginning of this term I received into the school John Arulappan. He is the grandson of old John Arulappan of blessed memory—one of the greatest evangelists and organizers the native church of South India has ever produced. He was a disciple and friend of Rhenius,

and till the time of his death maintained a prosperous mission in North Tinnevely. The grandson has, I hope, something of the grandfather's spirit. There came also, at the same time, another young man from the heathen who has worked his way almost up to college. He understands harmony, and has unusual skill for a native in playing the organ. One young man, himself a convert from heathenism, came bringing with him another who wants to become a Christian and wishes a quiet place away from his old village friends and relations. The son of a native zemindar, or nobleman, returns again to live among us as a Christian.

"All our native converts visited their homes in vacation, though but two or three thought it safe to remain at home. Nazalingam had not been home in nearly two years. When he returned his relations were very proud of him; and well they might be! for he has grown into a fine, handsome fellow, better educated than any of them, and with a good docile Christian spirit. But he soon discovered that they had not given up the idea of forcibly converting him back into a good heathen, and he thought best to leave them. He is the first convert in that part of the country from the Sedar caste, and his conversion seems likely to have considerable effect upon the caste. His cousin told him that she was quite sure Christianity was true, and she would gladly be a Christian if she could break away from her caste.

"Another young man baptized and received to the church at the end of the last term found his mother and relations greatly incensed against him. He, however, got on tolerably well, except on the heathen feastdays, when he had relations and neighbors all against him.

"About the beginning of the year we sent out thirty young men from the theological and normal schools to work. You may judge how much they are in demand when I say that a while ago when asked to fill a vacancy I could not find one of them unemployed to take it. One of them has gone to be head-master of a normal school

on the Nilghery Mountains; another as head-master of one of our boarding schools, and a third has been ordained over the West Church, Madura."

### Foochow Mission.

#### PREVAILING ILLITERACY.

DR. WHITNEY, of Shao-wu, writing July 30, says: —

"There are inquirers in the villages around, and no doubt some of them will come forward for baptism when Mr. Gardner gets back. There is coldness on the part of some in the regions less under our immediate oversight. Some are occasionally called upon to endure mild persecution, which seems heavy to them, and some lose their all, as just a few weeks ago, at Yangkow, three were entirely burned out. I don't know what they will do. No word has come yet from the preacher. When a native loses his all he is truly destitute.

"The coldness of Christians arises largely from illiteracy. One of the great problems in China is how best to overcome this great barrier to Christian growth. The Romanizing of the local dialects is thought by many to be the most effectual way. But my experience shows that those who might be helped the most in this way are the least capable of learning it, besides not having the time to devote to it. If this shall prove generally true, our Romanizing will be a failure. But the craze is on, and a thorough trial will have to be made. It seems to work better in some dialects than others. As yet I have not very sanguine hopes for Shao-wu.

"The large majority of our members are unable to read, and many among them are indifferent and careless. They need at least a more constant oversight than our small force has been able to give; and some means of instructing them in Bible truth must be devised. If they can't be taught to read, we must plan to instruct them orally. An illiterate membership means slow growth, small contributions, numerous suspensions, and a proportionate number of excommunications.

"With all our drawbacks perhaps Shao-wu will compare favorably with other places, and yet I always shrink from viewing things very critically. The best we can ever do is to regard our members as but babes in Christ and hope for their growth into strong Christians."

### Japan Mission.

#### THE WORK OF THEOLOGICAL STUDENTS.

It will be remembered that, during the summer, arrangements were made for the sending out of nearly sixty members of the theological department at Kyōto for evangelistic work in various towns and cities. Mr. Albrecht, of Kyōto, had planned to visit most of these students in their several fields of labor, spending a day or two with each of them. He was providentially hindered by the sickness of Mrs. Albrecht from carrying out fully his plan, but he was able to visit many of the students, and sends a most cheering report of their labors. After speaking of Otsu and the southern suburb of Kyōto city, Mr. Albrecht says:—

"August 4 I spent in the beautiful little town of Uji, famous all over Japan for its tea. Our summer-worker here has found lodging in an impoverished Buddhist temple on the banks of the Uji River, and it was in this temple that I met eight young men who had become especially interested in Christianity through Mr. Okabe, the evangelist. He has a class of seventeen young men studying the Bible, three of whom are ready to receive Christian baptism. In the evening we had a large preaching meeting from eight until after ten o'clock, fully 150 people attending; among whom were a score or so of teachers from the summer school of primary school teachers which was just then in session in Uji. Mr. Okabe's speech on 'Resist the Devil' was powerful, full of historic reminiscences illustrating the principle of the survival of the fittest among Japanese parties, dealing boldly with the anti-foreign spirit as unworthy of a courageous Japanese, declaring frankly that it was not the foreigner who was to be

resisted, but sin, the evil, the Devil. While speaking of foreigners he related with masterly eloquence the account, which you had given in one of your letters, of the mechanic in one of the New England towns who gave the fifteen dollars which he had saved for a new suit of clothes for missionary work in Japan; and then stepping closer up to the audience, which listened breathlessly, he said: 'This is the spirit Christianity puts into a man; this Christianity is not to be resisted, but to be welcomed by every one who loves his country and fellowmen.' The whole was one of the most remarkable addresses I have ever heard, and evidently made a deep impression upon the audience. When I had to get up after such a speech and begin in my poor, barbarian Japanese, I felt like a lame duck chasing after a chamois in the Alps. At such times it is a comfort to know that the Lord's strength is made perfect in our weakness.

"The next morning I spoke by special invitation at the summer school of the primary teachers of this district on 'Education in Germany.' The sessions were held in a beautiful Buddhist temple on a hill-slope overlooking the river and the city. About seventy-five teachers attended, among whom I noticed only one lady, who afterward made herself known as a Christian. I was much pleased with the marked courtesy with which I was treated by the principal, as well as by all the teachers. Uji is a town of much promise for the gospel, and the brother who, in his self-denial, gave the fifteen dollars, may well feel proud of the words of Mr. Okabe, when before that audience of 150 people he exclaimed: 'It is with this man's money that I am enabled to preach to you the truth of Christ.'"

#### AT OTHER TOWNS.

"In the afternoon of the same day, August 5, I walked about two miles to my next appointment at Shinden, a village of about 800 people, on the main road between Kyōto and Nara. Here we have five Christians residing, who pay the rent of the preaching place. A student is



stationed here for the summer, finding no other place to live in than a dingy little room in a hotel, where, when I reached the place, the upper rooms were resounding with the obscene shouts and songs of drunken men and dancing-girls. In the evening we had a preaching meeting at which the little preaching place was as full of people as of mosquitoes, fully 100 people standing out in the street. After the meeting I had a very pleasant interview with the five school-teachers, the doctor, and the policeman, evidently the *élite* of the village. Seven inquirers for the way of life are the result so far of the evangelist's work."

Mr. Albrecht found the laborers at a place whose name means "jewel-water" and at Nara doing faithful and successful work. At Tanabe the evangelist had interested three young men in Christianity, who were studying the Bible with him, and here Mr. Albrecht spoke to fully 200 people, who at first seemed determined to break up the meeting, but who were finally quieted and listened to the truth. Of Osumi, Mr. Albrecht says:—

"It is a thrifty farming community about three miles farther on, and was my next stopping-place. This is one of the most hopeful places in this whole district. Here are thirteen young people, among whom are three girls and one married young woman who are meeting weekly for Bible study, every one bringing his Testament and hymnbook. I met them in the afternoon and spoke to them on 'How to read the Bible,' emphasizing that they must find Christ, the personal Saviour, in it. In the evening we had a public preaching meeting to which again over 100 people came. One of the young men presided, while another one made the opening address. The Buddhists are bestirring themselves to stay the progress of Christianity. They have organized a Buddhist club under the lead of the Buddhist priest of the village, while one of the leading priests of Kyōto frequently comes for lectures.

"On the whole, I found the work in a much more promising condition than I had expected. The students are evi-

dently doing energetic, aggressive work. I admired their spirit of consecration with which they spend their vacation, some of them in most unattractive villages, with nothing to break the monotony of the daily life, living in a region known to be excessively hot and having very inferior drinking-water. No one of them receives more than about the cost of living."

At a later date Mr. Albrecht visited some stations along the railway to Ise, at the first one of which he found the evangelist rejoicing in a number of inquirers. Mr. Albrecht writes:—

"The next evening we preached at Fukawa, the next station on the same road. It was a festive day for the village, for whosoever visited, on that day, a certain Buddhist temple standing on a high hill at the edge of the village, received as much credit with the deity as otherwise 1,000 visits would bring. As our evening meeting was announced for 8.30 P.M., after supper we visited this temple, but found rather few worshipers there. By actual count we had 160 hearers at our meeting who paid good attention from 9.15 P.M., when our meeting actually began, to 10.45, when I closed. Here, too, are three or four who are showing considerable interest in Christianity, and who, we hope, will ere long find joy in the truth as it is in Christ.

"Minakuchi, a town of about 6,000 people, and Terasho, a village of about 1,000 inhabitants, are two other stations where our student evangelists are doing regular work. In both places there are those who in a few weeks are to receive baptism. From Fukui, from Fukuchiyama in Tamba, and from Maituru in Tango comes likewise news of souls born again, desiring to receive Christian baptism. In all these towns we have student evangelists during the summer, either aiding the resident evangelist or working alone. Certainly the money so liberally contributed by many friends at home for work in the field of Kyōto station has borne rich fruits, which will go on multiplying with the years."

## Notes from the Wide Field.

## MADAGASCAR.

A BLESSED REVIVAL. — Missionaries of the London Society at the capital, Antananarivo, write with abounding joy of a work of grace which began early in May. Many influences were hostile to spiritual life and a wave of worldliness had seemed to come over the people. But there had been a call for a series of meetings, and the result has been that there has been such an outpouring of the Holy Spirit as has not been witnessed for more than twenty years. These meetings were attended by young men and young women, many of them connected with the higher schools, and there were audiences of from 600 to 1,000 people. An illustration of the radical nature of the change wrought in some is presented in the story of one who came privately to confess a great sin and to make reparation. He would not confess his sin until after prayer, and then he acknowledged the stealing of some money. "If I could," he said, "I would do like Zacchæus: restore it fourfold; but I have not got the money. However, I can restore it twofold, and here, therefore, are sixteen shillings." The missionaries say, "We can scarcely contain ourselves, or sleep, for joy."

## MANCHURIA.

VERY cheering reports in regard to spiritual work among the Manchus come from Moukden, where, on February 15, Mr. Ross baptized sixteen people. The following Sabbath he baptized twenty-six, and later on many more. So that within a little over two weeks seventy-six persons had been received into the Church of Christ. A pleasant custom prevailing at a city some forty miles north of Moukden is mentioned by Mr. Ross. The chapel adjoins the preacher's house, and after tea Mr. Ross was asked to pass into the chapel, where he found quite a respectable congregation waiting for evening worship. This service is held every evening, and consists of a hymn, the reading and expounding of a portion of the Scriptures, with prayer and a concluding hymn. So earnest and devout are these Christian Manchus.

## INDIA.

WORK FOR MOHAMMEDANS. — *The Mission Field*, the organ of the Society for the Propagation of the Gospel, contains an interesting account of work among the Mohammedans of Delhi. Rev. Mr. Lefroy writes of some remarkable meetings held with Moslems in one or two mosques of Delhi. The movement started from preaching in the bazaar, when some questions arose in regard to the teachings of the Gospels, but, as darkness had come on, it was impossible to see to read the passage. A proposal was made that they should go somewhere where they could see and talk over the matter. One of the Moslems said: "Will you go to the Fattah Puri Mosque?" which is one of the largest in Delhi. It was agreed that a meeting should be held there on a certain day. Mr. Lefroy expected only a few people, but on reaching the spot he found an eager crowd of some 300 Mohammedans, including about half a dozen maulvis, or priests. These meetings have gone on for seven or eight weeks, with an attendance amounting to over 1,000 Mohammedans, some of them of the upper class. The meetings have been orderly and with a satisfactory discussion. The Bible and the Koran and other books of reference have been read freely. One of the maulvis and Mr. Lefroy expounded in turn, for about three hours, the doctrines of their respective faiths. In this way such topics as The Nature of Sin, The Way of Salvation, The Person and Miracles of Christ and of Mohammed, have been discussed. On one day a blind Mohammedan preacher, who was seated in the chair of honor as a kind of president, and who was at first somewhat violently opposed, manifested a marked change for the better, and, to the surprise of every one, stood up and said he

had been thinking very seriously about the faith of Christ, and that if the Moslem side could not defend their faith with better arguments he would take the padre's hand and leave the mosque with him, and become a Christian that day. He was finally persuaded by his associates to keep quiet, though it is believed that he is genuinely drawn toward the Christian faith, but has not strength enough to take the right stand. At a subsequent meeting, however, this preacher asked Mr. Lefroy to hand him a glass of water, a simple act in itself, but one which to the people would indicate that he was drawing near to the Christians and had no sense of defilement at eating and drinking with them. The whole movement among the Mohammedans is most hopeful, though at present nothing can be said in regard to actual conversions.

REV. NARAYAN SHESHADRI, D.D. — The death of this distinguished native minister of India, which occurred on board the vessel which was carrying him from New York to London, has already been chronicled. The loss of such a man is deeply felt in India. He was brought to Christ in 1839, under the ministry of Dr. John Wilson, at the same time with a Parsi, Hormazdji Pestonji, who has also recently died. Sheshadri was a Brahman, and his conversion was a great shock to his countrymen. But he was steadfast amid persecutions, and after his ordination he gave himself to the ministry, preaching to the Mangs, the outcast people of India. Securing a tract of land of about 300 acres near Jalna, he carried forward his work amid the thirty-three villages where Christian converts resided, and was able in 1890 to report 1,062 living church members, besides 649 adherents. His presence at the meeting of the Evangelical Alliance in New York in 1873 is remembered by a great number of people in this country, the addresses made by him at that time having been peculiarly impressive.

#### CHINA.

THE KOLAO-HUI. — Reference has been made recently to this secret organization existing in China, which is supposed to be responsible in a large degree for the riots which have occurred on the Yang-tse River and elsewhere. Secret societies have always been the annoyance and wellnigh the despair of the Chinese officials. Their operations are so quiet, their numbers so uncertain, and their purposes so hidden from public view, that they are greatly dreaded. Outbreaks are liable to occur through their agency at any time. Many years ago the *White Lily* Society was most powerful, but at present the Kolao-Hui is most widely extended and most dreaded. Originally composed of military men and designed for mutual protection, without any religious purpose, it has lately absorbed to itself people of all classes. The secrecy with which the affairs of the society are conducted prevents an exact knowledge of its extent and its present purposes, but it is known to be strongly anti-foreign and especially anti-missionary. The initiatory rite of the society is said to be the taking of an oath of secrecy standing under drawn swords, while the head of a cock is cut off and the candidate drinks its blood. Members have among themselves secret signs, and the orders of the superiors must be implicitly obeyed even when murder and other crimes are involved. The authorities have denounced the Kolao-Hui and have sought to suppress it, but it has flourished notwithstanding all opposition and it exerts a powerful influence in all parts of the empire.

ATTITUDE OF THE OFFICIALS. — From many quarters we learn that the Chinese officials at several points are manifesting great friendliness toward the missionaries who are quartered near them. Many of them seem to be intent on repressing the mobs and in defending the foreigners. The missionary of the Church Missionary Society at Hangchow reports, during the exciting scenes in that city, when anonymous placards had announced that on June 22 all foreign houses would be burned, that the officers were most vigilant, visiting the guards throughout the night and watching carefully for the beginning of any outbreak. On the morning of that day a mandarin visited

the mission premises with a guard of twenty soldiers with drawn swords. He sat and chatted and drank tea in a most friendly manner. On that day there was to have been a grand procession in honor of one of the idols, but the procession was forbidden. A theatrical performance in honor of the idol was also forbidden. The missionaries were also asked to be very careful about showing themselves, or preaching in public. Thus precautions were taken on all sides to prevent any outbreak. Mr. Elwin says that at Hangchow, as well as at other places, the stories about taking out children's eyes and hearts to make medicine of them are constantly reiterated and by the people are believed to be true.

## AFRICA.

UGANDA. — Letters from the English Church Mission in Uganda, dated March 9, report a great demand on the part of the people for reading sheets and copies of the New Testament, both in Swahili and in Luganda. The people are eager for all reading matter and Mr. Pilkington reports that they swarmed around him day and night while the books lasted, and after they were all gone, and would not believe that there were no more New Testaments or Matthews or reading sheets to be had. Even the Roman Catholics bought the books. In view of the specially promising outlook in this region, it is depressing to find that the Imperial British East Africa Company will probably withdraw, temporarily at least, from the occupation of Uganda. It is said that the cost of maintaining an establishment of the company is great, and that there being no easy communication between the coast and the lake, there can be no trade that will repay the cost. *The Church Missionary Intelligencer* speaks of the East Africa Company as having hitherto "taken out its dividends in philanthropy," a process which it cannot be expected to continue a great while. But it is extremely unfortunate, to say the least, that the company should have gone into Uganda and have made its treaty with Mwanga, who had accepted British Protectorate, in case it is now to withdraw. The moral influence of such a withdrawal must be very deleterious. The Roman Catholics would certainly profit by the failure of the British to keep their implied pledges, and the English would be correspondingly discredited. But the Church Missionary Society remembers that the Uganda Mission has owed little to British influence, and it does not despair of the future.

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Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

That the blessing of God may so follow the deliberations and action of the Annual Meeting of the American Board that a new impulse shall be given to the work of foreign missions, and that the coming year may witness a new and deeper consecration on the part of God's people, both of themselves and of their possessions, to the work of evangelizing the world.

## DEPARTURES.

September 26. From San Francisco, Miss Helen E. Fraser of Toronto, Canada, Miss Elizabeth Wilkinson, of North Andover, Mass., and Miss Alice E. Harwood, of Orange, Cal., to join the Japan Mission.

October 3. From New York, Rev. James E. Tracy and wife, returning to the Madura Mission.

October 3. From Boston, Rev. Edward B. Haskell and wife, to join the European Turkey Mission. Mr. Haskell is a son of Rev. Dr. Henry C. Haskell, of Samokov, Bulgaria.

October 8. From San Francisco, Miss Virginia C. Murdock, M.D., returning to the North China Mission, and Miss Nina C. Stewart, a recent graduate of Carleton College, Minnesota, to join the Japan Mission.

## ARRIVALS ABROAD.

August 18. At Erzroom, Rev. R. M. Cole and wife.

August 28. At Constantinople, Mrs. Olive T. Crawford and Miss Susan C. Hyde.



## ARRIVALS IN THE UNITED STATES.

August 25. At Oberlin, Ohio, Rev. J. E. Walker, of the Foochow Mission.

September 19. At New York, Rev. Chas. R. Hager, of the Hong Kong Mission.

## DEATHS.

August 8. At Kamondongo, Bihé, Mrs. Mary J. Sanders, wife of Rev. W. H. Sanders, of the West Central African Mission. (See page 442.)

September 25. At Auburndale, Mass., Mrs. Charlotte H., wife of Rev. John E. Chandler, of the Madura Mission. (See page 448.)

October 6. At Harrogate, England, Rev. George Constantine, D.D., of Smyrna, Turkey. (See page 442.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A review of the year's work of the American Board. (Pages 450-460.)
2. A meeting of Zulu Christians. (Page 481.)
3. Among the Greeks of Western Turkey. (Page 482.)
4. An unfrequented region in Western Turkey. (Page 483.)
5. Items from Cesarea and Sivas. (Page 485.)
6. The Pasumalai Institution in India. (Page 488.)
7. The work of theological students in Japan. (Page 490.)
8. Some villages of Turkey. (Page 499.)

### Donations Received in September.

## MAINE.

Arroostook county.	
Sherman Mills, Washburn Memorial Ch.	5 36
Cumberland county.	
Auburn, A friend,	5 00
Gorham, 1st Cong. ch. and so.	84 83
South Freeport, Cong. ch. and so.	43 67
Standish, Cong. ch. and so., add'l,	20
Woodfords, Cong. ch. and so., add'l,	2 00—135 70
Hancock county.	
Bucksport, Elm-st Cong. ch.	50 00
West Gouldsboro, Union Cong. ch.	10 00—60 00
Kennebec county.	
Augusta, James W. Bradbury,	100 00
Waterville, 1st Cong. ch. and so.	41 78—141 78
Penobscot county.	
Bangor, 1st Cong. ch. and so.	41 00
Brewer, 1st Cong. ch. and so.	10 00
East Bangor, Cong. ch. and so.	4 00—55 00
Piscataquis county.	
Monson, Rev. R. W. Emerson, 5;	
A friend, 25c.	5 25
York county.	
Alfred, Cong. ch. and so.	21 20
Kennebunk, Union Cong. ch.	42 27
York, 1st Cong. ch. and so.	30 00—93 47
Washington county.	
Robbinston, Cong. ch. and so.	12 00
	508 56

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Alstead Centre, Cong. ch. and so.	3 92
Hinsdale, Cong. ch. and so.	12 50
Keene, 1st Cong. ch., so; 2d Cong.	
ch., 7.62,	57 62
Marlboro, Cong. ch. and so.	7 12
Rindge, Cong. ch. and so.	6 85
Winchester, Cong. ch. and so.	34 12—122 13
Rockingham county.	
Greenland, A friend,	40 00
North Hampton, Cong. ch. and so,	20 77
Portsmouth, North Cong. ch.	139 52—200 29
	322 42

## VERMONT.

Addison county.		
Bridport, Cong. ch. and so.	13	05
Bennington county.		
Bennington, 1st Cong. ch.	92	77
Caledonia county.		
St. Johnsbury, Mrs. Horace Fairbanks,	250	00
Franklin county.		
East Fairfield, Cong. ch. and so.	3	25
Lamoille county.		
Johnson, Cong. ch. and so.	25	00
Orange county.		
Thetford, 1st Cong. ch.	40	00
Orleans county.		
Brownington and Barton Landing, Cong. ch.	15	64
Newport, 1st Cong. ch.	13	96
Rutland county.	29	60
Brandon, Cong. ch. and so.	11	35
Castleton, Mrs. D. S. Lincoln,	10	00
Fair Haven, 1st Cong. ch.	16	50
Middletown Springs, Cong. ch., add'l,	1	00
Washington county.	38	85
Montpelier, George W. Scott,	25	00
Windham county.		
Brattleboro, Centre Cong. ch., m. c.	19	32
West Brattleboro, Cong. ch.	22	72
Windsor county.	42	04
Bridgewater, A friend,	22	00
Royalton, 1st Cong. ch., 41.68; A.W. Kenney, 50,	91	68
	113	68

## MASSACHUSETTS.

Barnstable county.		
Hatchville, Extra-Cent-a-Day Band,	16	54
Berkshire county.		
New Marlboro, "R."	10	00
South Egremont, Cong. ch. and so.	24	44—34 44
Bristol county.		
Fall River, Fowler Cong. ch.	28	00

Brookfield Association.	
North Brookfield, 1st Cong. ch.	60 28
Essex county, South.	
Boxford, 1st Cong. ch.	46 00
Middleton, Cong. ch. and so.	11 59—57 59
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Coleraine, Cong. ch. and so.	11 82
Hampshire county.	
Amherst, 2d Cong. ch.	6 82
Chesterfield, Cong. ch. and so.	5 00
Easthampton, 1st Cong. ch.	88 00
Goshen, Cong. ch. and so.	16 91—116 73
Middlesex county.	
Lowell, Eliot ch.	63 97
Newton, Eliot ch., of which 125 is for Tottori.	300 00
South Framingham, Grace ch.	319 00
Waltham, Cong. ch. and so.	26 19—709 16
Middlesex Union.	
Fitchburg, Rollstone ch.	85 00
Lancaster, Bes.	20 00
Townsend, Cong. ch. and so.	29 93—134 93
Norfolk county.	
Braintree, South Cong. ch., 15; Storrs Ladies' Foreign Miss'y Soc., 50.	65 00
Foxboro, Cong. ch. and so.	18 50
Hyde Park, 1st Cong. ch.	49 92
Medway, Village Cong. ch.	50 00
Millis, 1st Cong. ch.	14 40
No. Weymouth, 1st Cong. ch.	53 90
Quincy, Cong. ch. and so., m. c.	10 00
Wrentham, 1st Cong. ch.	17 76—279 48
Old Colony Auxiliary.	
Lakeville, Precinct ch.	100 00
Plymouth county.	
Abington, 1st Cong. ch.	36 30
Middleboro, Central Cong. ch.	155 50
North Carver, Cong. ch. and so.	10 00—201 80
Suffolk county.	
Boston, Neponset ch., 37.07; Union ch., 25; Highland ch., 9.70; Two-Cent-a-Week Band, in do., 12.70; Eliot ch., m. c., 6.36; Social Bible-class in Harvard ch. for school-house in India, 30; Mrs. Lucilla P. Kelley, 1.83.	122 66
Chelsea, 1st Cong. ch.	17 00—139 66
Worcester county, North.	
Phillipston, Cong. ch. and so.	28 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Boylston, Cong. ch. and so.	23 16
East Douglas, Widow's mite.	1 05
Worcester, Union ch.	126 32—150 53
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 2d Cong. ch., to const.	149 93
Rev. GEORGE P. EASTMAN, H. M. Sutton, Cong. ch. and so.	15 00—164 93
	25 00
	2,258 89

*Legacies.*—Boston, Mary I. Proctor, by Harvey N. Shepard, Tr. 1,045 00  
 Monson, Mrs. Mary S. Porter, by E. F. Morris, Tr. 1,000 00  
 Townsend, Miss Caroline Wright, by S. S. Haynes, Ex'r, 25 76—2,070 76

4,329 65

## RHODE ISLAND.

Central Falls, Cong. ch. and so. 57 00

## CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch.	143 75
Trumbull, Cong. ch. and so.	14 00—157 75
Hartford county. W. W. Jacobs, Tr.	
Bloomfield, Cong. ch. and so.	11 94
East Granby, Cong. ch. and so.	4 09
East Hartford, 1st Cong. ch.	30 00
Hartford, 1st Cong. ch., 261.65; A friend, 10; —, 1,000.	1,271 65
Newington, Cong. ch. and so.	46 42
Unionville, 1st Ch. of Christ, 60; Mrs. Mary M. Smith, 25.	85 00—1,449 10

Litchfield co. G. M. Woodruff, Tr.	
Salisbury, Cong. ch. and so., m. c.	7 16
Thomaston, Cong. ch. and so.	8 55
Warren, Cong. ch. and so.	30 25—45 96
New Haven county.	
Meriden, 1st Cong. ch., to const. C. F. LINSLEY and G. H. WILCOX, H. M.	275 00
New Haven, Howard-ave. Cong. ch.	20 00—295 00
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Lebanon, 1st Cong. ch. and so.	39 01
New London, 1st Ch. of Christ, m. c., 14.70; do., A friend, 50.	64 70
Preston City, Cong. ch. and so.	10 50—114 21
Tolland co. E. C. Chapman, Tr.	
Coventry, 1st Cong. ch.	34 49
Hebron, Rev. G. E. Chapin, Mansfield Centre, 1st Cong. ch.	5 00
Tolland, Cong. ch. and so.	58 70
Willington, Cong. ch. and so.	25 00
Windham county.	2 00—125 19
Danielsonville, H. N. Clemons,	5 00
East Hampton, 1st Cong. ch.	32 36
Westford, Cong. ch. and so.	3 70—41 06
	30 00

*Legacies.*—Woodstock, Emily J. Bowen, add'l, 2,258 27  
 1,067 75  
 3,326 02

## NEW YORK.

Albany, Mrs. George C. Treadwell, 100; Julia Treadwell, 100.	200 00
Berkshire, 1st Cong. ch.	85 66
Bridgewater, Cong. ch.	17 36
Brooklyn, Ch. of the Pilgrims,	40 00
Cortland, Cong. ch.	32 00
Orient, Cong. ch.	21 88
Syracuse, Plymouth ch.	28 00—424 90
<i>Legacies.</i> —New York, Mrs. Harriet M. Remington, by George H. Nichols, Ex'r, 3,000 00	
Ninevah, Mrs. Mary B. Lovejoy, by Chas. S. Smith, Ex'r, add'l, 11,262 00—14,262 00	
	14,686 90

## PENNSYLVANIA.

Allegheny, Mrs. Adaline Boyden,	20 00
Cambridgeport, Woman's Miss'y Soc.	5 00
Erie, M. W. Tyler,	13 00
Jeffersonville, Mr. and Mrs. Francis Whiting,	10 00
Lander, A. Cowles and Mrs. H. Mix,	62 00—110 00

## NEW JERSEY.

Newark, Mrs. Etta P. Underwood,	25 00
Orange, Valley Cong. ch., m. c.	45 85—70 85

## NORTH CAROLINA.

Wilmington, Cong. ch.	3 05
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## FLORIDA.

Deland, A friend,	40 20
Eustis, Mrs. C. B. Pierce,	2 00—42 20

## GEORGIA.

Savannah, Millers Station Cong. ch.	3 00
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## OHIO.

Ashland, Auxiliary toward salary of Rev. G. L. Williams,	25 65
Austinburg, 1st Cong. ch.	6 75
Cleveland, Jennings-ave. Cong. ch., 25; Horace Ford, 25.	50 00
Columbus, Eastwood Cong. ch.	22 91
Cora, Siloam Cong. ch., John R. Jones, 5 00	
Cuyahoga Falls, Cong. ch.	10 75
Cyclone, Cong. ch.	26 00
Elyria, Cong. ch.	6 00
Hudson, Cong. ch.	9 00
Marietta, Harmar Cong. ch., 34.50; do., for E. B. Haskell Fund, 22.35.	56 85

Syracuse, Rev. William Edwards,	4 00
Tallmadge, Cong. ch.	55 40
Wellington, 1st Cong. ch. (of which to from J. S. Case), to const.	
GEORGE R. BROOKER, H. M.	104 00—382 31

## TENNESSEE.

Knoxville, A friend, for Japan,	10 00
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## ILLINOIS.

Atkinson, Cong. ch.	7 00
Batavia, Cong. ch., add'l,	50
Chicago, U. P. Cong. ch., m. c., 10.77;	
Mr. and Mrs. H. D. P. Bigelow, to const. HENRY M. LEMON, H. M.,	
100; Rev. Franklin W. Fisk, 50,	160 77
Godfrey, Ch. of Christ,	33 50
Hamilton, ———	5 00
Hennepin, Cong. ch.	13 00
La Salle, Cong. ch.	28 00
Payson, Cong. ch.	20 00
Princeton, Cong. ch., add'l,	23 16
Ridge Prairie, Evan. St. John's ch.	15 00
Roseville, Mr. and Mrs. L. C. Axtell,	10 00
Rutland, Cong. ch.	4 00
———, A friend,	5 00—324 93
Legacies. — Buda, John F. Hyde, by Benj. S. Eldridge, Ex'r, in part, 1,000 00	
Chicago, Philo Carpenter, add'l,	2,000 52—3,000 52

## MISSOURI.

Old Orchard, Cong. ch.	57 00
St. Louis, 25 acknowledged in October <i>Herald</i> as from Mrs. Nellie Tremayne, should be from the Barrel society of Plymouth ch.	

## MICHIGAN.

Calumet, Cong. ch.	61 00
Detroit, German Cong. ch.	3 03
Grass Lake, Cong. ch.	16 28
Hart, Cong. ch.	27 00
South Haven, Bertha N——, for work among the Zulus,	10 00
Worthington, Union Cong. ch.	7 67
Ypsilanti, 1st Cong. ch.	27 00—151 98

## WISCONSIN.

Alderly, James Thomson,	4 00
Appleton, "In memoriam, J. D. W.," of which 5 for press and type for Ruk,	10 00
Lake Mills, Cong. ch.	3 10
Ripon, 1st Cong. ch.	28 36—45 46

## IOWA.

Creston, W. M. S. of Pilgrim Cong. ch.	17 00
Danville, Lee W. Mix, 5; S. H. Mix, 3; both for West Cent. African Mis- sion,	8 00
Dubuque, Summit Cong. ch.	30 00
East Des Moines, Pilgrim Cong. ch.	12 00
Eldon, C. Allen,	3 00
Eldora, Cong. ch.	56 46
Grinnell, Cong. ch., m. c.	16 51
Keokuk, Cong. ch.	25 65
Lewis, Cong. ch.	16 38
Ogden, Rev. D. D. Tibbetts,	10 00
Onawa, Cong. ch.	3 80
Rockford, Cong. ch.	7 17
Rockwell, 1st Cong. ch.	20 00
Sherrill's Mound, German Cong. ch.	4 00
Spencer, Ladies' Miss'y Soc.	7 50—237 47

## MINNESOTA.

Hudson, Cong. ch.	1 20
Mankato, Cong. ch.	14 44
Mapleton, Cong. ch.	7 00
Minneapolis, Plymouth Cong. ch.	26 07
Montevideo, Cong. ch.	10 00
New Richland, Cong. ch.	2 00
Rochester, Cong. ch.	45 59
St. Paul, Bethany Cong. ch.	2 07
Sterling Centre, Cong. ch.	92
Villard, Cong. ch.	3 80—113 09

## KANSAS.

Brookville, Cong. ch.	1 00
Council Grove, Cong. ch.	16 26
Emporia, Welsh Cong. ch.	10 00
Linwood, Cong. ch.	8 15
Paola, Cong. ch.	22 15
Parsons, 1st Cong. ch.	3 25
Wabauensee, 1st Ch. of Christ,	11 50—72 31

## NEBRASKA

Arberville, Cong. ch.	7 00
Clay Centre, Cong. ch.	3 00
Crete, German Cong. ch.	2 30
Grand Island, Cong. ch.	7 35
Lincoln, Vine-st. Cong. ch.	10 65—30 31

## CALIFORNIA.

Oakland, 1st Cong. ch., 212.43; Ply- mouth-ave. Cong. ch., 31.35,	243 78
San Francisco, 3d Cong. ch., A. C. Clark,	6 00—249 78

## WASHINGTON.

Steilacoom, Cong. ch.	12 40
Tacoma, Rev. Cushing Eells, D.D., to const. Miss STELLA PERKINS, H. M.	100 00—112 40

## SOUTH DAKOTA.

Alexandria, Cong. ch.	5 00
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## FOREIGN LANDS.

Turkey, Smyrna, A friend,	20 00
From HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.	
300. for salary of Miss A. A. Palmer and 200. for salary of Mrs. L. M. Cole were acknowledged in the August <i>Herald</i> by mistake as from the Woman's Board for the Pacific.	

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central District Sab. sch., 14; Kennebunkport, Y. P. S. C. E. of South Cong. ch., for North China, 4; Long Island, Children of Cong. ch., 2.50; Spring- field, Mission Band, 3.77;	24 27
NEW HAMPSHIRE. — Wilmot, Cong. Sab. sch. VERMONT. — North Bennington, Cong. Sab. sch., 36.33; Reclaimed by Cong. Sab. sch., South Royalton, 5.26,	1 00
MASSACHUSETTS. — Boston, Y. P. S. C. E., in Eliot ch., 22.25; Sab. sch. in do., 6.68; Neponset, Cong. Sab. sch., 17.75; Florence, Y. P. S. C. E., for Boys' sch., Kalgan, 25; Lowell, Y. P. S. C. E., John-st. Cong. ch., for Umzumbe, 10; Lynn, Y. P. S. C. E. of 1st Cong. ch., 13; Medford, Mystic Cong. Sab. sch., for theol. student in Japan, 30; Taunton, Young People's Union of Broad- way Cong. ch., for theol. student in North China, 20,	31 07
CONNECTICUT. — Black Rock, Y. P. S. C. E., 5; Meriden, Y. P. S. C. E., 10.28; Somers- ville, Y. P. S. C. E., for "Our Girl" at Fochow, 6.25,	144 68
PENNSYLVANIA. — Bangor, Y. P. S. C. E.	21 53
ILLINOIS. — Aurora, Y. P. S. C. E., New Eng. Cong. ch., for native helper, 5; Chi- cago, Mrs. A. A. Dimick, for boy in Tur- key, 10; Wyoming, Y. P. S. C. E., 2; do., Cong. Sab. sch., 2.50,	3 41
MICHIGAN. — Detroit, Y. P. S. C. E., Can- field-ave., 2.35; Flint, 1st Cong. Sab. sch., 5.12; Wheatland, Cong. Sab. sch., 6,	19 50
MINNESOTA. — Anoka, Y. P. S. C. E., 8.50; Mapleton, Members of Cong. Sab. sch., 1; Minneapolis, Union Cong. Sab. sch., 10; do., Y. P. S. C. E., of Bethany Cong. ch., 4.50,	13 47
IOWA. — Dubuque, 1st Cong. Sab. sch., 4.09; Rock Rapids, "Willing Workers," 2; Shen- andoah, Cong. Sab. sch., 3.91,	24 00
NEBRASKA. — Ulysses, Cong. Sab. sch.	10 00
SOUTH DAKOTA. — Rapid City, Y. P. S. C. E., toward educa. of boy in Turkey,	2 07
	12 50
	397 50

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Hanover Four Corners, Cong. ch. and so,	4 00	COLORADO.—Pueblo, Children,	2 10
NEW JERSEY.—Paterson, Auburn-st. Sab. sch., 11.49; Vineland, Pilgrim Sab. sch., 6,	17 49	SANDWICH ISLANDS.—Honolulu, C. U. Church, for support of Miss Jessie R. Hoppin, Kusaie,	300 00
ILLINOIS.—Joy Prairie Cong. Sab. sch., 12 25	12 25		342 84
IOWA.—Denmark, Rev. and Mrs. E. V. Swift, extra, for printing-press for Mrs. Logan,	7 00		

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Farmington, "Acorn Band," for Boys' School, Kalgan,	17 00	TENNESSEE.—Nashville, Cong. ch., Fisk University, 10; Missy Soc. in do., 9.74, both for work of Rev. B. F. Ousley,	19 74
NEW HAMPSHIRE.—Hebron, Union Cong. ch., for Okayama,	11 00	OHIO.—Cincinnati, Susie B. Stanley, for Rev. D. A. Richardson, Erzroom, 10; Painesville, Auxiliary, for special need of Mr. Andrus, 10,	20 00
VERMONT.—Johnson, Cong. Sab. sch., for work of Mrs. James L. Barton, Harpoot, 42; West Brattleboro, Rev. James Herrick, for village churches in Tirumangalam, 10.80,	52 80	ILLINOIS.—Chicago, W. B. Jacobs, for special work of Rev. and Mrs. H. A. Cotton, 50; do., A friend, by Rev. C. F. Gates, for Boys' High School, Mardin, 25; Providence, Friends, for Miss Eula G. Bates, Hadjin, 20.50; —, R. A. Bristol, for work of Rev. and Mrs. H. A. Cotton, 10,	105 50
MASSACHUSETTS.—Andover, Class of 77, Abbot Academy, by Miss Bird, for use of Mrs. Otis Cary, 20; Cambridgeport, Ladies' Missy Soc. of Pilgrim Cong. ch., for work of Rev. J. K. Browne, 60; Charlemont, Y. P. S. C. E., for pupil at Kalgan, 6.25; East Northfield, Rev. F. J. Ward, for Niigata, 5; East Somerville, H. M. Moore, for work of Rev. E. G. Tewksbury, 25; Florence, Y. P. S. C. E., for orphanage at Sholapur, 25; Framingham, Friends in Plymouth ch., for work of Miss C. Shattuck, Marash, 24; Groton, A friend of Mrs. Fowle, for her kindergarten work, 25; Milford, Cong. ch., for Mrs. Crawford, Constantinople, 25; Needham, Burgess Soc. of Christian Endeavor, for Miss Wheeler's work, 40; New Marlboro, R., for chapel at Ordoos, 2; North Brookfield, Maria P. White, for Miss Pratt, Mardin, 10; South Weymouth, Mrs. C. R. Waterman, for Mrs. Fowle's kindergarten work, 2.40; Springfield, 2d Cong. Sab. sch., for mission house repairs in Bitlis, 10; do., Y. P. S. C. E. of Park Cong. ch., for students at Kumamoto, 16; Wakefield, Mission Workers, for kindergarten work of Mrs. Fowle, 2.75,	298 40	WISCONSIN.—Ashland, Cong. ch., for work in district Echigo, Japan,	10 00
CONNECTICUT.—East Windsor, Y. P. S. C. E., for boy at Pasumalai, 7.50; New London, Mrs. McEwen, for educational work, Kyoto, 35,	42 50	CALIFORNIA.—San Francisco, Friends, for Miss Gunnison's school building, 250; do., A friend, for Euphrates College, 15,	265 00
NEW YORK.—Aquebogue, Y. P. S. C. E., add'l, for Babijan, Erzroom, 10; Oswego, Theodore Irwin, in aid of Rev. G. E. Albrecht, Japan, 25,	35 00	COLORADO.—Walsenburg, H. E. Wheeler, for use of Miss Gertrude Cozad, Japan,	50 00
PENNSYLVANIA.—Oxford, Rev. and Mrs. Edward Webb, for church at Kodi-kanal,	50 00	SOUTH DAKOTA.—Rapid City, King's Daughters, for use of Miss Closson, Talas,	25 00
NEW JERSEY.—Bound Brook, Cong. Sab. sch., in the name of Miss Dunning, former teacher, special, for new church building, Chihuahua, Mexico,	40 00	TURKEY.—Talas, Friends, for native preacher in Africa, care of Rev. G. A. Wilder (L T. 3),	13 20
DISTRICT OF COLUMBIA.—Washington, Rev. E. Whittlesey, for scholarship in Anatolia College,	15 00		
ALABAMA.—Mobile, Girls' foreign mission band of Emerson Institute, for Miss Gertrude Wyckoff, China,	10 00		

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Girls' school premises, Osaka,	1,000 00
For housekeeping outfit, Martha J. Gleason,	75 00—1,075 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For horse for Miss McCormack, Zulu,	25 00
For Miss Grace Wyckoff, China,	5 00—30 00
	2,185 14

FROM THE AMERICAN MISSIONARY ASSOCIATION,

By H. W. HUBBARD, New York, *Treasurer*.

Income of the Avery Fund for missionary work in Africa,	1,505 00
Donations received in September,	12,884 89
Legacies received in September,	20,401 03
	33,285 92

## DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.—Alfred, Cong. Sab. sch.	3 80	PENNSYLVANIA.—Philadelphia, Central Cong. Sab. sch.	50 00
MASSACHUSETTS.—Marlboro, Union Cong. Sab. sch., 10; Foxboro, Annie L. Payson, 6; Charlestown, Winthrop ch. and Sab. sch., 128; Fitchburg, Calvinistic Cong. ch., 1.86; Lowell, Mrs. E. A. Bigelow, scholarship, 25; Southboro, Mrs. N. J. Bigelow, do., 50; Mansfield, D. E. Harding, Cong. ch., 25; Florence, C. E. S., 25; Cambridge, W. S. Drew, 10,	280 86	OHIO.—Painesville, S. Biglee,	6 00
NEW YORK.—Brooklyn, Mrs. John B. Smith, on acct'g scholarship,	7 00	MINNESOTA.—Minneapolis, 2d Cong. ch.	50 00
			397 66
		Previously acknowledged,	69,907 81
			70,305 47

[E. E.]

BOSTON, September 21, 1891.

ARTHUR W. TUFTS, *Treasurer*.



# FOR YOUNG PEOPLE.

## SOME VILLAGES IN KOORDISTAN.

BY REV. J. L. BARTON, OF HARPOOT, EASTERN TURKEY.

THE boys and girls in Turkey, who study in schools which the children in America help to sustain, are themselves interested in a mission work in Koordistan and in schools which they help to support in that country. Koordistan is



A KOORDISH MERCHANT.

to the east of Asia Minor. Among the Koords, within the limit of the Eastern Turkey Mission, live about 100,000 Armenians, who once spoke their own Armenian language and believed in the Christian religion; but they have lost their

language now, and know only Koordish. Their former Christianity has met with about the same fate as their tongue. Many have become the same as the Koords with whom they dwell.

Among these Koordish-speaking Armenians the Protestant Armenian churches in Turkey have opened a home mission work which promises to reclaim this lost branch of the Armenian race and restore them to their nation and lead them back to Christ.

There are now six flourishing schools opened in various centres, and many other places desire teachers. The picture on this page shows one of the



CHURCH AND SCHOOLHOUSE AT KILISE, KOORDISTAN.

chapels and schoolhouses of that country. It is in Kilise, where nearly the entire village has become Protestant. The part upon which boys are sitting is the church. The wing upon the right, which extends back even with the church in the rear, is the schoolhouse. This poor people put up these buildings last year, paying most of the expenses themselves. The Home Mission Society helped them with \$65 only. The pulpit and chair and stand were brought upon the backs of mules over forty miles. The outside door is one solid black-walnut plank, brought thirty miles. Glass is too expensive for this country. There are inside shutters to the windows and iron crossbars, as you see; for this is a land of thieves and robbers; and the Bible, and the straw mats upon which they sit upon the ground (for there are no floors in this country), would be stolen if not thus protected.

The buildings are made of sun-dried brick. These bricks are about twelve inches square and three inches thick. After drying in the sun for a week or more they are built into the wall and plastered together with clay mud. For the roof, large timbers are laid across nearly level and boarded on top or covered with branches of trees. Over this is packed a foot or more of earth, which is plastered over with mud. This kind of roof sheds rain, if it is carefully rolled with a heavy stone roller every time rain begins. You see, it was an easy thing for Peter to go upon the housetop to pray.

A few months ago I was present at a communion service in this little chapel,



RUINS OF AN ANCIENT CHURCH AT FARKIN.

and twenty-one persons then united with the church. Many came in from six of the near villages, and, as the country is full of dangerous characters, each man brought his gun, a heavy club, a dirk-knife, a shield, and some had swords. These arms were stacked inside the door during service, and the little chapel, packed with nearly 200 eager listeners, looked something like an arsenal.

I said the name of the village is Kilise. This means, in Turkish, "church." Those who study Greek can trace the word. This village is new, being only forty or fifty years old. But as they dig in the vicinity ruins of old buildings, wells, and groves are found. When they began to excavate for this chapel it was found that there was once a church upon this very site. It is known that the foundation is that of a church, for the altar is toward the east, as all of the old

churches of this land were built. The people have a strong superstition that prayer, to be acceptable, must be made toward the east. This is possibly a relic of Persian fire-worship. All of the nominal Christians now build their churches in this way; and one of the charges formerly brought against Protestants was that "they pray in all directions." This chapel, in which Christ is now preached, is built upon the foundation of an old church whose history no one knows.

Those sitting upon the roof are mostly pupils in the school. The teacher, Aproham, who is also the preacher, is stretching his hand out toward the village. It would be interesting to introduce you to many of the persons in this picture, but space will not permit. The children have to learn Armenian from the first, as their natural language, Koordish, has no letters and so no books. They sing very nicely, and many of them can translate at sight the Armenian Bible into Koordish. They study Armenian, arithmetic, the Testament, catechism, etc.

This country of Koordistan is filled with wonderful ruins. On its western border is an inscription upon the face of a cliff which was written by Nebuchadnezzar when he came to conquer this country at one time. In the city of Farkin, only five miles from Kilise, there are most magnificent ruins of churches, castles, and towers.

The picture on the preceding page shows a part of what was once a most beautiful church. The columns are about twelve feet long and over two feet in diameter. There is a corresponding series of arches above those shown in the picture. This church is closely surrounded with a great many graves, thousands of them, so that the church is often spoken of as "the church of martyrs." This and another church and the mosque spoken of above are all within the heavy double walls of the old citadel. The entire present city is now within these walls. I have many such pictures I would like to show you.

Within the field of this Home Mission Society are large walled cities now entirely in ruins; a city whose houses are cut out of living rock and which are now occupied; bridges and ruins of bridges built by the Romans 1,800 years ago, and many other such things. But the most interesting of all are the poor people, who know nothing of this early history or of the salvation which Christ brought to the world. They have no Bible, as yet, and live in ignorance and crime. It is a sad land to look upon, the greatest ruin of which is its people. This Society is endeavoring, with the help of the Lord, to restore this ruin to something of its former grandeur.



# THE MISSIONARY HERALD.

VOL. LXXXVII. — DECEMBER, 1891. — No. XII.

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THE receipts for the first two months of the present fiscal year are favorable, being an advance over the two corresponding months of last year, from donations of \$3,294.59, and from legacies of \$21,306.51, a total gain of \$24,601.10. We trust that pastors and officers of churches will plan for a generous increase of regular donations during the coming year, from churches and individuals, certainly of not less than fifty per cent. This will be needed in addition to special contributions and pledges, in order to meet the reasonable and urgent requests from the missions.

A TELEGRAM was received at the Missionary Rooms on Saturday, October 31, immediately after the published reports of the great earthquake in Japan, which simply said, "Missionaries safe." We shall be obliged to go to press with this number of the *Herald* before letters can be received relating to this earthquake. But it is evident from this dispatch, taken in connection with the telegraphic accounts received through the public press, that the disaster which has overtaken various towns near our mission stations at Kōbe and Osaka has been most serious. While it is reassuring to know that the lives of our missionaries have been preserved, we may expect to hear that many persons and communities in which our missionaries are much interested are among the sufferers.

It will be remembered that shortly after the Otis legacy was received by the American Board one-third portion was set aside for "new missions." Among the new missions which were established and made chargeable to this bequest was one in Northern Japan and another in Northern Mexico. Inasmuch as this portion of the Otis legacy is greatly reduced, some of these new missions must now become a charge upon the regular receipts. Improved facilities for travel have made the consolidation of the two missions in Japan and the two in Mexico quite possible, and this consolidation has now been effected. The number of missions of the American Board has therefore been nominally reduced from twenty-two to twenty, while there is no reduction but rather an enlargement of the work.

WITHOUT the knowledge or suggestion of any one connected with the *Review of Reviews*, we are moved to say to our missionaries abroad that if they desire a condensed yet reasonably full record of current events and current literature, they will find it in attractive and economical form in this new monthly, of which we have only words of praise.

THE Minutes of the Annual Meeting of the Board at Pittsfield will be found in an appendix to this issue of the *Herald*. It was a notable meeting. If any one thinks that there has ever been a better Annual Meeting, instead of contradicting him, we would ask him to name the date. Pittsfield is a delightful place for such an assembly, and the arrangements of the Committee and the hospitality of the people left nothing to be desired. Above all the Spirit of God seemed to rest upon every session, from the address of welcome and the uplifting sermon on Tuesday until the benediction on Friday. One purpose seemed to be in the minds of both speakers and hearers, a purpose deep and strong and enthusiastic, to lift up the banner of the cross, and to bear it on to the regions beyond. It was in every sense a missionary meeting and of the highest order. Certain changes in the conduct of the sessions, which had been in contemplation for some time, were introduced and proved most helpful. There were fewer references to committees of matters that called for no debate. The missionaries from the front were heard at nearly every session, and they spoke most effectively. Aside from the regular sessions of the Board, several overflow meetings of great interest were held in the Baptist and Methodist churches, including a sermon on Tuesday evening by Dr. March, a Christian Endeavor Missionary Meeting on Wednesday evening, a Woman's Meeting on Thursday forenoon, and a Children's Meeting on Thursday afternoon. It is enough to say of the address of the President on Thursday evening, that Dr. Storrs was at his best. His consent to remain the President of the Board gave unbounded gratification to all who were at Pittsfield, as it has done to the friends of missions throughout the land and the world. For the good hand of our God which was upon us at our Annual Meeting, we praise his name.

THE most notable result of the meeting, in its bearing upon the year of work before us, was the movement inaugurated by business men, under the lead of Messrs. William E. Hale and D. Willis James, to secure this year \$100,000 in "extra contributions" from men of means, to supplement the increase which may be looked for from the churches. We trust that the proposal of the Committee of Fifteen on "extra contributions" will be clearly understood. That Committee recognized a present emergency, demanding an increase in receipts of not less than \$200,000. In its preliminary report the Committee said: "It is feared that the demand for enlargement is greater than the churches can meet without extraordinary encouragement from those who have the means to raise the standard to the high-water mark." As an incentive, therefore, to the churches to enter hopefully upon enlarged effort, they propose to secure, chiefly from men of wealth, \$100,000 in addition to the amount that would otherwise come into the treasury. The plans of this special Committee are well laid, and there can be no doubt that they will succeed. Already the Prudential Committee has made appropriations on the expectation of receiving this \$100,000 from those to whom God has entrusted large means. But let it be kept constantly in mind by the churches and their pastors that these earnest business men do this, as they said in their report, "on condition and with the full expectation that the churches shall do their utmost to aid the effort."

THE American Board Almanac of Missions for 1892 is in course of preparation, and it is expected that it will be ready for sale by December first. The statistics in regard to foreign missions will be unusually full and brought down to the latest dates, much later than anything yet published. The number of young people and others who have heretofore canvassed for this attractive Almanac is increasing year by year, and it would be well for all who have such a canvass in mind to communicate at once with the Publishing Agent of the Board, Mr. Charles E. Swett. We commend this suggestion particularly to pastors, in behalf of Christian Endeavor Societies and Sunday-schools. This is without doubt one of the most interesting and instructive almanacs for daily reference during the year, and for permanent preservation.

THIS issue completes the volume of the *Missionary Herald* for 1891. We are happy to report that the number of subscribers has increased considerably during the year, and thanks are due our many friends for words of commendation and encouragement. A recent letter from one of the best authorities on missions in Great Britain, himself a well-known editor, says that he places the *Missionary Herald* by the side of *The Church Missionary Intelligencer*, which, he adds, "is by far the best of the missionary periodicals in this country." We ask our friends to do what they can to increase our circulation, not merely for the sake of the magazine, but for the sake of that vast and blessed work of which it is the organ, a work which should be more widely known and which should be dear to the hearts of God's people. Why should not every pastor put the matter of securing subscribers for the *Missionary Herald* for 1892, among the families of his congregation, immediately into the hands of one or two of his brightest young people? The excellent results would soon appear. No one in these days can afford to grow up without reading regularly a missionary magazine.

LETTERS from the West Central African Mission reached the Rooms of the Board November 7, bringing the reports concerning the death of Mrs. Sanders, reference to whom will be found on another page. All the members of the mission are now in the interior. Dr. Clowe, of Kamondongo, reports that the cattle on which they had largely depended for meat had died of pleuro-pneumonia. It is an interesting fact that Dr. Johnston, who was going to the aid of M. Coillard, the French missionary in the Barotse Valley, had gone in by way of Benguella, and Mr. Currie at Chisamba was engaged in fitting out a caravan to aid him in his long journey to the interior. Dr. Johnston had brought with him some colored men from Jamaica—Christian artisans who had desired to do missionary work in Africa, and two or more of these men have proposed to remain in Bihé and aid our missionaries there. They have already rendered good service in the building of houses and they promise to be very useful.

REV. A. W. CLARK, of Prague, writes, September 29: "In the last ten days I have preached seven times, administered the Lord's Supper three times, baptized two children, received new members in three churches. This besides correspondence and traveling leaves me no time to get rusty." There are few, if any, missionaries who will decay from rust.

IN our October number reference was made to a manifest violation of treaty rights by Turkish authorities in the case of Rev. Mr. Richardson, of Erzroom, who, although having an American passport and the usual Turkish permit for traveling, was arrested, his books and papers taken from him, and he sent as prisoner to Erzroom. After more than two weeks many of the private papers were returned to Mr. Richardson, but not the passport or the "road orders." Since that time another and even more gross outrage has been perpetrated by the Governor-General of Erzroom. Toward the latter part of September Mr. Macallum, while visiting villages in the Khanoos district, some sixty miles from Erzroom, was prostrated with fever and sent to Mr. Richardson for help. Mr. Richardson demanded his passport and asked permission to go to the relief of Mr. Macallum. Both the demand and the request were flatly refused. Word was sent that another missionary might go to the relief of the sick man, but the Governor well knew that there was no other missionary at Erzroom. The Governor, in order to shield himself, declared that the passport had been returned. But if it had been returned, why was not Mr. Richardson declared at liberty to go to his sick associate? The fact that after negotiations, continued through several days, a report came that Mr. Macallum was better does not relieve the charge of injustice and even brutality on the part of the Governor-General. This official well knew Mr. Richardson's character as an American citizen, and his unwarrantable procedure demands the intervention of our government. We trust it will receive it promptly.

ASIDE from the tyranny of local governors, it is clear that the Turkish authorities at Constantinople are determined to interrupt, and if possible destroy, much of the educational work carried on by our missionaries throughout the empire. Reports have reached us that the Turkish Minister has notified the various Embassies at Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation as this would strike a serious blow at our educational work. Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made, remonstrances of foreign Powers will be unavailing, cannot as yet be determined. The guaranties which were given in the Treaty of Berlin would certainly authorize the interference of Great Britain and other Powers to prevent such a course. According to the terms of the "Capitulations" between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that our government will tolerate the placing of restrictions upon the rights guaranteed by these "Capitulations."

REV. DR. S. J. HUMPHREY, who for twenty-seven years has rendered most excellent service as District Secretary of the Board at Chicago, has turned over the responsibilities of the office to Dr. Hitchcock, who has of late been his beloved associate; but he will not altogether retire from service. Friends at the West will find him still at the office at Chicago, ready to aid as he may in the work which has enlisted his tongue and pen, and we may well add his whole heart, for so many years.



REV. C. R. HAGER, who has labored so faithfully in Hong Kong and vicinity, specially among the Chinese who have lived in America, will be detained in this country for some time, and is desirous, if his health permits, of visiting as many as possible of the churches, especially the Congregational churches, in the United States, which maintain Sunday-schools for the Chinese. He has visited the homes in Southern China of a very large proportion of all the Chinese who are in America, and he desires to get into communication with these men and their teachers. We are confident that he could help these teachers in their work. Will not all Congregational pastors and teachers who are thus working in Sunday-schools for the Chinese report to Mr. Hager, in care of the editor of the *Missionary Herald*, the name and location of the school, with the name of the superintendent?

THE Annual Report of Euphrates College, prepared in September last, shows that during the first term of the last year there were 516 students, and during the second term 547. These students are divided nearly evenly between the male and female departments. During the last term 62 students were in the college department, 70 in the preparatory department, and 415 in the intermediate and primary departments. These students represent between forty and fifty cities and towns, covering a wide extent of territory, Koordistan, Mesopotamia, from the west as far as Sivas, and from the north into Russia. The College is quite unable to meet the demands made upon it for teachers from Harpoot and neighboring districts. There is an increasing demand for these teachers from Gregorian and Syrian schools, and these teachers are readily accepted, with the condition that they teach the Bible in their schools and pray with their pupils. Every male member of the College belongs to the Young Men's Christian Association, and a larger part of them are believed to be Christians. During the past year has occurred the most extensive revival in the female department which the College has experienced. The College is indeed a beacon light in Eastern Turkey.

THERE lies before us a list of books published by the Japan Mission of the American Board during the five years from 1886 to 1890, inclusive. This list comprises thirty-four titles, several of them being volumes of from 400 to 800 pages. During these five years no less than 57,375 copies of these volumes have been published, including one half of the edition of a hymnbook which was published in connection with the Presbyterian Mission. Since it was begun the Japan Mission of our Board has published 444,325 copies of different works, having 29,236,200 pages. This record is certainly something remarkable.

WORD has come from the Sandwich Islands of the death, September 24, of Mrs. Melicent K. Smith, widow of Rev. James W. Smith, M.D., who with her husband formed part of the ninth missionary reinforcement sent to the Sandwich Islands, in 1842. Dr. Smith went out as a physician, but was subsequently ordained as pastor of the Koloa Church, on Kauai, where he and Mrs. Smith rendered excellent service, and where Mrs. Smith lived for forty-seven years without once leaving the Hawaiian Islands.

THE reports from North China as to the harvests of the past season are singularly diversified. Mr. Williams, of Kalgan, reports that the crops are a failure on account of drought, and that provisions have doubled in price. In the vicinity of Peking Dr. Blodget says the harvests fill the threshing-floors and the fields never presented a more grateful sight. From the vicinity of Tientsin Mr. Kingman reports that there will be much distress in some of the villages where relief was afforded last winter, since the locusts came just as the grain was ripening and made a clean sweep of the fields. The woes of China are not local or temporary.

DR. BLODGET, of Peking, regards the edict of the Emperor, a translation of which was given in the *Missionary Herald* for October, and the memorial on which it was based, as the two most important documents bearing upon the spread of Christianity in China since the treaties of 1860. These treaties had but a limited circulation, while the edict with the memorial was published in *The Peking Gazette* and penetrated to all parts of the empire. Moreover the edict and the memorial attached go beyond the treaties in affirming that the religion coming from the Western world has proved its benevolent character in China by deeds of charity and relief of distress in times of calamity, and local authorities are ordered to protect the lives and property of missionaries. From the position now taken it would be impossible for China to draw back, even should she wish to.

WE are much gratified to find that there has been a movement, apparently simultaneous and without concert, on the part of many representative bodies in the United States to petition the United States Senate to assent to the ratification of the Brussels Agreement for the suppression of the slave and liquor traffics in Africa. The American Board, at its recent meeting, appointed a Committee, consisting of Rev. Dr. Storrs, Presidents Angell and Rankin, D. Willis James, and Hon. Chester Holcombe, to present a memorial to the United States Senate on the subject. The General Assembly of the Presbyterian Church has also spoken clearly its sentiments, and petitions are being numerously signed by citizens asking the assent of the Senate to the Agreement. The Congregational Club of Chicago has also forwarded resolutions on the subject. We trust that from every quarter petitions will reach our Senate that shall show it that the Christian and philanthropic people of the land are in earnest in desiring the suppression of this infamous traffic in liquor in which many citizens of our country are engaged.

AFFAIRS in China are still in an unsettled state. We have no new accounts of outrages, and on the other hand we can report little in the way of reparation for losses that have been sustained. Six persons have been punished for the murders committed at Wusueh, and one mandarin, the Taotai of Wuhu, has been degraded for negligence. Pecuniary indemnification has been promised in certain cases, but we have seen no statement that payment has been made. Many who have been engaged in the riots have not been brought to justice, and yet the Chinese seem to be persuaded that their government intends to enforce the Emperor's edict and to protect foreigners. Insurrection may occur at any moment, but our hope is that we shall hear no more of riots.

THE secular press has of late contained many allusions to the course of the Spaniards in suppressing the mission of the American Board on Ponape, and to the demands that have been made upon Spain for indemnity for the losses sustained. We see allusions in one or two papers as if there were some ground for the accusation that the American missionaries incited the natives to revolt. The Spaniards do indeed assert this, but a more ludicrously untrue statement was never made. The simple fact that when the first revolt was made there was no male American missionary on Ponape, and only two American women, ought to put at rest this accusation. When it is added that these two women sheltered the Spanish priests and soldiers and saved their lives, it becomes very absurd to affirm that they "incited the natives to revolt."

WE call special attention to the letter of Dr. Davis, on another page, reporting the remarkable work of the student evangelists, who have spent their summer vacation in Christian work in various parts of Japan. The blessed results of such a work are in two directions — first, upon people for whom they work, and then upon the students themselves. No better training could be given these young men than that which they have received during these months of Christian labor among the people.

THE *Morning Star* sailed from San Francisco, November 4, for Micronesia, by way of Honolulu. The repairs upon the vessel have been thorough, and some changes have been made in her cabin which will add to the comfort of the missionaries. Captain Garland wrote just before sailing: "I believe that the Board now owns a better ship than it did seven years ago when the *Star* was new."

WE have received a volume of 150 pages entitled "Selections from the Bible," and edited by Professor C. M. Cady, of the Doshisha, in Kyōto. It consists of stories and brief narratives taken from the Scriptures, to be used in the classroom in the study of English. The title-page quotes from Lord Macaulay the sentence: "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' end." The selections are followed by brief notices to aid the student. A writer in the *Japan Weekly Mail*, who certainly is not biased religiously on the side of the Bible, speaks in high praise of the selections, and refers to the book as a "distinct boon" to Japan. While Mr. Cady's main object in putting these selections before the students is literary and educational, there are higher ends which he hopes they will serve.

THE American Universalist Mission in Japan has begun a religious monthly entitled the *Jiyu Kirisuto-kyo* (The Liberal Christian). The first number states the theological opinions upon which the paper is based, including the Fatherhood of God; the moral and spiritual leadership of Christ; the immortality of the soul; adding, "We entirely condemn the horrible doctrine of eternal punishment and the irrational and un-Biblical dogma of the divinity of Christ." The paper expresses the hope that the Unitarians and Germans, with the Universalists, may be united in one body.

## ANOTHER LIFE LAID DOWN FOR AFRICA.

A HEAVY blow has fallen upon the West Central African Mission, and upon the hearts of all who know and love its work, in the sudden death, on the eighth of August, of Mrs. Mary J. [Mawhir], wife of Rev. William H. Sanders. For nine years she had borne the privations and dangers of pioneer labor in Africa, doing and daring like a heroine, and suffering and loving like a saint. Her missionary consecration dated back to early childhood, for it was at a missionary meeting, when she was only seven years of age, that she definitely gave herself to this work.



MRS. M. J. SANDERS.

To this resolve she stedfastly held in the face of obstacles till old enough to act for herself, when in 1872 she went alone and unaided to Oberlin, where she might work her way to a thorough education. For ten years she pursued her studies, passing half of that time in the family of Rev. C. N. Pond, where she was treated as a dear daughter.

In 1882, when the West Central African Mission was two years old, she offered herself for its service. It had been thought too soon for any single lady to face its perils, but so remarkable were the testimonials as to her character and fitness and her *call of God* to this particular work, that to refuse her petition seemed "like resisting the Holy Ghost." As afterward appeared, she was plainly sent to make possible the great undertakings of a pioneer missionary in that strange land,

redoubling his efficiency and strengthening his hands, as well as cheering his heart for most self-denying labors. Repeatedly did this devoted pair hold alone each of the stations at Benguella, Kamondongo, and Bailundu, the latter for one whole year. After the plunder and expulsion of the mission from Bailundu, in 1884, Mrs. Sanders wrote home as a conclusive argument for returning to their persecutors: "We have the gospel, and they have not." She has been dearly loved by the natives as well as by her fellow-missionaries, and has been their diligent teacher and loving friend. "Her courage, endurance, and executive ability," writes one who knew her well, "have always seemed to me almost marvelous, and these traits were matched by equal capacities of love, faith, and self-denial." At Benguella she even learned typesetting and bookbinding, to expedite the preparation of books for the schools, and herself translated and largely printed St. Mark's Gospel. "And I want you to praise the Lord," she wrote concerning it; "for he must have helped me. The boys say it is good Umbundu, though I know the language so imperfectly."

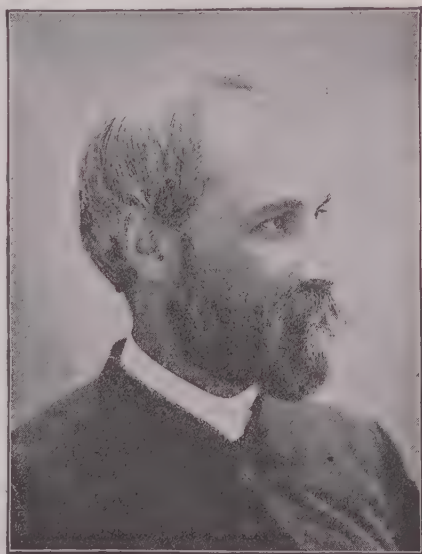


It was during her husband's absence at the coast on important mission business, that Mrs. Sanders was attacked by a bilious fever, and died in twenty-five hours after the seizure. Worn down by previous weakness, her system did not respond to remedies, and she passed quietly away in the sleep of exhaustion. Mr. Currie came from Chisamba to conduct the last sad service, August 10, and it was attended by Messrs. Arnot and Munnoek, of the Scotch Mission, and by the captain-general and his chief officers from the Portuguese fort.

"Surely," writes a missionary sister, "her works do follow her, and many shall rise up and call her blessed." Her stricken friends can only say in their loneliness, as she herself did in days of sore trial, "I know whom I have believed, and nothing will come that is not best."

### REV. GEORGE CONSTANTINE, D.D.

THE sad intelligence of the death of this faithful servant of Christ was given in the last number of the *Missionary Herald*. He died at Harrogate, England, whither he had gone, with his wife, in the hope of restoration to health. He had suffered greatly for the last two years, and had been unable to attend to his work in connection with the Greek Alliance. He received treatment for three months at a hospital in London, where for a while he improved slowly, so that both he and his friends anticipated a full recovery. "But as the days went on," his wife writes, "it was evident that the end of his sickness was near. When he learned this, he was surprised, saying that he did not seem very sick, and that he did not feel as if he were about to die. There were hours when he seemed a little better, but death took the body to silence, and life took the soul to heaven, on October 6, in the freshness of the morning hours.



REV. GEORGE CONSTANTINE, D.D.

His grave is at Athens, beside his wife's and those of their two little boys."

Dr. Constantine was born at Athens, Greece, January 1, 1833. He came to the United States when he was quite a young man, apparently in the spirit of adventure. The story he told the writer, of his voyage and of the first few weeks after his arrival in America, was more strange than that of any romance we recall. Robbed on landing of what little he had, he set out from New York knowing no person in this country nor a word of our language. Yet in some way he had an idea that if he could reach Professor Sophocles, of whose residence he knew nothing save that it was "near Boston," he should be cared for; so he

traveled hither, asking for "near-Boston," supposing that this was the name of a city.

We had it from his own lips, that the day after landing at New York, as he walked the street, he saw a crowd gathering about a street preacher, and stopped to listen. The preacher's face was so kindly and he was so earnest that the young Greek, though he understood nothing of what was said, save the name of Jesus Christ, was profoundly impressed. His solitary condition gave mighty emphasis to the voice of conscience within, and the Spirit of God moved him to repentance and the resolve for a new life. He gave himself to God then and there, somewhat blindly, as he admitted, but devoutly. He was led by a strange series of providences to the house of Professor Sophocles, at Cambridge, where he was befriended, and ultimately started on a course of study which led him through Amherst College and Andover Seminary. From the college he graduated in 1859 and from the seminary in 1862. After marrying Miss S. Amanda Farr, of Charlestown, Mass., in 1862, he went to Athens, in the employ of the American and Foreign Christian Union. Subsequently he labored independently in that city, and in 1881 he became connected with the mission of the American Board, and was the president of the Greek Alliance, with headquarters at Smyrna. Mrs. Constantine died at Smyrna in October, 1887, and in June, 1889, Dr. Constantine married Miss Maud Grimestone, who for years had been doing excellent missionary service at Smyrna. Mrs. Constantine and two daughters survive him.

Dr. Constantine was no ordinary man and no ordinary orator. He had the power to move an audience as comparatively few men can do, even when he spoke in English, but it is said that when he preached in his native Greek his eloquence seemed sometimes irresistible. He was a man of profound convictions, a warm friend, an earnest and devoted Christian. Secretary N. G. Clark, who knew him well, writes of him:—

"Dr. Constantine was in many respects a remarkable man. The story of his trials in this country was a thrilling one. Cast upon our shores a poor boy, ignorant of the language, suffering often for the necessities of life, but never faltering in his purpose till he had graduated from Amherst and Andover with the honor and affectionate regard of classmates and professors, doing his best for years against great odds for his loved Athens, then at Smyrna where his eloquence drew large audiences of eager listeners, then broadening his plans to include his countrymen scattered throughout Asia Minor, he did a work of which many a man might well be proud. His loss at this juncture to the Greek work is wellnigh irreparable, yet his spirit of earnest consecration to his Master and his devotion to the welfare of his countrymen will long be remembered in many a Greek home."

Mr. Bartlett, of Smyrna, writes that when the sad tidings of Dr. Constantine's death reached that city "the pupils of the schools were called together and after a brief service were dismissed for the day. On the Sunday following were held union memorial services, the Greek, Armenian, and English friends uniting. The brethren of the Alliance have lost their leader, and who will take his place?"

May God raise up some one who will be as able, as faithful, and as devoted as was this servant of his, whom he has now taken to the home on high!

## DO MISSIONS PAY? THE REPLY OF ADABAZAR, TURKEY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

FOR fifty years Adabazar has been mentioned in the *Missionary Herald*. It is situated about ninety miles east-southeast from Constantinople. Reached formerly by a horseback ride in three days from the capital, it is now easily accessible by the Anatolia railroads. Lying on a plain between a beautiful fresh-water lake called Sabanja and a river called Sakaria, the place formerly was at times almost surrounded by water, and hence was called Adabazar, or "Island Market-place." In recent years, however, the authorities have widened and paved the streets, raised the grade, improved the drainage, and brought an ample supply of good water from the lake. The houses, usually of two stories, and the shops of one story, are made of wood and sun-dried bricks and are plastered within and without. Most of the houses are brightened by a garden-plot either in the front or rear. The city boasts of no architectural beauty, and a two-thousand-dollar house would be hard to find; of the four Armenian churches, however, two are handsome and costly structures. The city has a population of about 18,000; namely, 10,000 Armenians (including Protestants), 1,500 Greeks, 5,000 Turks, 1,000 Circassian and other Mohammedan emigrants, and a few Jews and Franks. Within a radius of fifteen miles, however, the city has a large number of villages, and in the whole district of Nicomedia, which includes Adabazar, there is said to be a population of 300,000, of whom 60,000 are Armenians. For about two months of the spring a large part of the people use their houses for the rearing of silkworms. The women attend to the feeding of the worms and ordinarily the business is profitable. The manufacture and sale of clothing, ironware, and groceries, and the purchase and exportation of the surplus produce, constitute the business of the city.

Special attention is invited to this place, not on account of any local superiority, nor on account of any large extension of the evangelical work therein, but on account of the high character of that evangelical work. Notice the following points:—

1. *From the beginning the evangelical community of Adabazar has to a remarkable degree been self-taught.*

The knowledge of the gospel as understood by Protestants first reached Adabazar by means of our mission books, and first of all through a handbill tract which contained merely the Ten Commandments in modern Armenian. Soon by means of evangelical tracts and books several men became enlightened; they communed with one another, and met together for the reading of the Bible and for prayer. Finally, after several years, some of these men on going to Constantinople made themselves known to the missionaries, and their special request was that the missionaries should pray for the gospel work already begun in their city. In May, 1841, the number of the brethren who had been instructed simply by the Word and the Spirit of God is reported to have been more than thirty. The first missionary visit to Adabazar was made in October, 1841, by Dr. Schneider, then residing in Brousa, who, after spending with the brethren

several delightful days, expressed himself as greatly pleased with their humble and conscientious walk, and was filled with wonder that these men should have acquired such a knowledge of and love for the Bible. As at the beginning, so ever since, the evangelical community at Adabazar, under the guidance of the Word and Spirit of God, has been a self-taught people. Missionaries from Constantinople, Nicomedia, and Bardezag have visited them occasionally, perhaps on the average twice a year, but no male missionary has resided among them, and



THE GIRLS' SCHOOL AT ADABAZAR.

the spiritual harvest witnessed to-day in Adabazar is the fruit of the Spirit of God and the result of his blessing upon native labor.

2. *The evangelical community of Adabazar has ever been a self-governed, and to a remarkable degree a well-governed, body.*

This is due, first, to the fact that the community has from the beginning enjoyed the leadership of a few wise and devoted brethren, one of whom with the glory of eighty years on his brow still survives to bless the people by his words and example. It is due, secondly, to the fact that the first pastor of the church, the Rev. Hovhannes Der Sahagian, who in 1832 was the *first* Armenian



inquirer in Constantinople, and who, after a theological training in America, was ordained at Adabazar in 1849, laid a good foundation and taught the people to yield obedience to law and principle and to think and act for themselves. It is due, thirdly, to the fact that the second pastor, the Rev. Alexander Jejizian, a native of the place, educated at the Mission Theological Seminary at Bebek, ordained on September 20, 1862, for nearly twenty-nine years has wisely instructed and guided the people. And so the fourteen members of the church of 1846 have increased to 280, of whom 120 survive, and the Protestant community has increased to 400 members, large and small. The church and community have had their internal trials, but they have known how to settle their difficulties among themselves. Moreover one happy result of the good leadership and supervision is that efforts to introduce sectarian and denominational divisions among the people have had not the slightest effect.

3. *The evangelical community of Adabazar has from the first been a self-propagating body.*

Two forms of effort have characterized this community. First, they have labored for the enlightenment, not only of the people of the city, but also of their countrymen in a dozen Armenian and Greek villages in the district. For many years the Board has rendered aid for the support of a circuit preacher to visit these villages, but this preacher has been, for the most part, under the direction of the pastor and officers of the church. The pastor himself and the brethren have from time to time visited the villages. In all they have themselves contributed \$397 toward home evangelization.

Again, the brethren have ever been zealous to promote the evangelical cause by means both of common schools and of higher institutions of learning. They have not only maintained a good common school from the beginning, but six years ago they proposed to the Nicomedia station that the Girls' Boarding School, which for twelve years had been located in the town of Bardezag, should be removed to Adabazar and placed under the care of a native board of trustees. They offered to give to the school the use of a fine three-story building, and to assume the entire pecuniary responsibility for the school, save the salaries of the two American lady teachers. This proposition was novel, and seemed at first to be bold and risky, but the lady teachers, Miss Laura Farnham, the principal, who had been at the head of the school from the beginning, and Miss Lella Parsons (now Mrs. Charles Riggs), animated by faith and courage, cordially accepted the proposition, and their acceptance was approved by the station and the mission and the Prudential Committee. Thus, for the first time, one of our eighteen Girls' Boarding Schools in Turkey was placed under the care of a native board of trustees. *And what has been the result?* After six years the experiment is pronounced by all a perfect success. The ladies declare that they have been treated with every courtesy and respect; the patrons of the school are pleased, and the number of pupils has increased from year to year; the collecting of the tuition and all disbursements for the boarding department and for native teachers have been made by the trustees; in fact, the American ladies have been relieved in many ways, and have been enabled to give themselves entirely to the mental, moral, and religious training of the pupils. Surely the

friends of the Board ought to be thankful that in this experiment we see the beginning of the end—the coming of the time when not only the care of the churches, but also of our higher institutions of learning, may be wisely passed over to native hands. The past year the school, aside from the preparatory department, has had thirty-four boarding and thirty day pupils, and there is imperative call for the erection of a second building; and from a sum of money which in the course of years the women of the community have raised—money which they have earned mostly by knitting stockings—they offer to give one hundred Turkish pounds (\$440), or one sixth part of the estimated cost of the new building. Thanks are due to the present lady teachers, Miss Farnham and Miss Sheldon, as also to Mrs. Parsons and her daughter, Mrs. Riggs, for their part in promoting the success of this experiment; and prayer is appropriate that these ladies may long be spared to assist the evangelical community of Adabazar in its endeavor to Christianize and elevate the domestic life of the people.

A good idea of the school building is given by the picture accompanying this article.

4. *The evangelical community of Adabazar has from the first been a liberal giver, and since 1862 has been self-supporting.*

Self-support was undertaken because the pastor accepted a small salary, amounting to not more than \$11 a month; and because the people were honorably ambitious to be an independent community and to control all their own affairs. The issue has been most happy. Pastor and people have grown in strength together. The salary has been increased from time to time, until in 1880 it was made five Turkish pounds (\$22) a month. The pastor, a man of marked ability and attainments, has contributed largely to the success of this attempt at self-support by his thorough identification with his people. His estimable wife, moreover, a graduate of our first Girls' Boarding School, has been a true sympathizer and helpmeet.

From the records of the Adabazar Church I have been able to ascertain just how much money the development of this evangelical community has cost, and the sums given below may be accepted as substantially correct.

Total amount paid, from the beginning, by the A. B. C. F. M. for preaching, the common school, the first two houses of worship, and the cemetery . . .	\$3,750
Amount received from Scotch friends toward the erection of the third (and present) church edifice and for the school building, now used for the Girls' Boarding School . . . . .	\$8,800
Total help from foreign sources . . . . .	\$12,550
Total gifts of the church and community from 1846 to 1890 inclusive . . .	\$11,086

Thus the evangelical community of Adabazar has already raised and paid out nearly as much as it has received from abroad. And this from a community that has only a few men with capital enough to engage in trade, with not one man among them having a capital of \$2,000.

Do missions pay? Behold the reply of the evangelical church of Adabazar. Sixty years ago the Christian population of this city knew little, if anything, of

the *power* of gospel truth, and gave little, if any, evidence of spiritual life. Now we behold in the same city an evangelical church of 120 members — a *self-taught, self-governed, self-propagating, self-supporting* body — and a Protestant community of 400 souls; provided with church edifice and schools; intellectually and spiritually equipped for Christian warfare, and exerting a powerful influence for good in both the city and the surrounding villages. And the entire cost to foreign Christians has been \$12,550. Say, Christian, is this a good investment or not?

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## THE GODS OF THE CHINESE.

BY REV. HENRY P. PERKINS, OF LIN-CHING, NORTH CHINA.

"THE heathen pray to the best god they know," it is sometimes said, and oftener taken for granted. Were this true, the work of introducing Christianity among them ought to be an easy matter. It is not an easy matter, because of no part probably of heathen lands is this statement true; certainly not of the part that has come under the writer's observation. The true statement would seem to be that the heathen pray to those gods thought most likely to give the things desired.

Who is the "best god" of whom the Chinese have some knowledge? Not to go into the literature of China, in which the idea of God grows clearer as you get toward its sources, and more turbid as you follow it down stream, let us examine briefly this idea as found to-day among the common people of the northern provinces. Of these provinces we may quite confidently state that it is not easy to find a native who does not believe that the ordinary operations of nature, such as the rain and wind, are more or less directly governed by a being whom he calls, "Old Heaven Sire." When asked to define this term he will probably laugh, shake his head, and decline the job.

Whether it is heaven that is "old" or the sire; whether the sire is such from a parental or a governmental relation, either of which is, according to the language, equally possible, he neither knows nor cares. Moreover he constantly confuses this being with "Heaven," or "Heaven and Earth," or perhaps with the sun. But apply a test. Ask him, what he has never asked himself, perhaps, which is the greater, "Heaven" or the "Old Heaven One," and his answer is almost sure to be in favor of the latter.

This answer, as well as his usual manner of reference to this being, testifies to the existence of an idea of God; that is, a power, from which personality has not all faded out, behind and above the visible universe. This idea is vague, confused, and wellnigh powerless, but its presence is as unmistakable as are the old riverbeds on this plain, which but seldom contain any water, are always spread with drift-sand, but whose existence and history are evident to all who have learned to notice them.

The vestiges of a knowledge of God are present. The corresponding action is absent. They glorify him not as God. They satisfy their consciences by prostrating to "Heaven and Earth" once a year, or perhaps twice a month.

This latter degree of piety, being rather excessive, is generally left to the women. But, excepting the two imperial temples in Peking, they erect to "Heaven and Earth" no temples, and none at all to the "Venerable Heaven One." *He alone of all the gods has no temple, no festival, and no worship.* The people's money, their devotions and their worship go to those inferior gods whom they believe most likely to grant their requests.

How inferior these gods are, what was their pedigree, what their moral character, if men or women, or their scientific order, if reptiles, about none of these things are the Chinese fastidious. That god who is well recommended as "an answerer of prayer" is the god for them. This observation is illustrated by the events of the summer in this place.

This spring the ground was very dry. For nine months almost no rain had fallen. The district official, who is the father and mother of his people, was getting anxious, for his continuance in office depends, to some extent, upon the viability of the people under him, and his revenues upon their prosperity. Scant rain, or no rain, famine, official doles, beggary, perhaps insurrection; this is the monotonous order wherever overpopulation and hand-to-mouth living prevail. Rain must be had. To get it the official adopted a well-approved method. He sent his runners to a place some seventy miles to the west, where in a well are kept a number of iron tablets which are said to be very efficacious in bringing rain. For the loan of one of these a dollar or two is paid, and the tablet escorted hither and received with official honors. It is desposited in a tub of water in a temple court, and visited daily by the district magistrate and his lesser officers, including a Mohammedan, all of whom must prostrate themselves before it. The Mohammedan knows better, but being a Chinese official has — Naaman-like — to do it.

Three days were granted the tablet in which to make good its reputation, then another three, and again a probation of five days was given. At this time the official made a new departure in buying eight frogs and putting them into the water, in hope that the croaking of the frogs would set the sluggish heart of the iron tablet to dreaming of rain. To be sure it was already soaking in the water, but events soon proved the method a better one than poor human philosophy would indicate, for in a day or two the land was getting a soaking that made both frogs and men rejoice. The rainy season having set in, the rains followed quite freely enough, so that before long the people, fearing another washout, demanded that the rain-god be at once sent home, which was done after a blacksmith had made, perhaps out of foreign horseshoes, a fellow-tablet, with the date of the rain inscribed thereon, which in such cases is sent back with the original as interest. Thus once more the work of man's hands has received the glory due to the "Venerable Heavenly One," who is left in inglorious obscurity and neglect.

About August 1, the grain fleet of 900 boats, bearing tribute grain from the south, arrived in Lin-Ching. Here the boats must leave the Grand Canal and enter the Wei River, which is its extension to Tientsin.

But the river this year was very low, some eight feet lower than the level of the canal, and they dared not cut through the mud embankment that separated



the two levels. Here again was work for the gods, and here too were gods for the work, their temples standing at the junction of the two waterways. One god is the snake, the other is the turtle. In their temples are the images of old men, these being the metamorphoses of these two gods.

Now even in China, where so many things are reversed, the snake is looked upon very much as in Western lands, while the turtle is the synonym for everything vile and disgusting, and occupies the chief place in the ordinary terms of reviling. But this reptile and the snake are supposed to control the rising of these streams, and hence at the coming of this fleet all the higher officials of the place must prostrate themselves before them and contribute to their entertainment, which is always a theatrical exhibition. This year the lateness of the season raised apprehensions that the river would not rise at all. Hence special efforts must be made, and for eight days and nights two sets of performers continued, uninterruptedly, their singing and tomtoming. On the ninth day the commander of the fleet went to one of the temples and announced to the god that, should the water not rise within three days, he would proceed to pull down his temple.

This was a lie, for he would not have dared to do this; but it had the desired effect, for at noon the waters were rising, and at night the boats were gayly coming through.

Here is the turning away from what is known of God to the creature, even to "creeping things." Why is this? It testifies to a consciousness of distance and alienation from God in the human heart. As this distance increases God becomes the Unknown or even the Unknowable, and then the heart of man seeks something known and near, it matters little what — a golden calf, a turtle, or a beetle. Yet more evidently does it testify to what is perhaps the subsin of the human heart, selfishness as opposed to godliness, the desire *to have* a god rather than to *be had of* God, to have a servant rather than to be one.

But perhaps this is enough to show that the work of preaching to the heathen is not simply the setting forth of "the best god," followed by speedy acceptance, as would be the case were the heathen engaged in seeking after God. When John pointed out the Lamb of God to his two disciples they followed and soon found the Christ. This was because they had been *seeking* for the Christ. Had he gone with exactly the same message to the money-changers in the temple, his mission would have proved less successful. But the vast majority of the Chinese belong to this latter class, and not to the first. A statement to the effect that there is a higher life than the bodily life, or that the beauty of holiness is even better than a full stomach, seems to the average man one of the funniest things he ever heard. The things for which the Gentiles seek are what they always were, and truth or the true God is not, as a rule, among them. *Idolatry is covetousness* more than anything else, and he is the popular god who is supposed to give the full stomach, or the official button, on the easiest terms.

"Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened."

## AN ARMENIAN PASTOR.

BY REV. CYRUS HAMLIN, D.D.

ONE of the faithful co-workers with the first missionaries of the Board at Constantinople, Pastor Muggerditch Kerejian, has passed to his reward.

He was one of the little band of young men whom the Lord was preparing for his work before any missionary set foot in Constantinople. When Dr. King left Syria in 1825, his farewell letter to the Syrian churches was translated into Armenian and sent to Constantinople. It dealt faithfully with the wants and errors of the Oriental churches. Its chief influence was in Constantinople, not in Beirût; among the Armenians, not among the Greeks. It led to the school of Peshtemaljian, of whom we have many things to say, but there is no space for them here. He was the Erasmus of the Armenian Reformation.

Pastor Muggerditch was one of the select band of youth who were to be educated for the priesthood that the ignorance and superstition commented upon in that letter might pass away from the Armenian Church. The great teacher died in 1838, but he left his impress upon those young men, and some of them became the most influential and valued co-workers of the missionaries.

When I went into the field in 1838 there was a small secret society of these co-workers, not in missionary employment, but in various trades and occupations. The school had ceased, jealousy and opposition were aroused, and every student, by fixed Eastern custom, went into his father's industry, whatever it was.

Hohannes was the secretary of the Union. Its archives and meetings were secret, "for fear of the Jews." In the spring of 1839 Hohannes was seized and with some others sent into exile. The Patriarch's search party found nothing. The records were saved by the skin of their teeth, and given into my keeping. The Union lay low for a while, but the storm being over it came into active work again, and Baron Muggerditch was appointed secretary. To him I gave the dangerous archives. The Union was more active than ever, and the evangelical movement gained strength continually.

In 1846 a new and violent persecution burst upon us, incited, as we now know, by the Czar of Russia. Baron Muggerditch was required to sign a terrible recantation, which he refused to do, and was anathematized; his place of business was closed and all his debtors released from paying. It was decided at once that he should come to the Bebek Seminary and study for the ministry. One or two others had already made this change, and it did not please the Patriarch and his party at all. Their object was to crush the evangelical movement everywhere and entirely. The Patriarch had accordingly ordered the Armenian priest of our village to keep watch and arrest and bring to the Patriarchate every man who should come to the village landing on his way to the school.

Baron Muggerditch, knowing nothing of this, packed his bed into a great sack and put in also all the archives of that secret society. He landed at the village, gave his sack of bedding to a porter, and went ahead toward the Seminary, 500 paces distant. The priest at length spied him and called him to stop. But Mr. Muggerditch kept straight on, with perhaps slightly quickened steps. The

priest ran, overtook the porter, pushed the load off his back into the street, and again with loud threats ordered him to stop, and ordered the porter to carry the bed back to the boat. Mr. Muggerditch arrived in great excitement and said, "Those records, if opened at the Patriarchate, will send us all to prison, and to what other punishment the Lord only knows! Besides, there are letters from scores and scores of persons in all parts of the empire that now will be implicated and terribly punished, though entirely innocent." I saw the pit that had suddenly opened before us. I went with swift steps to the landing-place, just as the priest was starting off with his prize to the Patriarchate. I claimed the property in such vigorous terms that the captain of the guard ordered it to be carried to the guardhouse, to await the decision of a higher authority. The higher court ordered the property to be given up and the priest to make an apology. A great danger had been escaped. After that the records were never again exposed to the danger of arrest. But the society continued its work. Mr. Muggerditch went through a short course of preparatory study. His whole life had been a preparation for useful work. He was well versed in the ancient language and literature and had been an earnest advocate of evangelical truth.

He had been a preacher in fact long before he was in form. He labored as pastor and preacher in Trebizond, in Biljik, in Rodosto, and in Constantinople, where he was also connected with the work of the press. He was always a valued associate with the missionaries, and I have none but the pleasantest memories of him and of his excellent wife. He married a Miss Armavenee, one of the earliest and most accomplished of the girls educated by the mission. She was eminently fitted to be a pastor's wife by natural and acquired endowments. Mr. Muggerditch saw the rise, progress, and culmination of that persistent and mighty effort inspired by Russia to efface the Protestant movement in the Turkish Empire. He saw it establish what it would destroy. He often suffered ignominious treatment, which he bore with courage, dignity, and patience, until the Protestant body became entitled to respect. He saw the patriarchal office deprived of its civil power and authority, and its terrible anathema a subject of derision. He saw more than 100 churches formed under imperial sanction in the empire. He saw the Bible printed and sold through all the empire. He saw schools and seminaries and colleges formed in all parts of the land and the press pouring out its streams of life every year.

He was, I think, the very last of those chosen and enlightened young men who saw the mission of the Board established in 1832, and sympathized with its work through all its vicissitudes. His departure seems like closing a great volume of history and waiting for the succeeding volume to be written.

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### Letters from the Missions.

#### *Japan Mission.*

#### SOME CHURCHES OF JOSHU.

DR. GREENE, of Tōkyō, has of late made three tours among the churches of this province, and we should gladly have

given his reports in our pages had we had room. From his account of the last of these tours, written September 24, we make the following extracts:—

"In the Tōkyō field there are four fully organized churches without pastors, and

five other places which within a year or two might reasonably be expected to become self-supporting, all of which are without any regular pastoral work, save that in one of them an evangelist spends two days a week, including half of each Sunday. The others get more or less help in the matter of preaching, though in most of them it is decidedly less. This is specially unfortunate because this part of our field feels more severely than any other, probably, the enervating effect of the current theological controversies. Our liberal friends misunderstand the feelings of the Japanese people, as a whole, when they assume that there is a prejudice against a religion of miracles, but there are in most of the larger churches men who chafe under the restraints of religion and to whom 'freedom' is a word of almost magical import. Such men take up smoking much as a Frenchman sings the Marseillaise—it has become, one might almost say, the standard of liberalism.

"While that spirit lasts, it is idle to expect the liberals to be anything but a drag on the churches with which they are connected. The men and women who do the work of the churches feel the weight of this load and are more or less discouraged by it. The men who are now working to death such words as *fujiyu* (constraint), *kyukutsu* (discomfort), *kenri* (rights), etc., cannot be expected to be interested in anything which calls for thoroughgoing self-denial. This will illustrate the condition of things in the Annaka and Haraichi churches, as well as that of the Bancho church. This morbid desire for liberty annoys and grieves our best men, and is calling out some most admirable remonstrances, not directed so much against the specific acts as against the spirit which prompts them. The great mass of the Christians have no sympathy with the liberal movement and some of them are very much disturbed about it.

"After the Bukwai, that is, the local Conference, on September 17, Mr. Tsuji was installed as pastor of the Tomioka

church. The examination was brief but eminently satisfactory. The only suggestion made by the council was with regard to the salary, which was only fifteen yen a month; but this suggestion was prefaced by words of warm appreciation of the efforts of the church which resulted in this sum. It means much sacrifice. Mr. Tsuji says he has found it hard sometimes, but on the whole has got on comfortably through help of various kinds which has come to him outside his salary from members of the church. One member of the church gives three yen a month for home expenses and two for the work at Shimonita, a short distance away, besides doing something for the Dendog-waisha.

"Mr. Ebina was with me throughout this last trip of eleven days. It has been a great pleasure to travel with him, and I look forward with eagerness to next year, when he promises to tour with me again.

"I have recently received interesting testimony to the value of the Sunday rest in its industrial aspects. One man, a lacquer manufacturer in Wakamatsu, told me he found that the Sunday rest, so far from being a loss, was a slight gain, and that his workmen could do more in six days than in seven. He said that the newer hands did not understand this and grumbled a little, but the older ones appreciated it fully. In Shimonita, I was told, the filature employing some seventy girls had at first no restdays at all. The managers soon found a very serious depreciation in the value of their silk, the result of overworking their operatives. They then concluded to give a rest three times a month. Now one of the managers avers that there is a distinct decline in the quality of the silk after the sixth or seventh day of labor, and that he believes the true interests of the company demand a weekly day of rest. This man is not a Christian, as I understand, and takes simply a business man's view of the question.

"I never realized more vividly the brutalizing effect of incessant labor than last spring as I traveled over the Echigo hills.



I vowed then to do all I could to draw attention to the matter. In my opinion, labor in Japan is becoming more severe every year, and the lower classes more burdened by it. They must soon have help."

#### THE HOKKAIDO.

This great northern island, which contains about one fourth of the area of Japan, being much larger than Kiushiu and Shokoku combined, though with a much smaller population, claims the attention of the friends of missions. Its resources are ample, and only need development to make it a most prosperous region. Our Japan Mission earnestly calls for reinforcements sufficient for it to occupy at least one or two stations in this great territory. The climate of the Hokkaido is much like that of New England, and those who come thither from Southern Japan find it a pleasant health resort. Dr. Learned, of Kyōto, with his family and other missionaries, spent a portion of the last summer at Sapporo in the Hokkaido, and from that city Dr. Learned wrote, August 29:—

"Mr. Rowland and I have made a two weeks' trip to Makawa, together with one of the evangelists of the Sapporo church. Makawa is on the east coast about 110 miles from here, and in its vicinity is the colony planted by a company of which Mr. Suzuki, one of the original members of the Kōbe church, is the head. To get there we traveled one day down to the sea on the main road, and then two days by horseback on a trail along the coast, some of the way right on the beach or even on the edge of the sea. The last day's journey was through a region inhabited by the native Ainos, who live by fishing and by gathering edible seaweed. Mr. Batchelor, of the Church Missionary Society, has for a number of years devoted himself with the greatest zeal and perseverance to work for the Ainos, but the visible results are still very small.

"The colonists do not live together in one community, but are scattered in little groups over an extent of perhaps ten

miles. We spent most of our time at the headquarters of the company, situated in a beautiful valley only half a mile from the sea. The office is a foreign-looking building, in the midst of a fine young orchard, and near by are the church, the houses of the officials, the pastor, and the workmen, and the barns. They raise many horses and also a variety of beans, besides corn, potatoes, etc. There are no roads or bridges yet in that region, and the trails were exceedingly muddy with frequent rains; naturally all travel is by horseback. The country around there is nearly unoccupied, and bears are not uncommon.

"On Sunday the farmers come in to the headquarters, and the church was well filled. It seemed more like an American Sunday, on a small scale, than anything else I have seen in Japan. In the morning Mr. Rowland preached an excellent sermon, and the communion was administered; in the afternoon I preached. We also visited the town of Makawa, which is on a little peninsula and is the chief town of that region, and held a meeting one evening. The pastor of the colony church is an earnest, spiritually minded man, and is doing faithful work, aided by his wife, who is a graduate of the Kōbe school and a sister of Mr. Matsuyama. The leading men of the colony are from Kōbe and were members of the church there; most of the rest of the colonists came from down the Inland Sea.

"We have also made a visit to Mr. Tameoka, formerly pastor of the Tamba church, who is now moral teacher, or chaplain, at a great penitentiary about forty-six miles from here. The government has four such penitentiaries in this island, to which prisoners are sent from any part of the empire who are sentenced to ten years or more of imprisonment. There are 3,000 in this one, who are employed in farming and in a large coal mine. Mr. Tameoka is allowed to meet them personally, after the day's work is done, and to hold a Sunday-school on Sunday morning, to which several hun-

dred come, and on Sunday afternoon all are required to attend his preaching. There are several Christians among the prison officials, and Mr. Tameoka is working for them and for the people of the village. He is doing earnest, faithful work, and finds great encouragement in it."

#### THE WORK OF THE STUDENT EVANGELISTS.

Our last number contained an account given by Mr. Albrecht of his tours to visit the student evangelists, who, during the vacation at the Doshisha, were laboring in different parts of the empire. These students have now returned to Kyōto, and Dr. Davis, under date of October 2, sends an account of the remarkable success which has attended their labors. The story is one of intense interest. He writes:—

"Beginning in the west, a company of eight evangelists and students made the tour of western Kiushiu, holding meetings in many places and strengthening the hearts of the workers. Another band of five made the tour of the eastern part of the island in the same way, and a band of four spent seventeen days in holding large meetings together, and then separated and worked in as many places for the rest of the summer. Of these seventeen men, about one third were from the Doshisha, one third from the Kumamoto school, and one third the local evangelists.

"In the island of Shikoku two of the churches were rent with quarrels, but notwithstanding this the students had good audiences from those outside the church who wanted to hear; the dissensions were healed in one of these churches and ten earnest inquirers were left. The church in Imabari is reported as in excellent living condition, and is called in that region 'the church of love.' The reports from the Okayama region are very good and many inquirers are reported; in one place, where the church was in a cold state, one Christian repented and scourged himself with tears, and this so impressed the whole church that they were greatly re-

vived, and nearly thirty inquirers are found there as the result.

"In the region around Kōbe and Osaka the little bands of Christians are reported as in good condition, and many are studying the truth. A most interesting state of things is reported from Tottori; and in the old province of Tajima scattered Christians are found almost everywhere, and many inquirers also, but there is no shepherd to gather them and teach them.

"In Tamba thirteen eager seekers are reported; in Hinokiyama, in the old daimiate of Ayabe, a preaching place is opened and ten inquirers are reported, among them three officials. Near this town are two silk-factories, in each of which the superintendent is a Christian, and in one of them most of the operatives, — women, — after working twelve hours, would walk two miles in the evening to study the Bible, all buying the Book and a hymnbook. At Yamaga, four miles distant, great interest is reported, with many inquirers, and the neighboring villages earnestly asking for some one to come and teach them, which requests had to be declined. The poor Christian leper near the village of Goma, who has been a Christian for eight years and is now totally blind and parts of his face dropping off, who lives alone in the little hut the Christians have built for him by the mountain-side, is deserted, and worse than deserted, by his brothers and other relatives. They tried twice during the summer to poison him, but without success. They took away his old mosquito-net and left him at the mercy of the mosquitoes and flies. But his Christian friends are now cooking his food and carrying it to him regularly, and this, with his own strong faith and deep joy, is preaching the strongest sermon which is being heard in that province. One or two more men are greatly needed to give their time in Tamba.

"The work in the southern part of this province — Yamashiro — has gone on prosperously. Fifty-nine inquirers are reported from this field where the students have worked through the last year; sev-

eral are candidates for baptism. I baptized two at Osumi last Sabbath, and expect to baptize three at Uji next Sabbath. Mr. Kozaki baptized five each in Nara and Koriyama last Sabbath. These last two places are under the care of Osaka. We are fully manning this southern field for work during the present school year, and shall look for rich results. In the old town of Nara a student worked most earnestly with the pastor, spending the first week mostly in prayer, public and private meetings being held, and then a meeting every evening all summer, and personal work. As a result Mr. Kozaki baptized five persons there last Sabbath and the church is greatly revived. In the neighboring town of Koriyama also five were baptized last Sabbath. In the Lake Biwa district the work is going on with most encouraging success, considering the fewness of the workers. The little church in Otsu is reported to be united, and sixteen inquirers are being led into the truth. On the west coast of the lake, at Katata, a student spent the summer in personal work. There are only two Christians in that region: one an old man who came twelve years ago to Kyōto seeking and receiving baptism from Mr. Neesima, and one a Catholic Christian, who worked with our man last summer. Over 100 attended a public preaching service held here, and three inquirers are reported. East of the lake, along the line of the railroad to Ise, in the towns of Kusatsu, Minakuchi, Terasho, and half a dozen smaller villages, three students worked, by public preaching and house-to-house visitation, and a wonderful movement toward Christianity is reported. Whole villages seem in earnest to hear. Over 100 earnest inquirers are reported from this region. We have three churches, but only one pastor and one evangelist, in this province of 600,000 souls; the church with a pastor is reported as wideawake and every member earnestly at work. Mr. Sakata, of the graduating class in the English Theological Department, closed his report of the work in this province with one of the most eloquent appeals to

which I ever listened, ending by saying that if we only had three earnest, spiritual, consecrated men to put into this province it would soon be won for Christ. Here again the responses to our appeals enable us to send six students every week through the next year to work two days in this waiting harvest field.

"In the province of Ise, in the midst of great opposition, the work goes on; in Tsu the opposition has ceased, but the official class are afraid; in Haze eleven were baptized last summer, and the student who worked there preached three times each week and held a meeting every evening.

"In Kyōto the work has been carried on successfully through the summer, and in three preaching centres alone in the city over forty inquirers are reported. This work of sixty men during the summer, stretching over a region 1,000 miles long, resulting in the preaching of the gospel to many thousands who have never before heard it; in 334 earnest inquirers, and in more than fifty having made the great decision, has been done at a cost to the friends — the givers — in America of less than \$300; and the reflex influence upon the hearts of these sixty theological students and upon the hearts of hundreds of other students who listened to these reports and appeals is immeasurable.

"In the name of the station and the mission, in the name of the Doshisha, and in the name of the millions of Japan. I want to thank the donors."

Dr. Davis alludes to the reports which were brought by the students who labored in some parts of the province of Joshu, which were not so favorable. Various causes had induced coldness in some of the Christians, and it is felt that there is great need of an earnest spiritual work throughout that region.

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#### *Western Turkey Mission.*

##### GREGORIAN FESTIVALS.

MR. HENRY O. DWIGHT writes from Constantinople, September 28:—

"Yesterday was the Armenian festival



of the Holy Cross, specially celebrated at the Church of the Holy Cross opposite to us in Scutari. The occasion is celebrated by much hard drinking in the grogshops around the corner, and draws great numbers of rowdies together. In the evening, while I was preaching in Turkish in our chapel, a dozen or fifteen of these rowdies came in, and I expected a disturbance. With the exception of two, who sat on one side and made half-audible comments throughout the service, the roughs sat perfectly quiet, apparently listening with interest. I doubt not that this was one of the occasions where the Lord stops men from wickedness, when they themselves do not understand why they did not act as they had expected to act. Would that they might remember something of what they heard!"

Of a similar festival in the village of Armash, near Adabazar, Mr. Charles A. S. Dwight writes:—

"Sunday, September 27, was a great fête day in Armash, thousands coming from all around to visit the monastery; some bringing their sick in simple faith to its shrine for healing, many simply to see or be seen, for purposes of trade or carousal. It is a sad, and in some respects, disgusting sight—the hardships endured by many in getting to the place, the superstition that clouds their minds, the noise and rowdyism on the streets, etc. Quite suggestive is the sight of some 200 Turkish soldiers promenading about with Martini rifles slung over the shoulder and well-filled cartridge belts, or in camp near by, ready for emergencies.

"Quite in contrast with the crowd and the show at the monastery was our humble service on Sunday in the Protestant church. I had the pleasure of preaching in Turkish in the morning and of making an address in the afternoon; Mr. Boghdanian having part in both services and preaching in Armenian in the afternoon. It is frequently advisable, where it can be done, thus to combine languages. It is generally the case in the Nicomedia section that while the men are conversant with the Turkish the women have little

knowledge of it beyond an acquaintance with the terms of the market or the street."

Mr. Charles Dwight also reports that during his recent visit in the Adabazar region he found there Misses Sheldon and Hyde, in connection with efficient native friends and helpers, taking up the work of the new year most hopefully. Of the way in which he reached Hasskal he writes:—

"The day was rainy, the roads very bad, and our progress slow. After a while one of the wheels of our native wagon weakened, and in a certain bad gully utterly gave out. However, by cutting off the spokes with an axe, progress was made some distance further, the hub meanwhile revolving in the mud; but on trying the ascent of the Armash hill the wagon refused to move. It was now raining and getting dark. In this dilemma relief offered itself in the shape of a procession of ox-carts going in the other direction to the little village of Hasskal. I transferred myself and my light luggage to one of these and reached Hasskal, where I received a cordial welcome from the few Protestants of the place."

#### BOURDOUR. — AFION KARA HISSAR.

Mr. McNaughton, of Smyrna, writes of the great joy felt in that city over the assent of the Prudential Committee to the plan for opening a boys' school, and that Mr. and Mrs. McLachlan, now of Adana, are to be transferred to Smyrna to be connected with this school. At Bourdour, from which place Mr. McNaughton writes, September 19, the people are greatly interested in a new effort to find a place for a building, including a pastor's house and a large room for educational and religious purposes. He pleads earnestly for a little more money to enable them to complete the building, which is to cost but \$900. Mr. McNaughton writes:—

"The work in Afion Kara Hissar is somewhat encouraging. We have great hope that under the present pastor a good work will be accomplished. He is an earnest Christian worker and there are



already evidences of an opening work. I remained in Afion Kara Hissar the most of two weeks, and taking the pastor with me we came here. I have now been in Bourdour two weeks and am encouraged with the outlook. The pastor is a saint, and the result is that the brethren are exceptionally good Christians. The work received quite an impulse in the marriage of one of the brethren to a daughter of one of the wealthiest and most influential Greeks in the city. This Greek is not a Protestant but very friendly, and while he will not become a Protestant he is quite willing that his daughter should, and remarks that he sees very plainly that if his daughter is to marry a good man she must take a Protestant. This is rather a sad reflection on the morals of the young men of the Greek church."

#### ANATOLIA COLLEGE. — CENTRAL TURKEY UNION.

Dr. Herrick writes from Marsovan, October 2:—

"The new college year has opened and, in most respects, happily. We have over 100 pupils, fully as many as I expected, for in July we *cut off* a large number, besides graduating an exceptionally large class."

From Sivas Mr. English wrote, October 2:—

"The Central Turkey Union met with us here in Sivas, September 20, and continued in session for a week. This body includes in its membership thirteen churches organized within the bounds of the Cesarea, Marsovan, and Sivas stations. Eleven churches were represented by sixteen delegates, and there were also present a good number of preachers and teachers from the various fields, with Dr. Farnsworth and Mr. Fowle, of Cesarea, and Mr. Smith, of Marsovan.

"The sessions were all most harmonious, and the matters considered had a direct practical importance and bearing upon the life of the churches represented. It was a great pleasure to meet and converse with this interesting body of workers from such a widely extended field, and one

could but admire their orderly method of transacting business and the wise conservatism of their decisions. I have seen no more convincing proof of the power and success of missionary work than this body of men afforded in their deliberations and devotional services; and their presence in this field is the best pledge of the permanence and progress of evangelical work."

#### Eastern Turkey Mission.

##### ERZINGAN. — BAIBOORT.

MR. RICHARDSON, of Erzroom, reports a serious outrage committed against himself by the Turkish governor-general, reference to which is made in our editorial pages. Mr. Richardson writes:—

"Erzingan continues to send us good news. A letter came this week from the church committee, from which I quote: 'We are all of us, the whole brotherhood, in love, in peace, and very happy. We continue unitedly in prayer that we may be kept, and that no more strife may come among us.' They also say they now hope that the present preacher can remain, though the opposing party were so bitter against him that we had no hope we could unite them if he did so. They ask me to come down at once to attend to the papers closing the lawsuit.

"There is a chance just now for enlargement in a direction we have long hoped for. Baiboort, seventy miles north-west of us, on the main road to Trebizond, has never, so far as I know, been occupied. It has at least 12,000 people, largely Armenian. For the past four months a colporter of the American Bible Society has been there and reports a good opening for work. One wealthy man promises to give £3 per year toward a preacher, and others promise to help get a preaching place."

#### Marathi Mission.

##### CONDITION OF THE MISSION.

THE absence of Mr. E. S. Hume and family from Bombay, for much-needed rest, and the return to this country of Miss

Lyman because of illness, have left this station very short-handed, and Mr. Abbott can hardly bear up under his accumulated labors. Miss Millard is left alone in charge of Bowker Hall, while Miss Abbott pleads earnestly for help to meet the ever-enlarging work for women. The return for a season of rest and change of Mr. Harding, from Sholapur, throws double work on Mr. Gates; and the death of Dr. Bissell is more and more felt, not only at Ahmednagar, but throughout the entire mission. Undermanned by the loss of three veteran missionaries from active service, while the other members remaining at their posts are all heavily burdened, there is special emphasis to the call for reinforcement. Three new mission families and three unmarried women—one for Bombay and two for Sholapur—are needed at once, not for enlargement, but to care for the work now in hand. The estimates of the mission for 1892 are largely in advance of the appropriations for the current year, and they express the deliberate judgment of the mission as to the sums needed for efficient and successful work. Not less than \$10,000 should be added to the appropriations of last year to supply funds for the mission schools and native pastors and preachers. Dr. Ballantine writes of the straits he has been in at Rahuri:—

“We have usually had one more teacher in our school here, who could help me also in my dispensary work during the hours when he had recess from school. Now, I have to cut off such a helper and do his work largely myself. This is only one instance of how the work is affected here by the reduction. I have also been obliged to stop all my school-building operations of late, and to confine my schools to those places where I absolutely must continue. A number of new places, where the people are clamorous for a school, I am unable to help at all, and the work must stand still in consequence. We can hardly progress under such circumstances. People of several villages are interested in the truth and are desirous of knowing more about it, and I am

anxious to do all I can to reach such, but when my hands are so tied it is difficult to do so much as one could wish. There is one work, however, which I am trying to attempt at the present time, and that is the repair and extension, on a small scale, of our chapel in this place. I am in pressing need of \$100 to repair and extend the building so that it will answer our purposes. This is a small sum compared with the amount of good it will do. I can put in new seats in the building, renew the singing-books, etc., all within this sum named above. Our people have undertaken to help all they can toward the building, but most of them are desperately poor, and their contributions, although valuable as a testimonial of their love for the work, will not go far toward making the repairs of the building a reality. I trust that some friends in Sabbath-schools in America can hear of this pressing need of ours, and rise to the occasion.”

“FAINT, YET PURSUING.”

Mr. R. A. Hume, of Ahmednagar, while referring to their great need of reinforcements, yet reports a promising advance in his district:—

“‘*Faint, yet pursuing*’ are words which describe the condition of our mission very well. In Bombay Miss Lyman has just left for America. Mr. Abbott has gone to Satara for a few days to try to recruit from an illness, while Misses Abbott and Millard are looking after the work which a year ago was too much for the Bombay missionaries, including my brother and his wife and Miss Lyman. At Sholapur Mr. Gates is worn with work which a year ago was too heavy for himself and the Hardings. At Satara Mr. Bruce is the only gentleman where a few years ago there were Mr. Sibley and himself. Here at Ahmednagar every one of us is overburdened.

“But while faint, we are still pursuing and are encouraged by many things. We have had good rains lately, which have encouraged the farmers and give promise of good crops. All our schools are doing

well. The term of the Theological Seminary is proving a profitable one. Last Sunday nineteen persons joined this Ahmednagar church on profession of faith, of whom one was a middle-aged woman from Hinduism, three were girls from the Girls' Boarding School, six were lads from Hinduism, who are studying in schools here, and nine were the sons of Christians, lads studying in schools here. It was encouraging to see eighteen young people and one woman stand up and enter into covenant with the church.

"The pastor of one of my village churches wrote last week of the baptism of four adults and four children, in connection with one of the two churches under his care. There were two baptisms last Sunday in connection with another village church in my district. In Ahmednagar, at the monthly meeting of the Christian Endeavor Society last week, it was reported that preaching to non-Christians in this city is regularly conducted in eleven places, twenty times a week. Besides this, there are fifteen Sunday-schools for non-Christian children conducted here every Sunday, in addition to the large Sunday-school for Christians in the church building.

"We are glad to have Dr. Allen Hazen with us for a few days. He sees many changes and gains in the nineteen years since he left India. He is giving ten or twelve lectures to the Theological Seminary—one a day; and this is quite a relief to me. From 6.45 in the morning to about seven o'clock in the evening there is a pressure of work on me every day. About four hours a day are spent in giving instruction in the Theological Seminary."

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#### North China Mission.

##### MEDICAL WORK AT PAO-TING-FU.

DR. MERRITT, under date of September 2, writes:—

"The dispensary work is very large this summer, owing probably to there being so little rain that the patients have been able to come to the dispensary with-

out much difficulty. The first six months of the present year show a larger number treated than at any previous time for corresponding months, and the year promises to be the largest on record.

"It being very inconvenient, almost impossible, for me to make any tours, I have sent my first assistant out twice, once in June and again in August. His knowledge of foreign medicine, which is not a little, becoming known, brought crowds of patients for treatment, and as he is one of our best preachers he was able to do a great deal of preaching. On one of these trips Helper Meng Chang So accompanied him, and they preached and practised until worn out. They visited a place where we had cured many people who had spent more or less time in the dispensary.

"I have an interesting item of advancement in work. The native church has assumed the support of the younger Meng and located him at Wang-tu, as that seemed to be the most needy place and he particularly adapted for that work.

"I consider the work at this place the most promising in this field, and feel that in sending this young man there we are doing the best in our power for the interests of the place. Other places of nearly equal importance are being neglected, as it is out of our power to send any help.

"Miss Morrill has just returned from a visit at Wang-tu and brought with her two girls for the Girls' School. She speaks in glowing terms of the work and prospects.

"I received this week from the *yamen* six proclamations, framed and mounted, four feet seven inches long by two feet eight inches wide. These proclamations are issued by the Hsien yamen of each Hsien district, to any village in their jurisdiction where there is preaching or teaching. You probably know the purport of these official documents, granting protection for, or prohibiting persecution of, those engaged in religious work.

"I will probably send out a helper in a few days to see that these proclamations are given to our Christians in other Hsiens."

## HEARERS AT TIENTSIN.

Mr. Stanley writes:—

“Of the work here, I may say that there has never before been so much purely evangelistic work during the summer season as during the past one. Our Sunday audience of adults, not counting schoolboys, has more than doubled. Not a few of these are from the surrounding villages, some of them coming a distance of twelve or more miles regularly, and showing a marked desire to learn. I have been asked to visit a number of these villages and preach by these persons, with the assurance that quite a number of the people were desirous of hearing the doctrine. All this, doubtless, must be taken in the light of relief given, and more hoped for. But with all allowance for this, there is the favorable impression and a willingness to hear and an inviting opportunity equal to all our strength. I wish I had half a dozen earnest young helpers to put right into this work. During the summer fourteen have been received as probationers, and there are now three applicants. These all need instruction in Christian knowledge and duty, and it is our hope to have regular preaching in a number of these villages during the winter.”

## THE WORK AT TUNG-CHO.

It has been decided that Mr. and Mrs. Williams, though destined for the Shansi Mission, shall remain at Tung-cho for the winter at least, as opportunities for study of the language are more favorable than they are in the new mission. Of what he has seen since he arrived in Tung-cho (September 3), Mr. Williams writes:—

“The work here is in a most flourishing condition. Schoolrooms, dormitories, and chapel are crowded to overflowing. The need is imperative for increased means to enlarge and extend in order to accommodate the numbers already on the ground; and letters are being received regarding the reception of new pupils. Would that some of our Christians at home, who have the means, could visit this school! I am sure they would become enthusiastic. Sunday the chapel was completely filled with an audience of 200 or more, who listened attentively to a spiritual and thoughtful (I am told) sermon by a young Chinese pastor. It was indeed good to be there, although I understood not a word of the service. The communion service followed, and made our first Sabbath in Tung-cho one to be remembered.”

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## *Notes from the Wide Field.*

## AFRICA.

UGANDA.—Tidings from this African kingdom are of a conflicting character. Captain Lugard, who, in behalf of the British East Africa Company, had established himself in Uganda and secured a treaty from King Mwanga, was at last accounts holding his own against the Mohammedan forces. It was with great difficulty that Captain Lugard succeeded in uniting the Protestant and Catholic parties under the king, and in securing the friendship of the latter, but at last accounts the English and French missions were harmonious, and were ready to unite against the Mohammedans, who were said to have a force of 10,000 men. In the meantime, the question of the withdrawal of the forces of the British East Africa Company from Uganda, to which we have referred in previous numbers, is becoming most serious. The Company finds it simply impossible to maintain itself in the interior, on account of the enormous cost of transportation. Porters for the carrying of one ton of freight from the coast to Uganda cost \$1,000. The Company claims that the course of the Germans in pressing into the interior compelled it, if it expected to gain any control in Uganda, to take the advanced position when it did, but now that it is done it finds the cost far greater than was anticipated. The question is, what shall be done? To withdraw would be an immense loss to British prestige in Africa. It would leave the missionaries and their converts to Christianity at the mercy of the Mohammedans, who would undoubtedly



murder them all. Lord Salisbury, in behalf of the British Government (and his plan is endorsed by *The London Times* and other English papers), has proposed that a railroad be built from the coast to Uganda, with government guaranties, and some prominent men maintain that the cost of such a railway, roughly estimated at \$10,000,000, is not greater than the amount now spent by England for suppression of the slave-trade on the east coast, which trade, it is believed, would be cut off at its source by the construction of this railway. The scheme, however, seems to be opposed by Mr. Bryce and others of the Liberal party. The English Church Missionary Society has memorialized the government in favor of affording to the East Africa Company such aid as will enable them to continue in Uganda. The latest tidings we have are that the Company has decided to undertake a survey with reference to a railroad.

[Matter in type for this department has been crowded out.]

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## Miscellany.

### BIBLIOGRAPHICAL.

*Morning Light in Many Lands.* By Daniel March, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. 1891.

We commend this volume most heartily to all who are looking for a fresh and interesting story of the wonderful movements of God in his advancing kingdom among the nations. The author gives in a racy style the result of his observations during a journey around the world for the express purpose of studying the missionary operations of different missionary societies. His testimony in relation both to the missionaries and to their work among the natives with whom they labor is invaluable. The book is pervaded with a most intense missionary spirit and is full of variety and interesting information. It deserves a wide circulation.

*Robert Carter. His Life and Work. 1807-89.* New York: A. D. F. Randolph & Co. 1891.

This is a volume of 250 pages octavo, written particularly for the personal friends of Mr. Carter, but full of interest also to the larger circle who knew him through the many excellent works which he sent forth as publisher. Why his imprint was a guaranty that only books of intrinsic worth would be sent forth from his house is shown from this record of his life and character. It is a picture of the training of a Scotch Presbyterian Christian home and of the style of Christian boyhood and manhood which was the fruitage of such training. It is a volume which may well rank by the side of the *Memoirs of Will-*

iam E. Dodge and of George H. Stuart. The story of such men cannot be too widely circulated among the young people of to-day, who would understand the Christian elements of true success in life.

*John Kenneth Mackenzie, Medical Missionary to China.* By Mrs. Bryson, London Mission, Tientsin. New York and Chicago: Fleming H. Revell Company.

The first thought on closing this new book is one of gratitude for another noble, useful, and blessed life on missionary ground. The story of it is told with singular skill and good taste, and Dr. Mackenzie's own letters and journals form a large part of it. It is fitted to help in the personal religious life at home as well as to awaken new interest in Christian work abroad. It gives a new idea of the wonderful value of medical missionaries in pioneer work, and of their need of a piety as deep, pervasive, and joyous as that of Dr. Mackenzie. Writing to a medical friend in China, Dr. Mackenzie gives his own view of missionary life and needs in these few words: "I am more and more impressed with the fact that it is useless for us to pray for an outpouring of the Holy Spirit upon the people amongst whom we live and labor unless we are earnestly seeking his presence ourselves. . . . This is no Sunday religion, dear brother, but a life full of the healthiest activities and most ennobling joys." This volume may well be placed in the library of any Christian by the side of the *Autobiography of John G. Paton.*

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the Turkish Empire; that God would prevent threatened interference with missionary work; that he would defend and make steadfast those who are persecuted; that he would turn the hearts of rulers, so that they may not oppress his followers; that he would deliver the people from their grinding poverty; and that he would open the way for the triumph of his Kingdom.

### ARRIVALS AT STATIONS.

- August 19. At Kamondongo, West Africa, Rev. William E. Fay and wife.  
 August 20. At Chisamba, West Africa, Rev. Wilberforce Lee and wife.  
 August 29. At Tientsin, China, Rev. D. Z. Sheffield, D.D., and Rev. George L. Williams and wife.  
 September 5. At Durban, Natal, Rev. B. F. Ousley and wife, and William L. Thompson, M.D., of the East Central African Mission.  
 October 3. At Tientsin, Rev. F. M. Chapin and wife.  
 October 8. At Foochow, China, Rev. Charles Hartwell and wife, and Miss Ella J. Newton.  
 October 12. At Yokohama, Japan, Miss Helen E. Fraser, Miss Elizabeth Wilkinson, and Miss Alice E. Harwood.

### ARRIVAL IN AMERICA.

- October 27. At Montreal, Canada, Miss Elizabeth M. Lyman, of the Marathi Mission.

### DEPARTURES.

- October 2. From New York, Rev. George A. Wilder and wife, returning to, and Miss Alice F. Stillson and Miss Agnes M. Bigelow to join, the Zulu Mission.  
 October 24. From Boston, Rev. Edward P. Holton, to join the Madura Mission.  
 November 7. From Boston, Rev. John P. Jones and wife returning to, and Rev. George W. Wright to join, the Madura Mission.  
 November 11. From New York, Rev. Willis P. Elwood and wife, to join the Madura Mission.  
 November 14. From New York, Rev. Robert Chambers and wife, who on returning will join the Western Turkey Mission at Bardezag; also, Miss Florence E. Griswold, to join the same mission.

### DEATHS.

- September 17. At Foochow, China, Louisa P., daughter of Mr. and Mrs. L. B. Peet, aged two years.  
 September 24. At Koloa, H. I., Mrs. Melicent K. Smith, widow of the Rev. James W. Smith, M.D. (See page 507.)  
 November 2. At Nordhoff, Southern California, Rev. Alfred H. Burnell, formerly of the Madura Mission. Mr. Burnell was born in Ceylon, August 12, 1852, and after his course of education at Williams College and Auburn Theological Seminary, he married Miss Abbie J. Snell, August 11, 1881, and they sailed for India November 19 of the same year. The ill-health of Mr. Burnell compelled their return to the United States after six years of faithful labor.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from Western Turkey. (Page 525.)
2. The story of Adabazar. (Page 513.)
3. An Armenian pastor. (Page 520.)
4. Some churches in the province of Joshu, Japan. (Page 521.)
5. The Hokkaido in Japan. (Page 523.)
6. Work of theological students in Japan. (Page 524.)
7. The condition of the Marathi Mission. (Page 527.)
8. The gods of China. (Page 517.)

## Donations Received in October.

## MAINE.

Aroostook county.		
Fort Fairfield, Cong. ch. and so.	14 00	
Cumberland county.		
Auburn, Sixth-st. Cong. ch.	15 07	
Cumberland Mills, Warren Cong. ch., to const. ERWIN B. NEWCOMB and KING F. GRAHAM, H. M.	200 00	
Portland, Williston Cong. ch.	121 00	
Woodfords, Cong. ch. and so.	30 00	
Yarmouth, 1st Parish ch.	50 00	416 07
Franklin county.		
Farmington, A friend,	5 00	
Hancock county.		
Blue Hill, Cong. ch. and so.	16 00	
Ellsworth, Cong. ch. and so.	6 25	16 25
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch.	43 00	
Bremen, Chas. P. Stahl,	2 00	
Newcastle, Cong. ch. and so., to const. Miss LAURA FARNHAM, H. M.	110 00	
Union, Cong. ch. and so.	23 06	178 06
Oxford county.		
Andover, Cong. ch. and so.	6 00	
Piscataquis county.		
Brownville, Cong. ch. and so.	25 00	
Washington county.		
Calais, 1st Cong. ch. and so.	71 00	
Machias, Centre-st. Cong. ch.	10 50	81 50
York county.		
Cornish, Cong. ch. and so.	5 40	
	747 28	

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Keene, Extra Cent-a-Day Band of 2d Cong. ch.	25 00	
Grafton county.		
Hanover, Cong. ch. at Dartmouth College,	182 55	
Littleton, Cong. ch. and so.	10 98	193 53
Hillsboro county.		
Francetown, Cong. ch. and so.	10 00	
Merrimack county.		
Concord, A friend,	10 00	
Tilton, Cong. ch. and so.	40 00	
Warner, Cong. ch. and so.	9 00	59 00
Rockingham county.		
Chester, Mrs. Eliza Robertson, 50; Rev. J. G. Robertson, 100,	150 00	
Exeter, Nathaniel Gordon, for Tungcho Theol. Sem'y, 125; Rev. Jacob Chapman, to const. CHARLES S. ANDREWS, H. M., 100,	225 00	375 00
Strafford county.		
Dover, 1st Cong. ch. and so.	151 76	
Durham, Cong. ch. and so.	10 60	
Gilmanston, Centre Cong. ch.	11 38	
Ossipee Centre, Cong. ch. and so.	10 21	
Rochester, Cong. ch. and so., 44;		
Wks. Lena Rieple, 1,	45 00	
Wakefield, Cong. ch. and so.	11 10	240 05
	100 00	
	1,002 58	
Legacies. — Northfield, Mrs. Helen M. Young, by Edwin J. Young, Ex'r,	25 00	
Walpole, Rev. Thos. Bellows, add'l,	930 00	955 00
	1,957 58	

## VERMONT.

Addison county.		
Middlebury, CHESTER ELMER, to const. self, H. M., 100; A friend, 1,	101 00	
Salisbury, Cong. ch. and so.	30 50	131 50
Bennington county.		
Bennington, Albert Walker,	20 00	
Rupert, Cong. ch. and so.	17 65	37 65

Caledonia county.		
McIndoes Falls, Cong. ch. and so.	8 50	
St. Johnsbury, South Cong. ch.	227 77	236 27
Chittenden county.		
Essex, Cong. ch. and so.	3 75	
Jericho Centre, 1st Cong. ch. and so.	25 22	
Williston, Cong. ch. and so.	28 82	57 79
Franklin county.		
Georgia, Cong. ch. and so.	10 50	
Orleans county.		
North Craftsbury, Cong. ch. and so.	5 00	
Rutland county.		
West Rutland, Cong. ch. and so.	46 71	
Washington county.		
Barre, Cong. ch. and so.	34 34	
Windham county.		
Bellows Falls, J. B. Morse,	50 00	
Brattleboro, Centre Cong. ch., of which 22.60, m. c.	132 80	
Fayetteville, Cong. ch. and so.	32 00	
Newfane, Cong. ch. and so., add'l,	1 00	
Townshend, Cong. ch. and so.	32 00	
	2 00	249 80
Windsor county.		
South Royalton, Cong. ch. and so.	46 12	
	855 68	

## MASSACHUSETTS.

Barnstable county.		
Wellfleet, 1st Cong. ch. and so.	11 71	
Perkshire county.		
Blackinton, Union Cong. ch.	32 18	
Curtisville, Cong. ch. and so.	38 28	
Dalton, Cong. ch. and so.	144 25	
Mill River, Cong. ch. and so.	45 00	
Monterey, Cong. ch. and so.	16 00	
North Adams, Cong. ch., to const. Rev. JOHN P. COYLE, H. M.	248 72	
Pittsfield, Mary E. Salisbury,	100 00	
—, P. M.	5 00	629 43
Brookfield Association.		
Charlton, Cong. ch. and so.	41 45	
Gilbertville, Cong. ch. and so.	153 38	194 83
Essex county.		
Andover, South Cong. ch.	150 00	
Lawrence, South Cong. ch., 13.83;		
Trinity Cong. ch., 49.32,	63 15	213 15
Essex county, North.		
Georgetown, 1st Cong. ch.	31 55	
Haverhill, Hattie F. Welch, 10;		
Miss E. E. Welch, 30,	40 00	
Ipswich, South Cong. ch., of which 200 from Frank S. Coburn, deceased,	225 00	296 55
Essex county, South.		
Beverly, Dane-st. Cong. ch., m. c.	9 04	
Danvers, 1st Cong. ch., 121; "T.,"		
Maple-st. Cong. ch., 35,	156 00	
Gloucester, Lanesville Cong. ch.	25 00	
Magnolia, Union Cong. ch.	11 00	
Peabody, South Cong. ch.	253 00	
Salem, A friend, South Cong. ch.	5 00	459 04
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Bernardston, Cong. ch. and so.	14 40	
Charlemont, 1st Cong. ch.	12 50	
Coleraine, Mrs. Prudence B. Smith,	1 00	
New Salem, Cong. ch. and so.	8 51	
Northfield, Trin. Cong. ch. and so.	5 75	
Shelburne Falls, Cong. ch. and so.	6 50	
West Hawley, Cong. ch. and so.	15 00	63 66
Hampden county.		
Chicopee, 1st Cong. ch.	7 42	
Holyoke, 1st Cong. ch., 82.45; 2d Cong. ch., to const. F. S. WEBBER, J. S. WEBBER, CALEB J. HUMESTON, and NATHAN H. WHITTEN, H. M., 400,	482 45	
Longmeadow, Gent's Benev. Soc., 58; Ladies' do., 16.05,	74 05	
Ludlow, Cong. ch. and so.	20 06	
Mittineague, Cong. ch. and so.	31 50	
Monson, Cong. ch. and so.	24 55	
South Hadley Falls, Cong. ch.	13 53	

Springfield, 1st Cong. ch., 200.14;  
 Hope Cong. ch., 66.69; Olivet  
 Cong. ch., 35; Park Cong. ch.,  
 86.20; South Cong. ch., 104.02;  
 White-st. Cong. ch., 26.55, 518 60  
 West Springfield, Park-st. Cong. ch.  
 Wilbraham, Cong. ch. and so. 41 48  
 29 50—1,243 14

## Hampshire county.

Amherst, College ch., 201.18; 2d  
 Cong. ch. and so., 6.83; Pres't  
 Merrill E. Gates, 100, 308 01  
 Northampton, Y. P. S. C. E. of  
 Edwards Cong. ch. (200); do. of  
 1st Cong. ch. (350), both for  
 Rev. W. W. Mead, 550; A. Ly-  
 man Williston, 300, 850 00  
 South Hadley, 1st Cong. ch. 23 50  
 Williamsburgh, Cong. ch. and so. 11 25  
 Worthington, Cong. ch. and so. 77 22—1,269 98

## Middlesex county.

Ashland, Cong. ch. and so. 17 00  
 Auburndale, Cong. ch. and so. 827 79  
 Cambridgeport, Pilgrim Cong. ch. 52 30  
 Concord, Trin. Cong. ch. 45 75  
 Everett, 1st Cong. ch. 9 44  
 Lexington, Hancock Cong. ch. 20 00  
 Lowell, Eliot Cong. ch. and so., with  
 other dona., to const. AGNES MAY  
 BIGELOW, H. M., 44.26; Parting  
 gift of a new missionary, 12, 56 26  
 Medford, Union Cong. ch. 3 50  
 Newton Centre, 1st Cong. ch. 122 03  
 Newton Highlands, Cong. Sab. sch.,  
 for preachers in Madura, 70 00  
 Reading, Cong. ch. and so., 10; A  
 friend, 10, 20 00  
 Somerville, Prospect Hill Cong. ch. 64 65  
 Waltham, Trin. Cong. ch. 29 69  
 West Somerville, Cong. ch. and so. 93 96—1,432 37

## Middlesex Union.

Groton, Miss Martha A. Kimball, 25 00  
 Harvard, Cong. ch. and so., 21.25;  
 Rev. C. C. Torrey, 10, 31 25—56 25

## Norfolk county.

Braintree, 1st Cong. ch. and so. 70 18  
 Brookline, Harvard Cong. ch. 259 25  
 Canton, Cong. ch. and so., of which  
 100 from E. A. Morse, 141 89  
 Dedham, Cong. ch. and so., of which  
 18.95, m. c., 284.07; 1st Cong. ch.,  
 Extra-cent-a-day Band, 30.51; V.  
 P. S. C. E., Two-cent-a-week  
 Band, 6.16, 320 74  
 Franklin, 1st Cong. ch. and so. 16 00  
 North Weymouth, Pilgrim Cong. ch. 12 00  
 Quincy, Evan. Cong. ch. 102 00  
 Sharon, 1st Cong. ch. and so. 30 68  
 South Walpole, Geo. F. Wright,  
 1.40; Missionary, 1, 2 40  
 South Weymouth, 2d Cong. ch. and  
 so. 20 00—915 14

## Old Colony Auxiliary.

Fairhaven, M. P. Shaw, 2 00  
 Mattapoisett, Cong. ch. and so. 31 16  
 South Dartmouth, Cong. ch. and so. 10 00—43 16

## Plymouth county.

Bridgewater, Central-sq. Cong. ch. 62 65

## Suffolk county.

Boston, 2d Cong. ch. (Dorchester),  
 203.97; A member of do., thank-  
 offering, 100; Immanuel ch. (Rox-  
 bury), 100; South Evan. ch. (W.  
 Roxbury), 26.27; Eliot ch. (Rox-  
 bury), m. c., 14.27; Rev. P. D.  
 Cowan, for Training Sch., Foo-  
 chow, 25; W. A. D., for Japan,  
 3; Widow's mite, 2; —, toward  
 rendering the Bible complete into  
 any of the languages of India,  
 China, or Japan, 25, 499 51  
 Chelsea, Central Cong. ch. and so. 43 27  
 Reverse, 1st Cong. ch., add'l, 10 00—552 78  
 Worcester county, North.  
 Windchenon, Cong. ch. and so., of  
 which 25.44, m. c. 51 29  
 Worcester co. Central Ass'n. E. H.  
 Sanford, Tr.  
 Leicester, 1st Cong. ch. 39 66  
 Sterling, Cong. ch. and so. 37 00  
 Webster, H. L. Goddard, for S. S.  
 pictures, 2 00  
 Worcester, Central Cong. ch., of

which 3 from Mrs. Sarah P. Rog-  
 ers, 97.90; Piedmont Cong. ch.,  
 40; Geo. L. Newton, 100; Sam-  
 uel Pierce, 15, 252 99—331 65  
 Suffolk North Conference, 40 00  
 —, —, 12 00  
 7,878 78

## Legacies.—East Bridgewater, Mary

Whitmarsh, by E. S. Whitmarsh,  
 Ex'r, 211 79  
 Greenfield, William B. Washburn,  
 by W. N. Washburn and F. G.  
 Fessenden, Exec's, 7,500 00  
 Newburyport, Charles H. Coffin, by  
 A. D. Bosson, Adm'r, in part, 400 00  
 Southampton, Mrs. Julia P. Mose-  
 ley, by Isaac Parsons, Ex'r, 250 00  
 Springfield, Levi Graves, add'l, by  
 D. W. Wells, Trustee, 60 00—8,421 79  
 16,306 57

## RHODE ISLAND.

Barrington, Cong. ch. and Sab. sch.,  
 with other dona., to const. EBENEZER  
 TIFFANY, H. M. 80 00  
 Newport, Rev. Thatcher Thayer, D.D.,  
 to const. Miss CHARLOTTE BARKER,  
 H. M. 100 00  
 Providence, Beneficent Cong. ch. 25 00  
 205 00

## CONNECTICUT.

Fairfield county.  
 Black Rock, Cong. ch. and so. 86 50  
 Bridgeport, Olivet Cong. ch. 21 50  
 Green's Farms, Rev. and Mrs. Willis  
 P. Elwood, 70 00  
 North Greenwich, Cong. ch. and so. 39 89  
 Sherman, Cong. ch. and so. 12 82—170 71  
 Hartford county. W. W. Jacobs, Tr.  
 Bristol, Cong. ch. and so. 100 00  
 East Avon, Cong. ch. and so. 25 50  
 Farmington, 1st Cong. ch., of which  
 100 for salary of Rev. G. P. Knapp, 200 00  
 Hartford, Pearl-st. Cong. ch. 140 06  
 South Glastonbury, Cong. ch. and  
 Sab. sch. 6 55  
 Southington, Cong. ch. and so. 55 02—527 13  
 Litchfield co. G. M. Woodruff, Tr.  
 Goshen, Mrs. Moses Lyman, 10 00  
 Litchfield, 1st Cong. ch., of which  
 71.37, m. c. 147 62  
 Northfield, Cong. ch. and so. 13 62  
 Thomaston, Cong. ch. and so. 10 00  
 Torrington, Cong. ch. and so. 19 21  
 Washington, Cong. ch. and so. 84 36  
 West Winsted, 2d Cong. ch. 58 89  
 Winchester, Cong. ch. and so. 20 00—363 70  
 Middlesex co. E. C. Hungerford, Tr.  
 Old Saybrook, Cong. ch. and so. 47 49  
 New Haven county.  
 Hamden, Mrs. Edwin D. Swift, 4 00  
 New Haven, Davenport Cong. ch.,  
 39; Grand-ave. Cong. ch., to  
 const., ARTHUR H. SMITH, H.M.,  
 143.47; Ch. of the Redeemer,  
 389.13; Rev. Burdett Hart, D.D.,  
 to const. LOUIS LEE HEMINGWAY,  
 H. M., 100, 671 60  
 Whitneyville, Cong. ch. and so. 40 31—715 91  
 New London co. L. A. Hyde and  
 H. C. Learned, Tr's.  
 Groton, Cong. ch. and so. 19 34  
 Lebanon, Exeter Cong. ch. 15 25  
 Lew London, 1st Ch. of Christ, m. c. 72 00  
 North Stonington, Cong. ch. and so. 108 00  
 Norwich, 1st Cong. ch., of which 50  
 (with other dona.) from Lewis A.  
 Hyde, to const. Mrs. JAMES E.  
 BUSHNELL, H. M. 175 00—389 59  
 Tolland co. E. C. Chapman, Tr.  
 Columbia, Cong. ch. and so. 80 69  
 Somers, Cong. ch. and so. 39 01—119 70  
 Windham county.  
 Eikon, Rev. John Elderkin, 1 00  
 Woodstock, 1st Cong. ch. and so. 19 50—20 50  
 —, Shelton J. Tomlinson, 25 00  
 —, —, C. B. F. 9 00  
 2,388 73



*Legacies.*—Hartford, Newton Case,  
by J. F. Morris, Ex'r, 5,000 00  
Plymouth, Minerva Hart, add'l, by  
Dr. A. H. Clapp, Treas. 2,204 59  
Rockville, George Maxwell, by  
Francis T. Maxwell, Ex'r, 5,000 00—12,204 59

## NEW YORK.

Brooklyn, New Eng. Cong. ch., 57;  
Ch. of the Pilgrims, add'l, 100; A  
friend, 5, 162 00  
Buffalo, Niagara-sq. Peoples' ch. 5 00  
Canandaigua, 1st Cong. ch. 24 24  
Clinton, A thank-offering, 5 00  
Crary's Mills, Cong. ch. 4 00  
Deerfield, Cong. ch. 2 26  
Fairport, Cong. ch. 21 00  
Gloversville, Cong. ch. 283 16  
Maine, 1st Cong. ch. 12 50  
New York, Friends, Broadway Tab. 15 00  
New Village, Cong. ch. 5 85  
Otisco, Foreign Miss'y Soc. of Cong.  
ch. 15 00  
Paris, Cong. ch. 14 25  
Rochester, Mr. and Mrs. G. W.  
Davison, 15; Hattie M. Davison, 5, 20 00  
Saratoga Springs, New Eng. Cong.  
ch. 37 50  
Sherburne, Joshua Pratt, 100 00  
Tarrytown, Rev. F. Oxnard, 20 00  
Utica, A thank-offering, 5 00  
Wautagh, Memorial Cong. ch. 7 00  
West Brook, Cong. ch. 5 02—763 68

## PENNSYLVANIA.

East Smithfield, Cong. ch. 16 00  
Harrisburg, Mrs. Mary E. Rowe, 1 00  
Philadelphia, Charles Burnham, 50;  
Miss E. A. Ewing, 10, 60 00  
West Bangor, Cong. ch. 3 38—80 38

## NEW JERSEY.

Westfield, Ch. of Christ, for work of  
Rev. J. D. Eaton, Mexico, 41 84

## MARYLAND.

Baltimore, 1st Cong. ch. 93 00

## NORTH CAROLINA.

McLeansville, 1st Cong. ch., 2; 2d  
Cong. ch., 60c. 2 60

## FLORIDA.

Jacksonville, Cong. ch. 5 00  
Lake Helen, Cong. ch. 4 00—9 00

## ARKANSAS.

Siloam Springs, Cong. ch. 2 58

## TEXAS.

Sherman, Young people of St. Paul's  
Cong. ch. 20 00

## MISSOURI.

Amity, Rev. J. P. Field, 10 00  
Bonne Terre, Cong. ch. 7 00  
Kidder, Cong. ch. 5 50—22 50

## OHIO.

Austinburg, L. J. Deming, 20 00  
Bellevue, S. W. Boise, 25 00  
Brecksville, 1st Cong. ch. 17 58  
Chatham Centre, Cong. ch., of which  
10 from Mr. and Mrs. Luther  
Clapp, 32 00  
Cleveland, East Mad.-ave. Cong. ch.,  
6.14; 1st Cong. ch., of which 60 for  
"Deficiency in Japan Mission,"  
118.20; Plymouth Cong. ch., 159, 283 34  
Conneaut, 1st Cong. ch. 25 00  
Cuyahoga Falls, Cong. ch. 10 00  
Medina, Cong. ch. 5 00  
Nelson, Cong. ch. 7 45  
Oberlin, 1st Cong. ch. 59 40  
Sandusky, 1st Cong. ch. and Sab. sch. 20 00  
Saybrook, Cong. ch. 13 75  
Strongsville, 1st Cong. ch. 10 00  
Toledo, Lagrange-st. Cong. ch. 2 00—530 52

## ILLINOIS.

Aurora, New Eng. Cong. ch. 21 59  
Byron, Cong. ch. 19 00  
Champaign, Cong. ch. 20 76  
Chicago, U. P. Cong. ch., m. c., 5.66;  
1st Cong. ch., 120.62, 126 28  
Dallas City, Cong. ch. 4 50  
Havana, Franklin L. King, 1 00  
Kewanee, Cong. ch. 117 02  
Lacon, Cong. ch. 17 50  
Lake View, Ch. of the Redeemer,  
Metamora, Christian Union Congre-  
gationalists, 69 53  
Oak Park, 1st Cong. Sab. sch., for  
Japan, 5 00  
Park Ridge, Cong. ch. 19 00  
Payson, J. K. Scarborough, 300 00  
Pittsfield, Cong. ch. 10 78  
Polo, Ind. Presb. ch. 34 91  
Poplar Grove, Cong. ch. 40 00  
Quincy, Mrs. Susan Perry, 10 00  
Savanna, A friend, 15 00  
St. Charles, Rev. and Mrs. G. H.  
Smith, 5 00  
Springfield, 1st Cong. ch. 30 00  
Western Springs, Cong. ch. 5 45  
Woodburn, Cong. ch., by A. L.  
Sturges, to const. Mrs. MARIA HOU-  
STON and Rev. C. H. STURGES, H. M. 166 64  
Wyoming, Woman's Miss'y Soc. of  
Cong. ch. 11 00—1,067 31

## MICHIGAN.

Alpena, ———, 10 00  
Bedford, Cong. ch. 8 00  
Bridgeport, Cong. ch. 5 66  
Canandaigua, Cong. ch. 3 00  
Cheboygan, 1st Cong. ch. 5 00  
Imlay City, Cong. ch. 8 37  
Lansing, Cong. ch. 11 66  
Levell, Cong. ch. 5 25  
Morenci, Cong. ch. 11 15  
Pleasanton, Cong. ch. 2 00  
Red Jacket, 1st Cong. ch. 45 00  
White Cloud, Cong. ch. and Sab. sch. 10 30—125 39

## WISCONSIN.

Beloit, 1st Cong. ch., 29.89; Lyman  
Meacham, 5, 34 89  
Bloomer, 1st Cong. ch. 10 40  
Boscobel, Cong. ch. 31 75  
Eagle River, Cong. ch. 4 00  
Rosendale, Cong. ch. 10 00  
Whitewater, Cong. ch. 20 00—111 04

## IOWA.

Algona, Cong. ch. 29 26  
Belmond, Cong. ch. 5 80  
Cedar Falls, Cong. ch., toward salary  
of Rev. Edward B. Haskell, 33 15  
Cherokee, Cong. ch. 28 27  
Chester Centre, Cong. ch. 11 75  
Clarion, Cong. ch. 4 59  
Des Moines, Plymouth Cong. ch.,  
with other dona., to const. A. Y.  
RAWSON, H. M. 24 01  
Doon, Pomeroy Mather, 10 00  
Dubuque 1st Cong. ch. 49 16  
Durango, Cong. ch. 4 00  
Fairfield, Cong. ch. 12 37  
Farragut, Cong. ch. 38 26  
Grand View, Cong. ch. 4 50  
Le Mars, Cong. ch. 75 23  
Lincoln, Cong. ch. 7 21  
McGregor, Cong. ch. 57 62  
Nora Springs, Cong. ch. 5 00  
Osceola, Mrs. Jennie M. Baird, for  
China, 2 00  
Orho, Cong. ch. 6 00  
Ottumwa, 2d Cong. ch. 4 23  
Stuart, 1st Cong. ch. 28 44  
Woodbine, Mrs. S. E. Hillis, 2 00—442 85

*Legacies.*—Des Moines, Mrs. Har-  
riet L. Rollins, add'l, by S. A.  
Merrill, 37 50

## MINNESOTA

Benson, Cong. ch.	4 75
Brownston, Cong. ch.	3 45
Detroit City, Cong. ch.	5 00
Excelsior, Cong. ch.	15 25
Minneapolis, C. M. Bassett,	10 00
Morris, Cong. ch. and Sab. sch.	14 71
Northfield, 1st Cong. ch.	39 07
Owatonna, Cong. ch.	34 00
Preston Lake, Cong. ch.	2 35
Rocheater, W. J. Eaton,	15 00
Sherburne, Cong. ch. and Sab. sch.	2 75
Spring Valley, Cong. ch.	25 35—222 25

## KANSAS.

Antrim, L. E. Gibbs and sister, for Japan,	5 00
Arkansas City, Cong. ch., add'l,	5 00
Kensington, 1st Cong. ch.	5 90
Leavenworth, 1st Cong. ch.	155 00
Manhattan, 1st Cong. ch.	23 67
Smith Center, Cong. ch.	5 00—199 57

## NEBRASKA.

Crete, Cong. ch.	1) 40
Hemingford, Cong. ch.	85
Rising City, Cong. ch.	26 35
Syracuse, Cong. ch.	3 00—49 60

## CALIFORNIA.

Benicia, Cong. ch., to const. Rev. E. F. DINSMORE, H. M.	50 00
Northhoff, Cong. ch.	35 00—85 00

## OREGON.

Ashland, Cong. ch.	10 00
Eugene, Cong. ch.	16 65
Forest Grove, Cong. ch.	25 00—51 65

## WASHINGTON.

Anacortes, W. J. Hagadorn,	50 00
Tacoma, J. Arntson,	75 00—125 00

## NORTH DAKOTA.

Jamestown, Cong. ch.	2 25
—, Rev. S. F. Porter,	66 67—68 92

## SOUTH DAKOTA.

Deadwood, 1st Cong. ch.	21 83
Yankton, Cong. ch., to const. Rev. EDWARD BROWN, H. M.	68 54—90 37

## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Amer. Presb. ch. 600; Y. P. S. C. E. in doc., for salary of Rev. Hilton Pedley, 600,	1,200 00

FOREIGN LANDS AND MISSIONARY  
STATIONS.

Bulgaria, Samokov, Evan. ch., for West Africa,	22 39
Turkey, Broosa, Rev. L. S. Craw- ford, 10; Harpoot, A merchant, 4.40,	14 40
West Africa, Bailundu, Rev. W. M. Stover, 50; Rev. and Mrs. T. W. Woodside, 7.60,	57 60—94 39

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
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From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	21,072 45
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From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC.Mrs. R. E. Cole, Oakland, California,  
*Treasurer*.

For house at Matsuyama, Japan, for Miss Gunnison,	1,237 50
For various missions,	4,036 50
Less acknowledged in July <i>Herald</i> ,	50 00
	3,986 50
	5,224 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Auburn, Y. P. S. C. E., 3.18; Brewer, Y. P. S. C. E. of 2d Cong. ch., 5.36; NEW HAMPSHIRE.—East Alstead, 2d Cong. Sab. sch., 10; New Ipswich, Proceeds of Fair, 5; Winchester, Y. P. S. C. E., 5.60, VERMONT.—Burlington, Y. P. S. C. E. of College-st. ch., for preacher in Madura, 10; Jericho Center, Cong. Sab. sch., 5.82; West Rutland, Cong. Sab. sch., 84c.; Y. P. S. C. E., 3.50, MASSACHUSETTS.—Ashby, Y. P. S. C. E., 4.70; Athol, Y. P. S. C. E., 16.40; Boston, Y. P. S. C. E. Neponset, 8.46; Primary dept of 2d ch. Sab. sch., 5; Y. P. S. C. E. of Eliot ch., 4; Cambridgeport, Junior Y. P. S. C. E., for work of Rev. J. K. Browne, "among the children," 25; Dedham, Extra Cent-a-Day Band of 1st Cong. ch., add'l, 5.21; Sharon, Cong. Sab. sch., 10; South Easton, Y. P. S. C. E., 19.25; West Springfield, Y. P. S. C. E., 20; Whitinsville, Y. P. S. C. E., 14; Wor- cester, Y. P. S. C. E. of Plymouth Cong. ch., 14.72, RHODE ISLAND.—Barrington, Cong. Sab. sch., 20; Providence, Y. P. S. C. E. of Beneficent Cong. ch., 4, CONNECTICUT.—Chester, Cong. Sab. sch., 8.25; Meriden, Chinese Sab. sch. of 1st Cong. ch., for Hong Kong, 10; Water- town, Cong. Sab. sch., 7.64, NEW YORK.—Brooklyn, Lewis-ave. Cong. Sab. sch., 57.04; New Eng. Cong. Sab. sch., 10; Y. P. S. C. E. of do., 10; Ithaca, 1st Cong. Sab. sch., for student at Harpoot, 34.15; Jamesport, Cong. Sab. sch., 3.50; Syracuse, Danforth Cong. Sab. sch., 3, PENNSYLVANIA.—Allegheny, 1st Cong. Sab. sch., for Japan, DISTRICT OF COLUMBIA.—Washington, Y. P. S. C. E. of 1st Presb. ch., for Bulgaria, FLORIDA.—Port Orange, Cong. Sab. sch. 1 16 ALABAMA.—Marion, Cong. Sab. sch., for Africa, MISSOURI.—St. Louis, Y. P. S. C. E. of Plymouth ch., OHIO.—Brecksville, Y. P. S. C. E., for China, 15.50; Cleveland, Y. P. S. C. E. of 1st Cong. ch., 5; Oberlin, 1st Cong. Sab. sch., 15; Y. P. S. C. E. of do., 25; Toledo, Y. P. S. C. E. of Lagrange-st. Cong. ch., for China, 4, ILLINOIS.—Ontario, Cong. Sab. sch., 6.15; Oswego, Y. P. S. C. E., 1.25; Ridgeland, Cong. Sab. sch., 5.14; Seward, Cong. Sab. sch., 5; Shabbona, Cong. Sab. sch., Mrs. Norton's class, 1, MICHIGAN.—Detroit, 1st Cong. Sab. sch., 15.89; Flint, Y. P. S. C. E., 14.60; Imlay City, Y. P. S. C. E., 2; Portland, Cong. Sab. sch., 3.76; Sault Ste Marie, Cong. Sab. sch., 3; Y. P. S. C. E., 3, WISCONSIN.—Bloomer, Cong. Sab. sch., 4.18; Boscobel, Cong. Sab. sch., 10; Y. P. S. C. E., 5; Hayward, Y. P. S. C. E., 5.80, MINNESOTA.—Detroit City, Cong. Sab. sch., 1.45; Excelsior, Cong. Sab. sch., 2.74; Minneapolis, Como-ave. Cong. Sab. sch., 2.50; do., 5th-ave. Cong. Sab. sch., 4.08; Spring Valley, Cong. Sab. sch., 6.70; Y. P. S. C. E., 4.27; St. Paul, Merriam Park Cong. Sab. sch., 4.60, COLORADO, Denver, Park-ave. Cong. Sab. sch., 2 70 583 18
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## CHILDREN'S "MORNING STAR" MISSION.

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NEW YORK. — Brooklyn, A friend, 1; Buffalo,		KANSAS. — Great Bend, Willing Workers,	1 00
		BULGARIA. — Samokov, Evang. ch.	22 40
			124 83

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — New Boston, Presb. Sab. sch., for educa. of boy, care of Rev. L. O. Lee,	30 00	ILLINOIS. — Englewood, Y. P. S. C. E., for Mrs. H. A. Cotton, Africa, 10; Chicago, Douglas Park Cong. ch., for Rev. C. N. Ransom, Africa, 9; Y. P. S. C. E. in do., for do., 1; do., Rev. C. F. Gates, for Boys' High School, Mardin, care Rev. W. C. Dewey, 100,	120 00
VERMONT. — Burlington, George T. Cooke, for the Doshisha, 12; Georgia, Cong. ch. and Sab. sch., for work of Rev. Albert W. Clark, Austria, 37.50,	49 50	IOWA. — Des Moines, "Penny Growers" of North Park ch., for student at Marsovan, in care of Rev. George E. White, 12.50; Osceola, Miss J. M. Baird, for work among the Albanians, 5; Waverly, M. H. Franklin, for student at Marsovan, in care of Rev. George E. White, 6,	23 50
MASSACHUSETTS. — Auburndale, Cong. Sab. sch., for Sab. sch. at Morenik, care of Rev. C. H. Wheeler, 33.90; Boston, Mr. and Mrs. C. B. Botsford, for self-help dept., Anatolia Coll., 150; friends, for dispensary and med. work of Dr. Goldsbury, 10; Armenian Sab. sch., Berkeley Temple, for student at Parkin, 15; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 10; Chesterfield, The Hill Top Gleaners, for use of Rev. S. C. Pixley, Zulu, 7.08; Lynn, Cent. Cong. Sab. sch., for Hagop Ferahyan, 25; Newton Centre, Extra Cent-a-Day Band, for support of native preacher, Madura, care of Rev. J. P. Jones, 40; Springfield, South ch., for Pasumalai, 72; do., Park ch., for do., 26.23; Stoneham, Cong. ch., for Sofia, 139.10; Sunderland, Cong. ch., for schoolhouse, Madura, 151.49; Wakefield, Opportunity Circle of King's Daughters, for dispensary and med. work of Dr. Goldsbury, 15; Ware, King's Daughters, for scholarship in Anatolia College, 25; Webster, 1st Cong. ch., for Mr. Christie's work, Marash, 67; Worcester, P. P., for school at Lin Ching, 25,	811 80	MINNESOTA. — Glyndon, Friends, for use of Miss A. L. Millard, Bombay, 30; Minneapolis, Lowry Hill Cong. Sab. sch., for Men's Hospital in China, 7.32,	37 32
CONNECTICUT. — Greenwich, 2d Cong. ch., for scholarship, Anatolia College, 14; do., Rev. and Mrs. W. Choate, for same, 14; Guilford, Kate M. Dudley, toward educa. of Lucia Leferian, care Miss Wheeler, 1; Middlefield, Cong. Sab. sch. (10) and a friend (1), for girl at Cesarea, 11; New Haven, Rev. George Bushnell, for work of Mr. Christie, Marash, 25; Willimantic, Mrs. Mary E. Warner, for Hagop Tutcharian, 20; do., for boys' dormitory, care Rev. G. H. Gregorian, 10,	85 00	WISCONSIN. — Randolph, Friends, for work of Miss Maria G. Nutting, Mardin,	5 00
NEW YORK. — Brooklyn, Clinton-ave. Cong. ch., for educa. of boys, care Rev. S. L. Gulick, 27.80; Dr. and Mrs. Edward P. Thwing, toward return of 50 dismissed students at Pasumalai, 150; Newark, Hydesville Mission Sab. sch., for girl in Miss Cora A. Stone's sch., Japan, 3.61; New York, Y. P. S. C. E. in Pilgrim Cong. ch., for boy in High School, Poochow, 30; do., Rufus Adams, for Rev. Sidney L. Gulick's work at Kumamoto, Japan, 20; Poughkeepsie, 1st Presb. Sab. sch., for work of Rev. Alpheus N. Andrus, Mardin, 100; Rochester, Mr. and Mrs. G. W. Davison, for self-help, Anatolia College, 15,	46 41	OREGON. — Albany, T. P. Hackleman, for girl in care of Miss Denton, Japan, 3; Forest Grove, Cong. Sab. sch., for helper at Yang Ken, Shao-wu, China, 5,	8 00
NEW JERSEY. — Princeton, Mizpah Circle of King's Daughters, 25; for scholarship in Anatolia College, 2 for Miss Jane C. Smith,	27 00	CANADA. — St. Thomas, Alma College Miss'y Soc., for two native girls in Marathi Mission,	24 00
DISTRICT OF COLUMBIA. — Washington, Samuel Coit, for present needs of Anatolia College,	50 00		
OHIO. — Cuyahoga Falls, J. L. Longshore, for Zoroppep, Brzroom, 5; Cleveland, Rev. H. A. Schaffter, for scholarship at Anatolia College, 15; do., Mrs. Morse, for books for blind convert, care Mr. Pettie, Japan, 2; Marietta, Auxiliary, for Vela Kondera, 26; Springfield, Y. P. S. C. E. of First Cong. ch., for work of Rev. Geo. E. Albrecht, 10; Windham, Y. P. S. C. E., for pupil, care of Rev. J. P. Jones, 15,	73 00		

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Miss Emily C. Wheeler's work,	47 50
For Bible-reader, care of Miss C. E. Bush,	10 00
For use of Miss C. H. Pratt,	5 00
For Bible-woman, care of Mrs. Bond,	12 00
For work of Dr. F. L. Kingsbury,	18 41
For board and tuition of girl, care of Miss E. M. Pierce,	66 00
For pupil, care of Mrs. L. O. Lee,	18 00
For use of Miss F. E. Burrage,	5 00
For Bible-woman, care of Miss Houston,	17 10
For use of Miss M. M. Root,	25 00
For use of Mrs. E. F. Smith, Oodopitty,	30 00
For do., for Hindu girl,	10 00
For use of Mrs. S. W. Howland,	15 00
For Girls' school, Okayama,	163 70
For work of Miss Mary B. Daniels,	17 00
For Bible-woman, care of Miss Ella J. Newton,	10 00
For lame girl in Inanda Seminary,	10 00—479 71

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Dr. Murdock's premises and work at Peking,	600 00
For Bible-woman, care of Miss Houston,	30 50
For use of Mrs. L. O. Lee,	18 00
For a blind woman at Pang-Chuang,	13 00—661 50
	2,831 74
Donations received in October,	48,453 72
Legacies	21,618 88
	70,072 60

Total from September 1 to October 31, 1891: Donations, \$61,338.61; Legacies, \$42,019.91 = \$103,358.52.

# FOR YOUNG PEOPLE.

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## A BASKET OF MISSIONARY CHIPS.

PICKED UP IN A HURRY.

BY A MISSIONARY IN JAPAN.

THE summer school of the Japan Mission of the A. B. C. F. M. on Mt. Hiei had come to an end. And though the September sun was scorching hot, duty called us to go down into the heat and take our chances of being baked alive. So we went many hundred miles, half-suffocating, across the plains of Japan, to our distant station, no matter what its name, for I may write some things that it would be better not to locate with too great precision. We no sooner arrived than we were cordially invited by the trustees of a certain school to attend a meeting, at which it was proposed to recognize the assistance we had given the school by presenting each of us missionary teachers with a gold medal. Of course we accepted the invitation, and a high official made the presentation speech, whereupon we stepped forward and received the medals from his hand. Another high official kindly congratulated us, and just at that moment a congratulatory telegram from one of the peers of Japan, who is quite interested in the school, was announced and read. To top off with there was a feast that, with the speeches, lasted three hours, and that day's work was done.

### A FUNERAL.

Yesterday my house was opened for the funeral service of one who had been my servant for four years. As I was greatly amazed at the addresses made, I will give the drift of some of the remarks. The brother-in-law, an evangelist of the Presbyterian church, said that the man, when a boy, was one of the worst in the whole city, and a constant source of anxiety and shame to his relatives. He left home early and went to Tōkyō with the determination to be a leader in every form of wickedness. He went with the worst people, tried to outdrink the heaviest drinkers, engaged in rough fights, repeatedly wounded others, was himself sometimes knocked down, and once or twice was thought to be killed. Arrested repeatedly, he was known in nearly every police station in that wide city.

Of course he wasted his strength, was reduced to a mere wreck of a man, and after twenty years of such a life was contemplating some extreme act, when his uncle, from a distant province, providentially met him, but passed him, not quite recognizing the changed face. He turned and called the nephew's name. The ruined man of forty turned too, and the meeting was in every way the turning-point of a singularly wretched life. He was taken home, and as his sisters and father sat around him they prostrated their whole bodies hard on the mats before



him, and with deep sobs begged him, in the name of their new Saviour, Jesus Christ, to cease his evil ways and become a new man. They covered his sins and his weaknesses, giving him of their own strength and joy. Their pastor got

A JAPANESE BUDDHIST FUNERAL CEREMONY.



him a place in my house, keeping me in ignorance of his desperate character. As we wanted a man and wife for our work, they trotted around and found him a Christian widow, much older than he, and brought her to us first to see if she

would answer our purposes. He peeped through the crack of the paper slides to see the face of his future wife, while we decided whether she would suit us or not. We liked her, and so he married her. And during these four years this once reckless man has been a faithful servant, dropping all his bad habits but the memory of them, and serving his Saviour with such repentance and sincerity that he has led many to study his religion, three of whom are now asking for baptism. This story touched us all with a new sense of the power of Christ to change a man's character. Two Japanese pastors, who had studied in the States, spoke at his funeral, and two others attended his burial.

#### THE LEPER'S HOME.

As my passport was good for fifteen days more, I planned a trip with our Japanese pastor to one of our out-stations, where live three young men who have just been graduated from our Theological Seminary in Kyōto, and were beginning in the North their first missionary work. We were met at the station by two of the Christians and escorted four miles, in jinrikishas, to the village, where we were entertained in the home of a leper. His house was large and clean and attractive, as all the houses of well-to-do Japanese are. The only drawback was the disease that all the world over is dreaded as one of the bitterest woes that can befall a human being. It had come to this young man in the prime of life, when his ambition and hopes were high, and had filled him with despair and had driven his bride in disgust from his side. But just then the glad tidings that somehow are able to give divinest hopes where all is dark found him and her too. I baptized them. They have eaten at my table and I have made their home my headquarters. While there this time the Christians came freely as usual—men of rank and learning as well as the ignorant commoners. One visitor is a member of the first parliament. Not a word or look could be detected that showed any hesitation in being with a leper.

#### A THANKSGIVING SERVICE.

At this village on the next day a preaching and communion service was held in the morning, and the afternoon found us with two more meetings on hand, one a service of gratitude in view of the three graduates who, for the first time since baptism, were now meeting with their old friends. The meeting-house is the second story of a little factory where silk is reeled from the boiled cocoons. The reels and simple hand-machinery were packed at the ends of the hall, while the Christians were packed in the centre. Among the thanksgiving speeches was one by a member of Parliament, whose political life had evidently not dampened his faith in the worth and need of Christianity. The work of the American Board here was most emphatically praised, and nothing that has been done by missionaries in this village or by the teachers of the Kyōto School for the good of this region was forgotten. A new spirit of consecration and determination to work for the north of Japan was evident in the words of these young men.

#### ONE OF THE SOSHI.

We visited a town which has sent over a dozen students to schools in which our missionaries teach. One of the Northeastern Band, formed by the stu-

dents in Kyōto from this region who are organized for the purpose of pushing Christian work, has been working there two months, and with the help of these

BY THE SIDE OF A JAPANESE TEMPLE.



students has led over twenty persons to begin the study of the Bible. It is a thoroughly wideawake town, with political influence enough to have one of its citizens elected to parliament. Some 700 were present to listen to four addresses



on Christianity. Among these were conservative Confucianists, school-teachers, Neo-Buddhists, and *Sōshi*.

These latter are a class of wild young men who are giving Japan much trouble by their disorderly conduct toward officials, several of whom have been attacked and wounded by them. Arrests do not seem to lessen their number. One of these rough leaders, who could boast of having used his cane on the head of a member of parliament, was present with the distinct purpose of breaking up our meeting. But the eloquent and pointed address of the pastor was "so sweet" that he confessed the next day to the evangelist that he could not find any good chance to raise a disturbance. He thought his time for an attack had come in my speech when I quoted Dr. Neesima as having said that Buddhism did not allow a woman to go to Paradise, since from birth she is an unclean thing. At this he stood, and flourishing his stick, shouted, "It's a lie! a lie!" To which I replied that, if it were a lie, he could thank one of his own nation for it, as I was merely quoting the words of a Japanese. Thus I saved my skull, perhaps, from the crack of a *soshi's* stick. At any rate he made no more disturbance. He told the evangelist afterward that he never knew that Christianity was so widely concerned with every department of life—with the family, society, education, and government. "I must look into it for myself," he said.

"Well, then, how about your saké-drinking? Two quarts a day, is it? Can you stop off?"

To this he replied, "I hardly know. 'T would be pretty hard. I might try it gradually—a quart a day for a while, and see."

#### THE STUDENT CLASSES.

In the near Government College of 600 students is a band of about twenty-five Christians. I have long been wanting an invitation to their club, but a foreigner must not seek it. My study, however, is open every Saturday night for any students, and last week eighteen came, of whom three belonged to the club. We had a talk together for two hours and a half on the question whether Japanese have souls or not. There were those who frankly said that they did not know what a soul is, and so of course did n't know whether they had any or not. We are living in a land where persons, otherwise intelligent, sometimes beg a missionary to be so kind as to prove that they have souls! And we are dealing with a language in which the term for *God* may mean 800,000 gods, or one's own soul, or something strange, or perhaps the one God. So we have to go very carefully, and it is no wonder that people don't know about a thing that in one connection may mean one thing and in another something decidedly different. Well, the meeting was not a sleepy one. You may be sure that if foreigners have souls and they are worth having, the Japanese don't want to be without them. The interest awakened may be estimated from the fact that I was invited to meet with the club every Sunday, if possible.

On looking over this basket of chips they look rather dry. But it occurs to me that it takes dry chips to start a fire. And if you who read this will only take pains to think over the various classes I have written about, and bring a little spark of divine fire into these chips, they will surely make a little flame—perhaps a large one.



# MINUTES OF THE ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions commenced its Eighty-second Annual Meeting in the First Congregational Church of Pittsfield, Mass., October 13, 1891, at three o'clock in the afternoon.

## CORPORATE MEMBERS PRESENT.

### *Maine.*

Rev. William P. Fisher, Brunswick.  
Galen C. Moses, Esq., Bath.

### *New Hampshire.*

Samuel C. Bartlett, DD., LL.D., Hanover.  
Hon. John W. Noyes, Chester.  
Hon. John J. Bell, Exeter.

### *Vermont.*

Charles F. Thompson, Esq., Brattleborough.  
Edward Hawes, D.D., Burlington.  
Rev. H. Fairbanks, PH.D., St. Johnsbury.  
George W. Phillips, D.D., Rutland.  
Hon. Franklin Fairbanks, St. Johnsbury.  
Charles W. Osgood, Esq., Bellows Falls.

### *Massachusetts.*

Augustus C. Thompson, D.D., Boston.  
James M. Gordon, Esq., Auburndale.  
Nathaniel George Clark, D.D., Boston.  
Langdon S. Ward, Esq., Boston.  
Joshua W. Wellman, D.D., Malden.  
Edmund K. Alden, D.D., Boston.  
William E. Merriman, D.D., Boston.  
Hon. Joseph S. Ropes, Boston.  
Samuel G. Buckingham, D.D., Springfield.  
Edwin B. Webb, D.D., Wellesley.  
Ebenezer Cutler, D.D., Worcester.  
Theron H. Hawks, D.D., Springfield.  
A. E. P. Perkins, D.D., Worcester.  
Daniel L. Furber, D.D., Newton Centre.  
Richard H. Stearns, Esq., Boston.  
Samuel Johnson, Esq., Boston.  
Egbert C. Smyth, D.D., Andover.  
Rev. John W. Harding, Longmeadow.  
Hon. Arthur W. Tufts, Boston Highlands.  
A. Lyman Williston, Esq., Northampton.  
M. McG. Dana, D.D., Lowell.  
Charles C. Burr, Esq., Auburndale.  
Elbridge Torrey, Esq., Boston.  
Jonathan L. Jenkins, D.D., Pittsfield.  
Sewall G. Mack, Esq., Lowell.  
Thomas J. Borden, Esq., Fall River.  
Cyrus Hamlin, D.D., LL.D., Lexington.  
Elnathan E. Strong, D.D., Auburndale.  
William O. Grover, Esq., Boston.

Albert H. Plumb, D.D., Boston Highlands.  
Judson Smith, D.D., Boston.  
Franklin Carter, LL.D., Williamstown.  
Hon. James White, Williamstown.  
Hon. William P. Ellison, Newton.  
Michael Burnham, D.D., Springfield.  
John Lincoln Barry, Esq., Dorchester.  
Rev. Charles A. Dickinson, Boston.  
G. Henry Whitcomb, Esq., Worcester.  
Edward A. Studley, Esq., Boston.  
Arthur Little, D.D., Dorchester.  
Rev. George A. Tewksbury, Concord.  
Francis E. Clark, D.D., Auburndale.  
Rev. Payson W. Lyman, Fall River.  
Albert E. Dunning, D.D., Jamaica Plain.  
Daniel March, D.D., Woburn.  
Lyman S. Rowland, D.D., Lee.  
Rev. David N. Beach, Cambridgeport.  
Hon. J. M. W. Hall, Cambridge.  
Henry D. Hyde, Esq., Boston.  
Rev. John R. Thurston, Whitinsville.  
John D. Kingsbury, D.D., Bradford.  
Edwin H. Baker, Esq., Ware.  
Thomas Weston, Esq., Newton.  
Ezra A. Stevens, Esq., Malden.

### *Rhode Island.*

Hon. Amos C. Barstow, Providence.  
Rowland Hazard, Esq., Peacedale.  
Thomas Laurie, D.D., Providence.  
James G. Vose, D.D., Providence.  
Royal C. Taft, Esq., Providence.  
Francis W. Carpenter, Esq., Providence.

### *Connecticut.*

John N. Stickney, Esq., Rockville.  
Burdett Hart, D.D., New Haven.  
Hon. Nathaniel Shipman, Hartford.  
Rev. Joseph W. Backus, Plainville.  
Robbins Battell, Esq., Norfolk.  
George L. Walker, D.D., Hartford.  
Lewis A. Hyde, Esq., Norwich.  
Azal W. Hazen, D.D., Middletown.  
James W. Cooper, D.D., New Britain.  
George P. Fisher, D.D., New Haven.  
Hon. Chester Holcombe, Hartford.  
Llewellyn Pratt, D.D., Norwich.  
S. Leroy Blake, D.D., New London.

Edwin C. Bissell, D.D., Hartford.  
Hon. N. D. Sperry, New Haven.

*New York.*

Richard S. Storrs, D.D., LL.D., Brooklyn.  
Zebulon S. Ely, Esq., New York City.  
D. Willis James, Esq., New York City.  
L. Henry Cobb, D.D., New York City.  
George B. Safford, D.D., Tremont, New York City.  
E. N. Packard, D.D., Syracuse.  
A. J. F. Behrends, D.D., Brooklyn.  
James P. Wallace, Esq., Brooklyn.  
M. E. Strieby, D.D., New York City.  
John F. Anderson, Jr., Esq., Brooklyn.  
John H. Washburn, Esq., New York City.  
William E. Park, D.D., Gloversville.  
Frank P. Woodbury, D.D., New York City.  
John D. Cutter, Esq., Brooklyn.  
S. H. Virgin, D.D., New York City.

*New Jersey.*

Henry M. Storrs, D.D., Orange.  
Samuel Holmes, Esq., Montclair.  
Rev. W. W. Jordan, Bound Brook.

*Pennsylvania.*

George L. Weed, Esq., Philadelphia.

*District of Columbia.*

E. Whittlesey, D.D., Washington.  
J. E. Rankin, D.D., Washington.

*Ohio.*

William J. Breed, Esq., Cincinnati.  
Hon. Francis C. Sessions, Columbus.  
Charles F. Thwing, D.D., Cleveland.  
George R. Leavitt, D.D., Cleveland.

*Illinois.*

E. W. Blatchford, Esq., Chicago.  
Ralph Emerson, Esq., Rockford.  
Simon J. Humphrey, D.D., Chicago.  
Frederick A. Noble, D.D., Chicago.  
Charles H. Case, Esq., Chicago.  
Franklin W. Fisk, D.D., Chicago.  
William E. Hale, Esq., Chicago.  
T. D. Robertson, Esq., Rockford.

*Michigan.*

A. Hastings Ross, D.D., Port Huron.

*Wisconsin.*

Elijah Swift, Esq., Eau Claire.  
Edward D. Eaton, D.D., Beloit.

*Minnesota.*

George H. Rust, Esq., Minneapolis.  
Albert H. Heath, D.D., St. Paul.

*Iowa.*

George F. Magoun, D.D., Grinnell.

*Missouri.*

Henry A. Stimson, D.D., St. Louis.

# MALE HONORARY MEMBERS REPORTED AS PRESENT.

*Maine.*

Daniel Choate, Portland.  
Rev. J. G. Merrill, Portland.

*New Hampshire.*

Rev. G. E. Hill, Atkinson.  
Rev. James G. Robertson, Chester.  
Rev. J. M. Dutton, Great Falls.  
Rev. C. E. Gordon, Lyme.  
Rev. F. G. Clark, Plymouth.  
Rev. George I. Bard, Walpole.

*Vermont.*

H. T. Cushman, Bennington North.  
H. D. Hall, Bennington North.  
Rev. Charles H. Peck, Bennington North.  
Rev. W. W. Belden, Castleton.  
W. S. Hazen, D.D., Northfield.  
Rev. N. R. Nichols, Norwich.  
Rev. Austin Hazen, Richmond.  
Rockwood Barrett, Rutland.  
Abel Stevens, D.D., Westminster West.  
Rev. Lewis Grout, West Brattleborough.  
Rev. G. A. Beckwith, Windham.

*Massachusetts.*

Rev. C. S. Sargent, Adams.  
Rev. D. W. Marsh, Amherst.  
M. E. Gates, LL.D., Amherst.  
Rev. G. E. Fisher, Amherst North.  
Rev. S. W. Dike, LL.D., Auburndale.  
R. W. Haskins, Arlington.  
Rev. I. C. White, Bridgewater.  
E. H. Byington, D.D., Boston.  
Rev. D. W. Waldron, Boston.  
A. P. Foster, D.D., Boston.  
Rev. Austin Dodge, Boylston.  
Rev. A. C. Hodges, Buckland.  
James Bird, Great Barrington.  
H. E. Abbott, Brookline.  
Jeremiah Taylor, D.D., Brookline.  
Russell L. Snow, Cambridge.  
Phineas Hubbard, Cambridge North.  
Rev. C. G. Burnham, Chicopee.  
Rev. W. G. Poor, Chicopee Falls.  
Lyman Whiting, D.D., Charlemont East.  
Rev. E. B. Hilliard, Conway.  
Rev. William Rand, Cummington.  
Rev. E. C. Ewing, Danvers.  
Rev. J. B. Seabury, Dedham.  
Rev. W. T. Briggs, Douglas East.  
G. A. W. Scott, D.D., Fitchburg.  
Rev. C. S. Brooks, Fitchburg.  
Rev. R. P. Hubbard, Gloucester.  
Rev. Solomon Clark, Goshen.  
Rev. Henry Hyde, Greenfield.  
R. Crawford, D.D., Greenfield.  
Rev. E. P. Blodgett, Greenwich.  
Rev. Edward G. Stone, Griswold.  
Rev. A. B. Peffers, Hawley West.

Rev. John H. Laird, Hinsdale.  
 Rev. J. C. Seagrave, Hinsdale.  
 Farrington Holbrook, Holbrook.  
 Rev. Frank E. Butler, Housatonic.  
 Rev. J. J. Dana, Housatonic.  
 James H. Newton, Holyoke.  
 Rev. Daniel Phillips, Huntington.  
 Caleb T. Symmes, Lancaster.  
 Rev. Samuel Hopley, Lee.  
 Rev. E. G. Porter, Lexington.  
 Rev. Charles Peabody, Longmeadow.  
 E. F. Morris, Monson.  
 Rev. Augustus Alvord, Monterey.  
 H. J. Patrick, D.D., Newton West.  
 Rev. G. H. Hubbard, Norton.  
 Rev. John P. Coyle, North Adams.  
 Rev. John W. Lane, North Hadley.  
 Edward Strong, D.D., Pittsfield.  
 W. G. Harding, Pittsfield.  
 Benjamin F. Mills, Pittsfield.  
 Rev. John A. Woodhull, Plainfield.  
 Rev. Geo. H. Tilton, Rehoboth.  
 Rev. Israel Ainsworth, Rockport.  
 Rev. P. T. Farwell, Stockbridge.  
 Rev. Henry C. Fay, Somerville.  
 Rev. H. M. Burr, Springfield.  
 Rev. E. G. Selden, Springfield.  
 W. O. Barrett, Ware.  
 Dr. John Yale, Ware.  
 Eldridge Mix, D.D., Wellesley.  
 Rev. David Shurtleff, Westfield.  
 Davis Foster, D.D., Winchendon.  
 Charles E. Swett, Winchester.  
 Rev. Joshua Coit, Winchester.  
 Rev. C. M. Southgate, Worcester.  
 Rev. S. D. Hosmer, Worcester.  
 Archibald McCullagh, D.D., Worcester.  
 E. B. Parsons, D.D., Williamstown.

#### *Connecticut.*

Rev. C. W. Park, Birmingham.  
 Rev. T. A. Emerson, Clinton.  
 Rev. C. M. Geer, East Windsor.  
 A. G. Bevin, East Hampton.  
 Philo Bevin, East Hampton.  
 Rev. W. T. Hutchins, Ellington.  
 Rev. F. H. Vietz, East Woodstock.  
 Rev. S. G. Barnes, Hartford.  
 Rev. Geo. E. Sanborne, Hartford.  
 Rev. W. D. L. Love, Hartford.  
 Rev. Arthur Shirley, Lyme.  
 T. T. Munger, D.D., New Haven.  
 Rev. J. Y. Leonard, New Haven.  
 Newman Smyth, D.D., New Haven.  
 Jesse H. Wilcox, New London.  
 Rev. F. A. Johnson, New Milford.  
 Lester P. Buell, Plainville.  
 Rev. John W. Ballantine, Ridgefield.  
 Rev. James Dingwell, Rockville.  
 Rev. Charles J. Hill, Stonington.  
 Rev. H. N. Kinney, Winsted.

Rev. R. Hyde, Yantic.

#### *Rhode Island.*

Rev. L. Z. Ferris, Providence East.  
 Rev. E. O. Bartlett, Providence East.

#### *New York.*

Rev. Alexander Lewis, Brooklyn.  
 Rev. E. P. Thwing, M.D., Brooklyn.  
 Rev. C. H. Daniels, New York.  
 Lyman Abbott, D.D., New York.  
 William H. Ward, D.D., New York.  
 Rev. E. M. Bliss, New York.  
 Rev. Franklin S. Fitch, Buffalo.  
 Rev. John L. Franklin, Buffalo.  
 Rev. H. G. Blinn, Cambridge.  
 Rev. John H. Munsell, Schenectady.

#### *New Jersey.*

A. H. Bradford, D.D., Montclair.  
 Rev. C. L. Goodrich, Plainfield.

#### *Ohio.*

L. F. Mellen, Cleveland.  
 Pres. W. G. Ballantine, D.D., Oberlin.

#### *Illinois.*

Rev. T. C. Welles, Chicago.  
 Rev. H. S. Harrison, Chicago.

#### *Michigan.*

Rev. G. Y. Washburn, Hancock.

#### *Wisconsin.*

William N. Washburn, Beloit.

#### *Foreign Lands.*

Rev. Daniel Bliss, D.D., Beirût, Syria.

### MISSIONARIES PRESENT.

Rev. George A. Wilder, Zulu Mission.  
 Miss Fidelia Phelps, Zulu Mission.  
 Miss A. M. Bigelow, Zulu Mission.  
 Miss A. F. Stillson, Zulu Mission.  
 Rev. F. W. Damon and wife, Hawaiian Islands.  
 Rev. R. C. Hastings and wife, Ceylon.  
 Rev. M. L. Gordon, D.D., and wife, Japan.  
 Rev. J. L. Atkinson and wife, Japan.  
 Rev. George Allchin and wife, Japan.  
 Miss S. A. Searle, Japan.  
 Miss Florence Griswold, Turkey.  
 Rev. C. C. Tracy and wife, Turkey.  
 Rev. W. N. Chambers, Turkey.  
 Mrs. H. M. Herrick, Turkey.  
 Mrs. C. J. Parsons, Turkey.  
 Mrs. H. S. Barnum, Turkey.  
 Rev. J. E. Pierce, Turkey.  
 Miss Laura B. Chamberlin, Turkey.  
 Miss Laura Farnham, Turkey.  
 Rev. Robert Thomson, European Turkey.  
 Rev. J. E. Chandler, Madura.  
 Miss Gertrude Chandler, Madura.

Rev. G. H. Gutterson, Madura.  
 Rev. J. P. Jones, Madura.  
 Rev. E. P. Holton, Madura.  
 Rev. W. P. Elwood and wife, Madura.  
 Rev. Charles Harding and wife, Marathi.  
 Rev. Edward S. Hume and wife, Marathi.

Mrs. George F. Garland, Micronesia.  
 Rev. E. E. Aiken, China.  
 Miss Ada Haven, China.  
 Rev. J. E. Walker, Foochow.  
 Rev. Charles R. Hager, Hong Kong.  
 Rev. James D. Eaton and wife, Mexico.

President R. S. Storrs, D.D., took the chair, and read the Scriptures and offered prayer.

The material portions of the records of the last meeting were read.

Rev. J. L. Jenkins, D.D., extended a welcome to the Board. Response was made by President Storrs. The hymn, "Stand up, stand up for Jesus," was sung.

The President appointed the following Committee:—

*Committee on Nominations.*—Rev. Edward Hawes, D.D., Pres. F. Carter, LL.D., Rev. William H. Ward, D.D., Prof. F. W. Fisk, D.D., E. A. Studley, Esq.

The President nominated the following Committees, and they were confirmed by vote:—

*Committee of Arrangements.*—Rev. J. L. Jenkins, D.D., Rev. I. C. Smart, Hon. H. D. Hyde, William E. Hale, Esq., Rev. S. H. Virgin, D.D.

*Business Committee.*—Rev. A. J. F. Behrends, D.D., D. Willis James, Esq., Rev. J. E. Rankin, D.D., Hon. Arthur W. Tufts, Rev. J. W. Harding.

Secretary E. K. Alden read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Rev. Llewellyn Pratt, D.D.

Treasurer Ward presented a report of the financial accounts of the Board, to which were appended certificates of the Auditors and of the Special Examiner.

Secretary Clark read that part of the Prudential Committee's report which relates to the missions in India, Papal Lands, Bulgaria, and Japan.

Secretary Smith read that part of the Prudential Committee's report which relates to the missions in Asia Minor, China, Africa, and the Pacific Islands.

Adjournment was taken to half-past seven P.M.

#### TUESDAY EVENING.

The President took the chair at half-past seven. The hymn, "There's a wideness in God's mercy," was sung. The Scripture was read and prayer offered by President Ballantine, of Oberlin College, and the sermon was preached by Rev. E. B. Webb, D.D., on the text, 1 Corinthians 3: 9: "For we are labourers together with God."

Adjournment was taken to Wednesday at nine A.M.

During the same evening an overflow meeting was held in the First Baptist Church, with a sermon by Rev. Daniel March, D.D.; Vice-President Blatchford presiding.

#### WEDNESDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. L. H. Cobb, D.D. A hymn was sung, and the Minutes of yesterday were read.

Communications from the Japan Mission and the Kumi-ai churches were presented and referred to the Business Committee.

Secretary Alden read a paper on "The Responsibility Resulting from Missionary Growth and Enlargement."

Prayer was offered by Rev. M. Burnham, D.D. Addresses were made by District Secretaries Humphrey, Hitchcock, and Daniels, and Rev. George H. Gutterson, of India, and Hon. J. M. W. Hall.

Prayer was offered by Rev. D. N. Beach.



The Business Committee reported, recommending that the communications in their hands from the Japan Mission and the Kumi-ai churches be referred to the Committee to be appointed on the Missions in Japan; and the reference was ordered.

A hymn was sung, and prayer was offered by Rev. Burdett Hart, D.D.

Secretary Clark presented a paper on "True and False Economy in Missions." Prayer was offered by Rev. Tennis Hamlin, D.D., of Washington, D. C.

The Nominating Committee reported, through its chairman, Dr. Hawes, the following Committees, and they were approved by the Board and appointed:—

*Committee on Home Department.*—Rev. H. C. Haydn, D.D., Rev. L. H. Cobb, D.D., Rev. Geo. A. Tewksbury, Rev. S. L. Blake, D.D., Pres. F. Carter, Pres. M. E. Gates, E. A. Studley, Esq.

*Committee on the Treasurer's Report.*—D. Willis James, Esq., Hon. Royal C. Taft, Geo. H. Rust, Esq., Wm. E. Hale, Esq., G. C. Moses, Esq., Hon. Franklin Fairbanks, Chas. A. Jewell, Esq.

*Committee on Papal Lands.*—Rev. A. J. F. Behrends, D.D., Rev. D. L. Furber, D.D., Rev. A. B. Robbins, D.D., Rev. J. C. Goddard, Rev. W. W. Jordan, C. H. Case, Esq., J. S. Wheelwright, Esq.

*Committee on China.*—Rev. Daniel March, D.D., Prof. E. C. Bissell, D.D., Rev. H. M. Storrs, D.D., Rev. Geo. F. Magoun, D.D., Rev. E. M. Bliss, Rev. S. W. Dike, LL.D., Hon. John E. Bell.

*Committee on India and Ceylon.*—Rev. A. H. Bradford, D.D., Pres. W. G. Ballantine, D.D., Rev. M. Burnham, D.D., Rev. E. Mix, D.D., Rev. G. R. Leavitt, D.D., Rev. W. S. Smart, D.D., Hon. N. Shipman.

*Committee on Africa.*—Rev. F. P. Woodbury, D.D., Rev. M. McG. Dana, D.D., Rev. Henry Fairbanks, PH.D., Rev. E. Horr, D.D., Rev. S. H. Virgin, D.D., C. H. Johnson, Esq., Ralph Emerson, Esq.

*Committee on Pacific Islands.*—Rev. W. H. Ward, D.D., Pres. J. E. Rankin, D.D., Rev. J. G. Merrill, D.D., Rev. T. T. Munger, D.D., Rev. W. E. Park, D.D., T. D. Robertson, Esq., Rev. H. S. Harrison.

*Committee on Japan.*—Rev. F. A. Noble, D.D., Pres. S. C. Bartlett, D.D., Prof. Geo. P. Fisher, D.D., Rev. C. H. Daniels, Rev. J. W. Backus, D. W. Camp, Esq., Thomas Weston, Esq.

*Committee on Turkey.*—Pres. C. F. Thwing, D.D., Rev. J. G. Vose, D.D., Rev. Cyrus Hamlin, D.D., Rev. E. M. Williams, D.D., Hon. A. C. Barstow, A. L. Williston, Esq.

An address was made by Rev. John P. Jones, of the Madura Mission. Adjournment was taken to two P.M.

#### WEDNESDAY AFTERNOON.

Vice-President Blatchford took the chair at two o'clock. Prayer was offered by Rev. D. L. Furber, D.D. Addresses were made by Rev. George Allchin, of Japan, Professor Kato, of the Doshisha, Kyōto, and Rev. Nehemiah Boynton.

Prayer was offered by District Secretary Hitchcock.

The Committee on Nominations reported the following Committees, and they were appointed:—

*Committee on Place and Preacher.*—Rev. E. B. Webb, D.D., E. W. Blatchford, Esq., Rev. George L. Walker, D.D., Rev. Lyman Abbott, D.D., Henry D. Hyde, Esq., Rev. E. N. Packard, D.D., Lewis A. Hyde, Esq.

*Committee on Nomination of Officers.*—Rev. Arthur Little, D.D., Rev. Llewellyn Pratt, D.D., Rev. George R. Leavitt, D.D., Pres. F. Carter, Rev. J. W. Cooper, D.D., Pres. E. D. Eaton, D.D., J. H. Washburn, Esq.

Addresses were made by Rev. A. H. Bradford, D.D., and Rev. E. S. Hume, of India.

Secretary Smith read a paper on "The Cry of the Pagan World."

Addresses were made by Rev. M. Burnham, D.D., Rev. C. R. Hager, of Hong Kong, Rev. C. C. Tracy, of Turkey, and Rev. S. H. Virgin, D.D.

Adjournment was taken to half-past seven P.M.

#### WEDNESDAY EVENING.

The President took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by Secretary Judson Smith.

Addresses were made by Pres. Merrill E. Gates, LL.D., Justice William Strong, LL.D., of the Supreme Court of the United States, Pres. Daniel Bliss, D.D., of Beirut, Syria, and Rev. James D. Eaton, of Mexico.

Rev. F. A. Noble, D.D., spoke, proposing a league of business men to raise, during the coming year, at least \$100,000 in addition to their regular gifts to the Board.

Adjournment was taken to nine o'clock, Thursday.

#### THURSDAY MORNING.

Vice-President Blatchford took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. C. R. Hager, of Hong Kong. The Minutes of yesterday were read.

Rev. F. A. Noble, D.D., moved that the report on the Japan Mission be made the order of the day for eleven o'clock, and it was so ordered.

Rev. L. H. Cobb, D.D., presented the report of the Committee to which was referred the report of the Home Department, and it was accepted.

Rev. Daniel March, D.D., presented the report of the Committee on Missions in China, and it was accepted, after remarks by the chairman, Professor Fisher, Rev. Isaac Pierson, of North China, and Hon. Chester Holcombe.

Pres. J. E. Rankin, D.D., presented the report of the Committee on Missions in the Pacific Islands, offering the following resolution, which, after remarks by the chairman, was adopted, with the acceptance of the report:—

*Resolved*, That this Board appoint a delegation of three of its members, of which the President shall be chairman, to wait upon the authorities in Washington, and seek reparation from the Spanish government for injury done to missionary and personal property, and restoration to the missionaries and their helpers of their previous rights and privileges.

Rev. F. P. Woodbury, D.D., presented the report of the Committee on Missions in Africa, which, after remarks by Dr. Woodbury, Rev. Geo. A. Wilder, of the Zulu Mission, and Rev. William Walker, formerly of the Gaboon Mission, was accepted.

Rev. F. A. Noble, D.D., offered the following resolution, which was adopted.

*Resolved*, That the following gentlemen be a Committee to confer at once with regard to the raising of an extra sum for the Board during the current year, as proposed yesterday: William E. Hale, A. W. Tufts, J. M. W. Hall, Geo. H. Rust, Rowland Hazard, D. Willis James, T. D. Robertson, Franklin Fairbanks, A. L. Williston, Samuel Johnson, J. N. Stickney, John H. Washburn, Galen C. Moses, John E. Bell, and James P. Wallace.

The President appointed the following Committee on the Nomination of New Corporate Members, to report next year:—

Rev. W. M. Taylor, D.D., Hon. Franklin Fairbanks, Prof. Geo. P. Fisher, D.D., Hon. J. M. W. Hall, Rev. Llewellyn Pratt, D.D., Pres. Franklin Carter, D.D., and John H. Washburn, Esq., and the appointment was confirmed by the Board.

At this point thirteen theological students, purposing to enter the foreign field as missionaries, presented themselves upon the platform. Prayer for them was offered by Rev. Thomas Laurie, D.D., and a few words addressed to them by President Storrs.

Pres. C. F. Thwing, D.D., presented the report of the Committee on Missions in Turkey, which was accepted.

Rev. A. J. F. Behrends, D.D., presented the report of the Committee on Missions in Papal Lands, and it was accepted.

The President appointed Pres. J. B. Angell, LL.D., and Pres. J. E. Rankin, D.D., to constitute with himself the Committee to lay before the State Department the wrongs done our missionaries in the Caroline Islands.

Addresses were made by Rev. C. C. Tracy, of Marsovan, Turkey, and Rev. Robert Thomson, of Constantinople.

Communications from the Kumi-ai churches of Japan and from the Japan Mission were read by Editorial Secretary Strong.

Mr. John H. Washburn presented the report of the Committee on the Treasurer's Report, and it was accepted.

Rev. A. H. Bradford, D.D., presented the report of the Committee on Missions in India and Ceylon, and it was accepted.

Dr. Behrends, from the Business Committee, offered the following resolution, which was accepted and adopted:—

*Whereas*, The World's Woman's Christian Temperance Union requests the American Board to endorse its memorial petitioning the rulers of the earth to secure the prohibition of the manufacture and sale of opium, intoxicating liquors, and other stimulants, therefore,

*Resolved*, That as individual Christians and as a missionary organization we recognize the great hindrance through intemperance to the cause of morality and religion, the world over; that we shall gratefully hail the day when all the evils caused by it shall be banished from the face of the earth, and that we have fraternal feeling toward all wise and legitimate movements which look in that direction.

Dr. Behrends, from the Business Committee, offered the following, which was adopted:—

*Resolved*, That all expenses incurred by members of the Prudential Committee, who are not residents of Boston and its vicinity, when in the discharge of their duties in attendance upon the meetings of said Committee, be defrayed from the funds in the treasury of the American Board.

#### THURSDAY AFTERNOON.

The Board united with the churches of the city in the celebration of the Lord's Supper, after which, at half-past three o'clock, the Vice-President took the chair. Prayer was offered by Rev. G. F. Magoun, D.D.

Rev. L. Pratt, D.D., in behalf of the Committee on New Members, reported the resignations of Rev. R. W. Patterson, D.D., Samuel H. Potter, Esq., and Rev. David Gregg, D.D., as Corporate Members, and the resignations were accepted.

He also, in behalf of the Committee, nominated the following persons as Corporate Members, and they were duly elected by ballot:—

Rev. Lewis F. Stearns, D.D., Bangor, Me.; Merrill E. Gates, LL.D., Amherst, Mass.; Rev. Samuel E. Herrick, D.D., Boston, Mass.; Rev. David O. Mears, D.D., Worcester, Mass.; Rev. Joseph H. Twichell, Hartford, Conn.; Rev. Timothy Dwight, D.D., LL.D., New Haven, Conn.; Joseph E. Brown, Esq., Brooklyn, N. Y.; Rev. Charles H. Daniels, New York City; Rev. A. H. Bradford, D.D., Montclair, N. J.; Rev. F. T. Ingalls, D.D., Springfield, Mo.; Nathan P. Dodge, Esq., Council Bluffs, Iowa; Rev. Smith Baker, D.D., Minneapolis, Minn.; Rev. J. M. Sturtevant, D.D., Galesburg, Ill.; E. H. Pitkin, Esq., Ridgeland, Ill.; Rev. Wm. G. Ballantine, D.D., Oberlin, Ohio.

Rev. Arthur Little, D.D., in behalf of the Committee on Nomination of Officers, read a letter from President Storrs desiring to be released from his office, and then nominated the following officers, who were duly elected by ballot:—

*President.*

R. S.-STORRS, D.D., LL.D.

*Vice-President.*

ELIPHALET W. BLATCHFORD, Esq.

*Prudential Committee.*

AUGUSTUS C. THOMPSON, D.D.

Hon. JOSEPH S. ROPES.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. CHARLES A. DICKINSON.

FRANCIS E. CLARK, D.D.

G. HENRY WHITCOMB, Esq.

*Corresponding Secretaries.*

NATHANIEL G. CLARK, D.D.

EDMUND K. ALDEN, D.D.

JUDSON SMITH, D.D.

*Recording Secretary.*

HENRY A. STIMSON, D.D.

*Assistant Recording Secretary.*

E. N. PACKARD, D.D.

*Treasurer.*

LANGDON S. WARD, Esq.

*Auditors.*

Hon. ARTHUR W. TUFTS.

JAMES M. GORDON, Esq.

SAMUEL JOHNSON, Esq.

Rev. E. E. Strong offered a resolution calling for a communication to the Senate of the United States in favor of the ratification of the Brussels Agreement for the suppression of the slave and rum traffics with Africa. The resolution was referred to the Business Committee.

President Storrs made a brief address, explaining his letter and desire to be released from his office, but accepting his reelection.

Adjournment was taken to half-past seven o'clock, in the Methodist Church.

## THURSDAY EVENING.

Vice-President Blatchford took the chair, and a hymn was sung. Prayer was offered by Rev. J. E. C. Sawyer, D.D., pastor of the First Methodist Episcopal Church, in which the session was held.

The Committee on Extra Contributions reported, through William E. Hale, Esq., its chairman, recommending that the Committee be continued through the year, the Committee itself pledging \$14,000 to-day, and agreeing to make its contribution \$25,000 on condition that the proposed extra \$100,000 be raised. After remarks by D. Willis James, Esq., the report was accepted, and the Committee continued, with authority to add to its number. President Storrs delivered an address.

Adjournment was taken to nine o'clock to-morrow morning.

## FRIDAY MORNING.

The President took the chair at nine o'clock, read a selection from the Scriptures and offered prayer.

The Minutes of yesterday were read.

The vote appointing a Committee of three to lay before the government the situation in the Caroline Islands was reconsidered, and the Committee made to consist of five instead of three. D. Willis James, Esq., and Hon. Chester Holcombe were then added to the Committee as before constituted.

Rev. F. A. Noble, D.D., presented the report of the Committee on the Japan Mission. After remarks by him, by Rev. M. L. Gordon, D.D., and Rev. John L. Atkinson, of Japan, Rev. D. N. Beach, and Hon. A. C. Barstow, the report was accepted.

Ralph Emerson, Esq., moved that the communications from the Kumi-ai churches and the Japan Mission, in the hands of the Committee on Japan, be referred to the Prudential Committee for such further action as their wisdom may direct, and it was so ordered.



Rev. E. B. Webb, D.D., of the Committee on Place and Preacher, presented a communication from a Committee from the Congregational churches of Chicago, inviting the Board to that city for the next Annual Meeting, and recommended the acceptance of the invitation and that the following gentlemen constitute the Committee of Arrangements: —

Chas. H. Case, Wm. E. Hale, E. W. Blatchford, Rev. F. A. Noble, D.D., Rev. J. G. Johnson, D.D., Prof. G. N. Boardman, D.D., Rev. T. P. Prudden, D.D., Rev. N. H. Whittlesey, D.D., Dr. J. H. Hollister, Wm. E. Spooner, Rev. F. W. Gunsaulus, D.D., and E. H. Pitkin. The recommendation was adopted, and the Committee appointed.

The Committee also nominated Prof. Lewis F. Stearns, D.D., of Bangor, as preacher, and Rev. J. K. McLean, D.D., of California, as alternate, and they were appointed.

Dr. Behrends, for the Business Committee, reported back the following address, with the recommendation that it be adopted and placed in the hands of the Committee appointed to confer with the State Department in reference to the Ponape Mission. It was so ordered.

The address is as follows: —

*To the Honorable Senate of the United States:—*

The American Board of Commissioners for Foreign Missions, which has now for more than half a century labored for the civilization of Africa, respectfully and urgently prays your honorable body to give its speedy assent to the Agreement made by plenipotentiaries at Brussels for the suppression of the traffic in slaves and in intoxicating liquors.

The following communication was offered by Rev. Joseph Cook, referred to the Business Committee, and immediately reported back, with the recommendation that it be adopted, which was done, and a Committee of three, consisting of Rev. Joseph Cook, Rev. A. J. F. Behrends, D.D., and Wm. E. Hale, Esq., was appointed to convey the address.

“The American Board of Commissioners for Foreign Missions, assembled at Pittsfield, Mass., in its Eighty-second Annual Meeting, hereby petitions the Honorable Commissioners of the Columbian World's Fair, at Chicago, to close the doors of its buildings on Sundays, in accordance with the divine command, national precedent, the wants of workingmen, and the interests of churches, missions, and Christian civilization at home and abroad.”

Hon. C. Holcombe offered the following resolution, which, by unanimous consent, was adopted without reference: —

*Resolved*, That the Corporate and Honorary Members of this Board, in grateful recognition of the opportunities and of the responsibilities placed upon them, in humble reliance upon divine help, do pledge their personal and unremitting efforts to secure the sum of one million dollars for the work of the Board during the current year.

The Committee on Extra Gifts to the Treasury reported, asking the appointment of the following sub-committees: —

*Boston*: J. M. W. Hall, Esq., Samuel Johnson, Esq., A. W. Tufts, Esq. *New York*: D. Willis James, Esq., John H. Washburn, Esq., James P. Wallace, Esq. *Chicago*: W. E. Hale, Esq., Rev. F. A. Noble, Esq., E. H. Pitkin, Esq. *Minnesota*: Geo. H. Rust, Esq., John E. Bell, Esq. *Vermont*: Hon. F. Fairbanks. *Rhode Island*: Rowland Hazard, Esq. *Connecticut*: J. N. Stickney, Esq. *Maine*: G. C. Moses, Esq. *Rockford, Ill.*: T. D. Robertson, Esq. *Western Massachusetts*: A. L. Williston, Esq.; and the report was adopted.

Addresses were made by Rev. Geo. A. Wilder, of Africa, Rev. John S. Porter, under appointment to the Austrian Mission; Rev. Edward P. Holton and Rev. W. C. Elwood, both under appointment to, and Rev. J. P. Jones, of, the Madura Mission; all of whom are about to leave for their several fields of labor.

The Business Committee reported back the following resolution, offered by Mr. Holcombe, moving its reference to the Prudential Committee without recommendation, and it was so referred.

*Resolved*, That the Prudential Committee be instructed to make special efforts to raise, during the current year, by such means as it may deem fit, the sum of \$50,000, in addition to the regular contributions to the Board, for the educational work of the North China Mission in connection with Tung-cho College.

The Business Committee, through Dr. Behrends, offered the following resolution, which was adopted by a rising vote.

*Resolved*, That we proffer our most cordial thanks to the First Church of Pittsfield, and to all the other churches of this city, for the unstinted and hearty hospitality with which they have welcomed the representatives of the foreign missionary work; to the various Committees, for the prompt and faithful discharge of their duties; to the press, for its full and appreciative reports; and to the railway corporations for their coöperation in the reduction of fares; also, that the thanks of the Board be presented to Rev. E. B. Webb, D.D., for his sermon, and that a copy be requested for printing.

Letters of regret and excuse were received from the following Corporate Members: Messrs. J. B. Angell, F. D. Ayer, E. G. Beckwith, David C. Bell, G. N. Boardman, J. W. Bradbury, W. H. Bradley, M. H. Buckham, C. H. Bull, H. Q. Butterfield, S. B. Capen, L. Chapin, G. R. Chapman, T. E. Clapp, C. C. Creegan, B. M. Cutcheon, H. S. DeForest, Benjamin Douglass, Zachary Eddy, J. H. Fairchild, D. T. Fiske, J. G. Foote, J. N. Harris, C. D. Hartranft, H. C. Haydn, J. C. Holbrook, E. D. Holton, Henry Hopkins, J. W. Hough, H. L. Hubbell, C. B. Hulbert, C. T. Hulburd, P. R. Hurd, N. A. Hyde, G. H. Ide, Aaron Kimball, H. W. Lathe, Alexander McKenzie, T. B. McLeod, E. B. Munroe, C. R. Palmer, E. A. Park, Noah Porter, Douglas Putnam, W. H. Rice, A. B. Robbins, W. A. Robinson, G. S. F. Savage, J. K. Scarborough, H. M. Scudder, J. H. Seelye, W. S. Smart, Moses Smith, J. W. Strong, W. M. Taylor, Thatcher Thayer, W. H. Warren, J. S. Wheelwright, G. H. White, E. M. Williams.

Rev. J. L. Jenkins, D.D., made a farewell address in behalf of the hosts who have entertained the Board, to which President Storrs responded.

The Minutes were read and approved. The hymn, "Rock of Ages," was sung. Prayer was offered by Rev. A. H. Plumb, D.D. The benediction was offered by Rev. J. E. Chandler, of India, and the Board was declared adjourned, to meet in Chicago, Illinois, on the first Tuesday in October, 1892.

H. A. STIMSON, *Recording Secretary.*

## REPORTS OF COMMITTEES ON THE ANNUAL REPORT, AND OF THE SPECIAL COMMITTEE ON "EXTRA CONTRIBUTIONS."

The reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report are here given in full.

The Committee on the Treasurer's Report, John H. Washburn, Esq., Chairman:—

In accordance with the amendment to the By-laws adopted at the Annual Meeting in 1890, the Committee on the Treasurer's Report was appointed a year ago, in order that more time might be given to the examination of the accounts than was practicable when the appointment was made after the presentation of the report. Your Committee has to acknowledge the courteous and frank attention to its wishes on the part of the Treasurer, who kindly sent all the papers to the chairman for examination as soon as they were prepared, and who, prior to that time on a visit to his office, opened his books without reserve, and afforded every facility for a full understanding of the by no means simple accounts of the Board. After the very thorough and exhaustive audit made first by two members of the Prudential Committee, and afterward by the Auditors elected by the Board, and finally by the very competent expert accountant employed by the Auditors, your Committee feels that its work is almost

one of supererogation. Its members do, however, cheerfully bear testimony, as previous committees have done, to the clearness and exactness with which the books and accounts are kept, enabling any one in a short time to ascertain the receipts, disbursements, and investments, and readily to understand not only the general financial condition of the Board, but that of each of its various funds and trusts. The amount of expenditure in each department of the work is so clearly set forth that the cost of any mission or of any home agency can be readily ascertained, and the expert accountant certifies that he has no improvements to suggest.

Here perhaps this report might properly close, and yet your Committee must express its gratification at the substantial increase in the receipts of the Board over those of the last and preceding years, as shown by these accounts, and especially that so large a proportion of the gain is derived from donations (the increase on these being about 13½ per cent. over last year's receipts), indicating a revived interest in the work of the Board on the part of individuals and churches. Useful and valuable as legacies are, the gifts of the living must be the main dependence of all our benevolent societies, and a failure in these cannot be compensated by legacies or by income from invested funds. In this connection it may not be amiss to add that the Swett legacy is practically exhausted, and to enable the Board to meet the special calls for which this legacy has provided an additional income of some \$50,000 will be required.

The Otis legacy, used with the wise economy practised by the Committee, will serve for two years longer, when this too must be replaced by additional contributions. All this without making provision for any enlargement of the present work.

The increase in donations the past year, in spite of the financial depression prevailing throughout most of the year, is an occasion of profound gratitude as well as encouragement to hope that with the improved financial outlook a much greater gain may be made during the coming year, even if the million dollars for which we all are hoping and praying shall not be received.

The Committee on the Home Department Report, Rev. L. H. Cobb, D.D., Chairman:—

The Report of the Prudential Committee on the Home Department emphasizes three points:—

First. The fact that there has been a fair average reinforcement of the field service during the year.

Second. That there has been a generous increase in the Board's receipts from regular donations, from legacies, and from each of the three Woman's Boards.

Third. There is an accumulating left-over legacy of spiritual want on the widely extended field entered upon by this Board, not to mention fields it cannot even enter, which the gifts of the churches, placed at the disposal of the Committee, are utterly inadequate to meet. The first two points call for profound gratitude to God. The third point calls for immediate concerted consideration and prompt individual action. The report shows us that concerted action has been taken by the Committee in planning, and by the Field and District Secretaries and returned missionaries in carrying on missionary campaigns, missionary rallies, and simultaneous meetings covering a wide area. It would be difficult adequately to estimate the value of this arm of the field service. Individual churches, local and state associations, have been stirred and stimulated. With the force now employed it would be unjust and ungenerous to ask more of these everywhere-welcome servants of the churches. Nevertheless, no man, or set of men, among us sees more clearly and feels more deeply the impossibility of their meeting the most pressing need of the hour, touching this whole question, to wit, the fundamental, continuous biblical training of our entire membership in the clearly revealed doctrine of missionary evangelism and Christian stewardship, and especially, just now, the training of the large number of the younger members of our churches who are identifying themselves with the work of the world's evangelization.

This suggestion is intended most gratefully to recognize what is after all, potentially and in many cases is now actually, the right arm of power among the home churches—the pastor among his own people. His church knows him, trusts him, and honors his judgment. If from wide reading, personal inspection, and divinely enkindled sympathy with Christ in his love for the perishing, he systematically preaches the gospel of the growing kingdom as an essential factor in each hearer's personal salvation, the work of this Board and that of all our Boards would come speedily to a point never yet reached. There would be a steadiness as well as growth in no other way attainable. On no class does the honor and responsibility for the world's redemption rest as on the pastors of our churches. The churches are ready and waiting to be fearlessly led.

The Committee on African Missions, Rev. F. P. Woodbury, D.D., Chairman:—

Our African missionaries barely touch a few points of this vast Dark Continent; but their touch is life-giving. The mustard seed is germinating. The faith of these few lonely souls is mighty and



already prevails. It is not much to know that the Zulu Mission numbers only ten missionaries, but to Christian faith there is prescience of victory in finding that they have already surrounded themselves with over 100 native preachers, teachers, and other helpers. We look not merely on those we have sent, but on the tenfold native Christians they have so soon prepared and put into the service. In this Zulu Mission the training of native preachers, the evangelistic service at a number of stations, and the marked growth of native contributions for the support of their preachers and teachers are the special features of this year's work. The fields are undergoing rapid political and industrial changes which increase the opportunity for missionary work. The West Central Mission records larger growth than during any previous year. The brief flurry of war only strengthened our work in church and school. The mission is taking deep root, and its fruitage is already encouraging and full of promise for the time to come. In the East Central Mission the missionary forces have been depleted by the prevalent fevers. Those who were able to do so have held on to the work and are now greatly cheered by reinforcements. Recent political changes give promise of enlarged openings for service. Mr. Ousley has utilized his enforced absence by the diligent prosecution of his work in Scripture translation, and now has the joy of carrying back three of the Gospels and the book of Acts in Sheetswa, issued by the American Bible Society. The missionaries count greatly on the aid of these Scriptures, and, with their increased forces, look for a new era of prosperity for their difficult work.

Your Committee notes with gratitude the fidelity, self-denial, and hope breathed through the reports of all these missionaries. Against many discouragements, weakened by diseases and beset by hindrances on every side, they have gone steadily forward. They have lived as seeing that which is invisible. And God has rewarded their faith by a year of growing prosperity. It is an impressive fact that a beginning has been made by devoted American Christians of African descent in going themselves into missionary service in the Dark Continent. We believe this presages a large development. We look to see these few grow to hundreds as the colored Christians of our country become worthily educated, inspired with missionary zeal, and realize the magnificent opportunity providentially set before them. We feel that our few struggling missionaries ought to be immediately and largely reinforced, and hope that the coming year will yield such increase of means as will at least double our present missionary service in Africa.

The Committee on Missions in Turkey, Rev. C. F. Thwing, D.D., Chairman :—

The mission in Turkey is the most important mission of the Board. Divided into four parts, European, Western, Central, Eastern, each part is sufficiently small to secure careful supervision and control; each part is sufficiently large to receive largest, finest equipment and to quicken enthusiasm. It receives one third of all money received; it contributes one third of all money given on mission ground; it enrolls one third of the working force; it numbers one third of all adherents, scholars, and communicants. No mission is more complete in organization, more comprehensive in agency, more wise in method. It includes the church and evangelistic effort; it includes educational institutions from the kindergarden to the professional school; it includes a vast work of translation and of publication. It gathers up and projects all worthiest forces for the fostering of a Christian civilization.

These forces have been reduced through the reduction of income. From certain parts of the mission is made the call for men; from all parts is made the call for money. The people are in distressing poverty, yet the distressing poverty is excelled by self-sacrificing generosity. But offerings of ten dollars from each member are far from sufficient. Lack of money forbids the employment of the various agencies which each station should use. Lack of money prevents the employment of native preachers; the failure to employ native preachers causes the men to seek other services than preaching, and also promotes the disintegration of churches. Lack of money has become so urgent that missionaries have tendered their resignations because of the inability to retain these native preachers and helpers. A policy resulting in such limitations is an evil policy. It is akin to the mercantile policy of equipping a factory with every desired agency at great expense, and permitting the products to go to partial waste because of the failure to employ a few subordinates at small expense. It is bad commercial method, or it stands for feeble devotion. But these retrenchments are borne in a spirit indicated in Dr. Goodell's words of forty-three years ago: "So long as we are not required to make retrenchment in prayer, in faith, and in making known a knowledge of Christ and salvation, I verily believe we shall live and grow." For growth there is every reason to hope. What is to be the future of "the sick man of Europe" it is as hard to prophesy as to prophesy the state of the weather next year; but it is known that every past endeavor of Russia to crush out Christian missions in the Turkish Empire has been as a lasso returning to ensnare him who flings it. It is also known that, though the price which a Mohammedan pays for becoming a Christian is life, yet 5,000 copies of the New Testament are secured each year by the followers of Islam.

Grateful acknowledgments are due to the members of our United States Legation, at Constantinople, for endeavors to secure to American citizens while on Turkish soil the enjoyment of their rights. We bespeak the continuance of such endeavors.



The Committee on Missions in India and Ceylon, Rev. A. H. Bradford, D.D., Chairman : —

The condition of the work in the missions of India and Ceylon is full of encouragement, considering the number of the missionaries in the field and the amount of means at their disposal. The facts which deserve special mention are : —

First. The urgency for an immediate and efficient enlargement in the equipment of the missions. Too much has been done for India already to allow any hesitancy now. That great empire, with its hundreds of millions of inhabitants, its vast possibilities of influence on the future of the world's civilization, is open to European thought as never before. Its future hangs on the present, and the religious life of the people will now move quickly toward Christianity or utter infidelity. This is India's hour, and the gravity of the crisis demands most earnest attention.

Second. Peculiar men are needed to meet the peculiar needs. It is not enough to have good men; able and scholarly men, those qualified by training and association to cope with the subtle and profound thinkers who are the glory of India, are imperatively demanded. It is useless to send out inferior missionaries to meet the scholars of Buddhism and Brahmanism. The best men from the best seminaries are required to meet the urgency of this demand. A reflux wave of heathenism is reaching Occidental countries. Heathenism is making converts on our soil almost as fast as missionaries are winning converts to Christ abroad. This is a fact for serious consideration. India must be won for Christ, or her subtle and refined speculations will win their way in Western countries until the Church will have on her hands a task at home almost as serious as that which faces her abroad. An immediate increase of the force of missionaries in India is greatly needed, and it is equally important that those appointed should be men of large and generous culture and of that hospitality of intellect and spirit which shall enable them to see and appropriate the good which they find in Oriental thought, while with absolute fidelity they proclaim the Christ who is the desire of all nations.

And your Committee is much impressed with the fact that the educational institutions of the missions need immediate attention and should be greatly improved. Fully \$10,000 should be expended at once in adding to facilities for educational work. In some other fields this advance might be delayed, but in India it is of pressing importance. It is useless to expect large results in that land unless there are institutions on the field in which men may be trained who will be able to meet all the questions of thought and life which are inevitable in this crisis of India's history.

The Committee on Missions in China, Rev. Daniel March, D.D., Chairman : —

The Committee to whom the report on missions in China was referred feels oppressed with the weight of the task assigned it. The report deals with a territory of vast extent, in a land on the opposite side of the globe, with a people who are our antipodes in thought and life and language, as well as in geographical position. We should need special study and long preparation to give a sound practical judgment upon the methods adopted by our missionaries on the results which have attended their labors. They have been called to master the most difficult of all languages, to make their way into the hidden depths of minds most unlike our own, to be daily familiar with the most repulsive personal habits, to contend with customs and superstitions that have come down from the most distant ages, to meet and overcome prejudices which have been carried to the extreme of utter and ignorant contempt. We have felt deep gratitude and admiration for the constancy with which they have held their post and done their work in the face of such difficulties. So far as we can judge from the report placed in our hands, and from information derived from other sources, we feel assured that our brethren in the China missions deserve the unalloyed confidence and generous support of the constituency of the Board. The reports from Northern China give many evidences of progress and they are full of hope and high expectation of better things to come. The reports from Middle and Southern China do not give as many signs of progress, but they bear testimony to equal discretion and fidelity on the part of the laborers. All agree in giving importance to a due consideration of medical and evangelistic work. We feel assured that our Christian representatives in the greatest missionary field of the world are worthy of the high commissions which they bear. They should be heard when they call, as they do often and earnestly, for men and money to enable them to meet the demands of the service and the claims of the Master.

The Committee on Japan Mission, Rev. F. A. Noble, D.D., Chairman : —

The Committee which has been charged with the duty of reporting on the condition and needs of our mission work in Japan begs leave to put on record a sense of its profound gratitude to God for what has been accomplished among the people of that promising land. Had the story of what has been done in Japan in the last quarter of a century, partly by the disciples of Christ who have come in from the outside, and partly by themselves, to change the currents of their thought, and to trans-

form their customs, and to uplift their lives, been put into the pages of a romance, it would have been deemed incredible. In view of it we can only exclaim, in tones of devout wonder and thanksgiving, "What hath God wrought!" But, as has often been the case before, though it would be difficult to cite an instance so marked, the very success of the undertaking has involved us in fresh perplexity and embarrassment. For what has already been done makes possible, and by the logic of the situation necessitates, the doing of so much more in the same line that for the moment we are staggered and almost appalled by the vastness of the enterprise to which the providence of God beckons. Forty thousand souls have been brought into the faith and fellowship of the Son of God; but forty millions await the telling to them of the old, old story of Jesus and his love. To these forty millions the way is cast up and wide open. If in any tribe or kindred or nation of the earth there were ever an hour of exigency, an hour of opportunity, an hour when voices of invitation seemed to have in them the accents of a divine command, this is such an hour in Japan.

The two communications addressed to this Board, and through the Board to the constituency of the Board,—one from the native Christians of the country, and the other from a committee of the Japan Missions,—have been laid before you. These communications have spoken for themselves. Appeals more earnest, better justified by facts, and outlooks and demands more pathetic, if the full significance of them be taken in, do not often find their way to the hearts of men.

It has been estimated that what is called for in these appeals would require an outlay to begin with of at least \$20,000. The work once entered upon must be kept up from year to year, or else the effort would have to be followed, at some subsequent time, by retrenchment and disaster. Were the money in hand there is no question in the minds of your Committee that there ought to be an instant forward movement in Japan. The men and women required ought to be sent. The stations named ought to be established and occupied. As it is, the only course opened to us seems to be to commend this appeal to the very careful consideration of the Prudential Committee, with the suggestion that special pains be taken to lay the statements, made by our brethren in Japan, before the churches, and that the enlargement sought be granted if it can be done in consistency with the just demands of other missionary fields under the care of this Board, and with the probable state of the treasury.

Meantime we thank these dearly beloved brethren in Japan for making known to us so clearly their condition and needs, and we assure them of our sympathies and prayers, and that we will do the best we can to lay the burden of their wants on the heart of our churches.

The Committee on Missions in the Pacific Islands, Rev. W. H. Ward, D.D., Chairman:—

The Committee on the missions in the Pacific Islands finds that the work on the Hawaiian Islands has been usually prosperous; that there is a thrifty condition of the North Pacific Missionary Institute and that the Hilo Boys' Boarding School has received an additional endowment of \$30,000, of which \$12,000 was given by Hon. C. R. Bishop. The same prosperity has been true of the work in the Micronesian Islands, with the exception of Ponape. On this island since June, 1890, our missionary labors have been forcibly interrupted by the conflict between the natives and the Spanish authorities in control of the island. In this conflict our missionary houses have been destroyed by the Spanish soldiery, our missionaries forbidden to continue their work, and finally made prisoners of war and compelled to seek protection of an American steamer and to withdraw from the island. All these facts have been indeed by the missionaries and Secretaries of the Board submitted to the State Department at Washington, and have been listened to with distinguished consideration. Meanwhile, however, the natives of the island seem to have the better of the Spaniards, having in three engagements lost only six soldiers against 369 of the enemy; having captured more than 100 guns and great quantities of ammunition, though they have mustered only 110 against 1,200 Spaniards and four men-of-war. On August 20 last, Mr. Rand reports the mission work paralyzed in all parts of the island; natives returning to their heathenism; the worship in sixteen churches still maintained, but everything at a low ebb; all schools except the training and girls' schools disbanded. This was the state of things, though there had been no fighting since November, 1890.

In consideration of the importance of the subject,—since, if we may be ejected from missionary work in that Spanish island, we are liable to the same treatment on any other Spanish island,—in consideration of the wrong done to American citizens and to American missionaries, your Committee would recommend the adoption of the following resolution:—

*Resolved*, That this Board appoint a delegation of three of its members — of which the President shall be chairman — to wait upon the authorities in Washington, and seek restitution from the Spanish government for injury done to missionary and personal property, and restoration to the missionaries and their helpers of their previous rights and privileges.

The Committee on Missions in Papal Lands, Rev. A. J. F. Behrends, Chairman : —

Nine missionaries, eleven assistant missionaries, thirty churches, 1,180 communicants, contributing a little over \$5,200 for all purposes, represent the force now at work under this Board in Papal Lands, in Austria, Spain, and Mexico, and the results which have been secured. The story is not impressive by its proportions. But as an exhibition of courage, patience, and devotion in the face of tremendous odds, and as a plea for the pure and primitive Christianity of the early centuries, it does not in dignity fall below the more splendid achievements in India, Japan, Africa, and Asia Minor. Especially cheerful is the report from the capital of Bohemia, where Huss paved the way for the great Reformation a hundred years later. The mission has been cheered by a great revival and the ingathering of 123 converts. In Spain, while the growth is not so marked, steady progress is reported, which means much in the face of continued emigration to Spanish America of members of nearly all of the Protestant congregations. Under such circumstances a stationary condition would be evidence of substantial growth. New ventures in church building and a large increase in the circulation of religious literature mark the work of the year just closed in Mexico. In all these fields the outlook is cheering, though the discouragements are many, and there is a call for more laborers and a more vigorous prosecution of the work.

Preliminary report of the Committee of Fifteen on "Extra Contributions," William E. Hale, Esq., Chairman : —

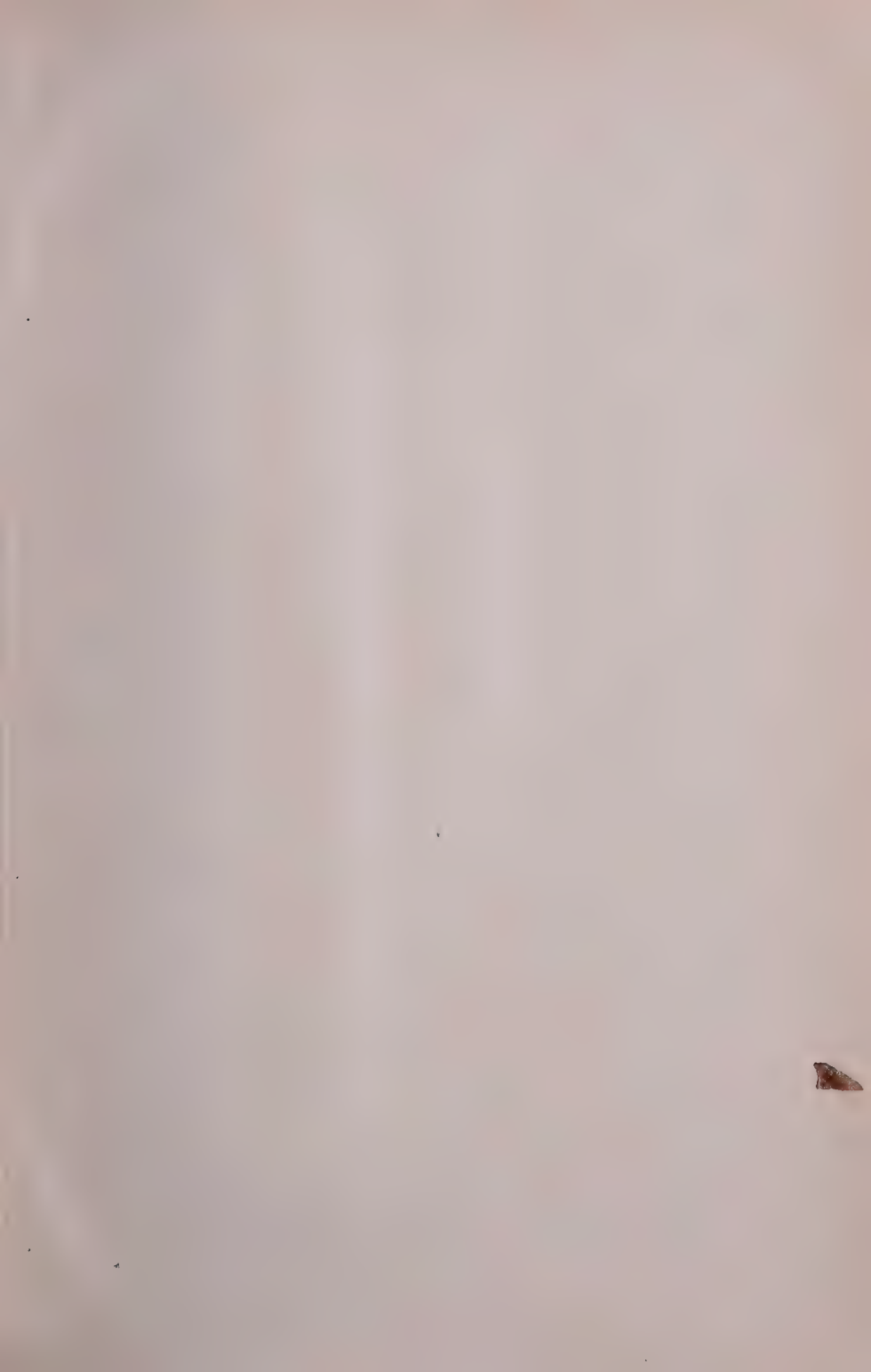
Your Committee on "Extra Contributions" has had the matters referred to it under consideration, and begs leave to report as follows : —

The Committee is unanimously of the opinion that the Board must in the end rely upon the regular and continuous contributions of the members of our churches. The work is theirs, the responsibility is theirs, and they must be held accountable for the final results. At the present time, however, it is feared the demand for enlargement is greater than the churches can meet, without extraordinary encouragement from those who have the means to raise the standard to the high water mark. Your Committee recognizes the fact that the regular and systematic method pursued in the past needs, at times of unusual demand, to be supplemented by greater sacrifice and larger gifts, to prevent disaster and loss. We recognize the present as such an emergency, and therefore your Committee asks that it be continued for the year and that it have power to add to its number as well as to fill vacancies. It will make every effort to raise \$100,000 in *extra contributions* and in addition to the amount which would otherwise come into the treasury of the Board, this sum to be used at the discretion of the Prudential Committee, on condition and with the full expectation that the churches shall do their utmost to aid in the effort. The individual members of the Committee, in the few moments they have had opportunity to be together, and with some of the members absent, have, as an earnest of their own faith and confidence in the undertaking, pledged the sum of \$14,000,<sup>1</sup> to be paid during the present fiscal year of the Board, and in addition thereto twelve per cent. of any amount raised toward the sum named in excess of \$50,000 and up to and including \$100,000.

<sup>1</sup> A verbal statement was subsequently made by the Committee that this amount had been largely increased.











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